



Revealed in Madinah

Virtues of Surah An-Nisa'

Al-Awfi reported that Ibn Abbas said that;

> Surah **An-Nisa'** was revealed in Al-Madinah.
>
> Ibn Marduwyah recorded similar statements from Abdullah bin Az-Zubayr and Zayd bin Thabit.

In his Mustadrak, Al-Hakim recorded that Abdullah bin Mas`ud said,

> "There are five **Ayat** in Surah **An-Nisa'** that I would prefer to the life of this world and all that is in it,
>
> إِنَّ اللّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ
>
> Surely, Allah wrongs not even the weight of an atom. (4:40),
>
> إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ
>
> If you avoid the great sins which you are forbidden to do. (4:31) and,

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills. (4:48)

وَلَوْ أَنَّهُمْ إِذ ظَّلَمُواْ أَنفُسَهُمْ جَآؤُوكَ

If they (hypocrites), when they had been unjust to themselves, had come to you. (4:64)

and,

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا

And whoever does evil or wrongs himself, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. (4:110)''

Al-Hakim recorded that Ibn Abbas said,

"Ask me about Surah **An-Nisa'**, for I learned the Qur'an when I was still young.''

Al-Hakim said,

"This **Hadith** is **Sahih** according to the criteria of the Two **Sahihs**, and they did not collect it.''

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يَـأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَآءً

4:1 O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women,

وَاتَّقُواْ اللَّهَ الَّذِى تَسَآءَلُونَ بِهِ وَالاٌّرْحَامَ

and have Taqwa of Allah through Whom you demand your mutual (rights), and revere the wombs.

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً

Surely, Allah is always watching over you.

The Command to have Taqwa, a Reminder about Creation, and Being Kind to Relatives

Allah says;

يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ...

O mankind! Have **Taqwa** of your Lord, Who created you from a single person,

Allah commands His creatures to have **Taqwa** of Him by worshipping Him Alone without partners.

He also reminds to them of His ability, in that He created them all from a single person, Adam, peace be unto him.

... وَخَلَقَ مِنْهَا زَوْجَهَا ...

And from him He created his wife,

Hawwa' (Eve), who was created from Adam's left rib, from his back while he was sleeping. When Adam woke up and saw Hawwa', he liked her and had affection for her, and she felt the same toward him.

An authentic **Hadith** states,

إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَج

> Woman was created from a rib. Verily, the most curved portion of the rib is its upper part, so, if you should try to straighten it, you will break it, but if you leave it as it is, it will remain crooked.

Allah's statement,

... وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاء ...

And from them both He created many men and women;

> means, Allah created from Adam and Hawwa' many men and women and distributed them throughout the world in various shapes, characteristics, colors and languages. In the end, their gathering and return will be to Allah.

Allah then said,

... وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ ...

And have **Taqwa** of Allah through Whom you demand your mutual (rights) and revere the wombs,

> protect yourself from Allah by your acts of obedience to Him.

Allah's statement, **الَّذِي تَسَاءلُونَ بِهِ** (through Whom you demand your mutual (rights)),

According to Ibrahim, Mujahid and Al-Hasan,

> is in reference to when some people say, "I ask you by Allah, and then by the relation of the **Rahim** (the womb, i.e. my relationship to you).''

Ad-Dahhak said;

> "Fear Allah Whom you invoke when you conduct transactions and contracts.''
>
> Ibn Abbas, Ikrimah, Mujahid, Al-Hasan, Ad-Dahhak, Ar-Rabi, and others have stated,
>
> "And revere the womb by not cutting the relations of the womb, but keep and honor them.

Allah's statement,

... إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا (١)

Surely, Allah is always watching over you.

> means, He watches all your deeds and sees your every circumstance.
>
> In another **Ayah**, Allah said;
>
> وَاللَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ
>
> And Allah is Witness over all things. (58:6)

An authentic **Hadith** states,

> اعْبُدِاللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ،فَإِنَّهُ يَرَاكَ
>
> Worship Allah as if you see Him, for even though you cannot see Him, He sees you.

This part of the **Ayah** encourages having a sense of certainty that Allah is always watching, in a complete and perfect manner.

Allah mentioned that He has created mankind from a single father and a single mother, so that they feel compassion for each other and are kind to the weaker among them.

In his **Sahih**, Muslim recorded that Jarir bin Abdullah Al-Bajali said that;

> a delegation from Mudar came to the Messenger of Allah, and he saw their state, wearing striped woolen clothes due to poverty. After the **Zuhr** prayer, the Messenger of Allah stood up and gave a speech in which he recited, **يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ** (O mankind! Have **Taqwa** of your Lord, Who created you from a single person), until the end of the **Ayah**. He also recited, **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ** (O you who believe! Have **Taqwa** of Allah. And

let every person look to what he has sent forth for the tomorrow). (59:18)

He also encouraged them to give charity, saying,

تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِه

A man gave **Sadaqah** from his Dinar, from his Dirham, from his **Sa`** of wheat, from his **Sa`** of dates... until the end of the **Hadith**.

This narration was also collected by Ahmad and the **Sunan** compilers from Ibn Mas`ud.

وَءَاتُواْ الْيَتَـمَى أَمْوَلَـهُمْ وَلاَ تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُواْ أَمْوَلَـهُمْ إِلَى أَمْوَلِكُمْ إِنَّهُ كَانَ حُوباً كَبِيراً

4:2 And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِى الْيَتَـمَى فَانكِحُواْ مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنَى وَثُلَـثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ فَوَحِدَةً أَوْ مَا مَلَكَتْ أَيْمَـنُكُمْ ذلِكَ أَدْنَى أَلاَّ تَعُولُواْ

4:3 And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the servants) that your right hands possess. That is nearer to prevent you from Ta`ulu.

وَءَاتُواْ النِّسَآءَ صَدُقَـتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَّرِيئاً

4:4 And give to the women (whom you marry) their Saduqat (or dowry) Nihlah (with a good heart), but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.

Protecting the Property of the Orphans

Allah says;

وَآتُواْ الْيَتَامَى أَمْوَالَهُمْ ...

And give unto orphans their property

Allah commands that the property of the orphans be surrendered to them in full when they reach the age of adolescence, and He forbids using or confiscating any part of it.

So He said;

... وَلاَ تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ ...

and do not exchange (your) bad things for (their) good ones;

Sa`id bin Al-Musayyib and Az-Zuhri commented,

"Do not substitute a weak animal of yours for a fat animal (of the orphans).''

Ibrahim An-Nakhai and Ad-Dahhak commented,

"Do not give something of bad quality for something of good quality.''

As-Suddi said,

> "One of them (caretakers of orphans) would take a fat sheep from the orphan's property and put in its place, a weak sheep of his, saying, `A sheep for a sheep.' He would also take a good Dirham and exchange it for a fake Dirham, saying, `A Dirham for a Dirham.'''

Allah's statement,

... وَلاَ تَأْكُلُواْ أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ ...

and devour not their substance to your substance.

Mujahid, Sa`id bin Jubayr, Muqatil bin Hayyan, As-Suddi and Sufyan bin Hassin stated,

> means, do not mix them together so that you eat up both.

Allah said,

... إِنَّهُ كَانَ حُوبًا كَبِيرًا (٢)

Surely, this is a great sin.

According to Ibn Abbas,

> a major and substantial sin.
>
> This was also reported from Mujahid, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Ibn Sirin, Qatadah, Muqatil bin Hayyan, Ad-Dahhak, Abu Malik, Zayd bin Aslam and Abu Sinan.

The meaning above is:

> adding their property to your property is a grave sin and a major mistake, so avoid it.

The Prohibition of Marrying Female Orphans Without Giving a Dowry

Allah said,

وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاء...

And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice,

> Allah commands, when one of you is the caretaker of a female orphan and he fears that he might not give her a dowry that is suitable for women of her status, he should marry other women, who are plenty as Allah has not restricted him.

Al-Bukhari recorded that Aishah said,

> "A man was taking care of a female orphan and he married her, although he did not desire to marry her. That girl's money was mixed with his, and he was keeping her portion from her. Afterwards, this **Ayah** was revealed about his case;
>
> وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ ...
>
> > If you fear that you shall not be able to deal justly...''

Al-Bukhari recorded that Urwah bin Az-Zubayr said that;

> he asked Aishah about the meaning of the statement of Allah, وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى (If you fear that you shall not be able to deal justly with the orphan girls).
>
> She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry woman besides them.''
>
> Aishah further said,

"After that verse, the people again asked the Messenger of Allah (about marriage with orphan girls), so Allah revealed the **Ayah**, وَيَسْتَفْتُونَكَ فِي النِّسَاء (They ask your instruction concerning the women..)." (4:127)

She said,

"Allah's statement in this **Ayah**, وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ (yet whom you desire to marry) (4:127) refers to the guardian who does not desire to marry an orphan girl under his supervision because she is neither wealthy nor beautiful. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).''

The Permission to Marry Four Women

Allah's statement,

... مَثْنَى وَثُلاَثَ وَرُبَاعَ ...

two or three, or four,

means, marry as many women as you like, other than the orphan girls, two, three or four.

We should mention that Allah's statement in another **Ayah**, جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَى وَثُلَاثَ وَرُبَاعَ (Who made the angels messengers with wings, - two or three or four), (35:1), does not mean that other angels do not have more than four wings, as there are proofs that some angels do have more wings. Yet, men are prohibited from marrying more than four wives, as the **Ayah** decrees, since the **Ayah** specifies what men are allowed of wives, as Ibn Abbas and the majority of scholars stated. If it were allowed for them to have more than four wives, the Ayah would have mentioned it.

Imam Ahmad recorded that Salim said that his father said that;

> Ghilan bin Salamah Ath-Thaqafi had ten wives when he became Muslim, and the Prophet said to him, "Choose any four of them (and divorce the rest).''
>
> During the reign of Umar, Ghilan divorced his remaining wives and divided his money between his children.
>
> When Umar heard news of this, he said to Ghilan, "I think that the devil has conveyed to your heart the news of your imminent death, from what the devil hears during his eavesdropping. It may as well be that you will not remain alive but for a little longer. By Allah! You will take back your wives and your money, or I will take possession of this all and will order that your grave be stoned as is the case with the grave of Abu Righal (from **Thamud**, who was saved from their fate because he was in the Sacred Area. But, when he left it, he was tormented like they were).''
>
> Ash-Shafi`i, At-Tirmidhi, Ibn Majah, Ad-Daraqutni and Al-Bayhaqi collected this **Hadith** up to the Prophet's statement, "Choose any four of them.''
>
> Only Ahmad collected the full version of this **Hadith**.
>
> Therefore, had it been allowed for men to marry more than four women at the same time, the Prophet would have allowed Ghilan to keep more than four of his wives since they all embraced Islam with him. When the Prophet commanded him to keep just four of them and divorce the rest, this indicated that men are not allowed to keep more than four wives at a time under any circumstances. If this is the case concerning those who already had more than four wives upon embracing Islam, then this ruling applies even more so to marrying more than four.

Marrying Only One Wife When One Fears He Might not Do Justice to His Wives

Allah's statement,

... فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ...

But if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess.

The **Ayah** commands, if you fear that you will not be able to do justice between your wives by marrying more than one, then marry only one wife, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him.

In another **Ayah**, Allah said,

وَلَن تَسْتَطِيعُوا أَن تَعْدِلُوا بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ

You will never be able to do perfect justice between wives even if it is your ardent desire. (4:129)

Allah said,

... ذَلِكَ أَدْنَى أَلاَّ تَعُولُوا (٣)

That is nearer to prevent you from **Ta`ulu**,

meaning, from doing injustice.

Ibn Abi Hatim, Ibn Marduwyah and Abu Hatim Ibn Hibban, in his **Sahih**, recorded that Aishah said that,

the Prophet said that the **Ayah**, ذَلِكَ أَدْنَى أَلاَّ تَعُولُوا (That is nearer to prevent you from **Ta`ulu**, means, from doing injustice.

However, Ibn Abi Hatim said that his father said that this **Hadith** to the Prophet is a mistake, for it should be attributed to Aishah not the Prophet.

Ibn Abi Hatim reported from Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Abu Malik, Abu Razin, An-Nakhai, Ash-Sha`bi, Ad-Dahhak, Ata Al-Khurasani, Qatadah, As-Suddi and Muqatil bin Hayyan that;

> **Ta`ulu** means to deviate (from justice).

Giving the Dowry is Obligatory

Allah says;

وَآتُواْ النَّسَاء صَدُقَاتِهِنَّ نِحْلَةً ...

And give to the women (whom you marry) their **Saduqat Nihlah**,

Ali bin Abi Talhah reported Ibn Abbas saying,

> **Nihlah**, in Allah's statement, refers to the dowry.

Muhammad bin Ishaq narrated from Az-Zuhri that Urwah said that Aishah said that;

> `**Nihlah**' means `obligatory'.

Muqatil, Qatadah and Ibn Jurayj said,

> `**Nihlah**' means `obligatory'
>
> Ibn Jurayj added: `specified.'

Ibn Zayd said,

> "In Arabic, **Nihlah**, refers to what is necessary. So Allah is commanding: Do not marry unless you give your wife something that is her right. No person after the Prophet is allowed to marry a woman except with the required dowry, nor by giving false promises about the dowry (intended).''

Therefore, the man is required to pay a dowry to his wife with a good heart, just as he gives a gift with a good heart. If the wife gives him part or all of that dowry with a good heart, her husband is allowed to take it, as it is

lawful for him in this case. This is why Allah said afterwards,

... فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا (٤)

But if they, of their own pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.

وَلاَ تُؤْتُواْ السُّفَهَآءَ أَمْوَلَكُمُ الَّتِى جَعَلَ اللَّهُ لَكُمْ قِيَماً وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفاً

4:5 And give not unto the unwise your wealth which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

وَابْتَلُواْ الْيَتَمَى حَتَّى إِذَا بَلَغُواْ النِّكَاحَ

4:6 And test orphans until they reach the age of marriage;

فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْداً فَادْفَعُواْ إِلَيْهِمْ أَمْوَلَهُمْ وَلاَ تَأْكُلُوهَآ إِسْرَافاً وَبِدَاراً أَن يَكْبَرُواْ

if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up.

وَمَن كَانَ غَنِيّاً فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيراً فَلْيَأْكُلْ بِالْمَعْرُوفِ

And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work).

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَلَهُمْ فَأَشْهِدُواْ عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيباً

And when you release their property to them, take a witness in their presence; and Allah is All-Sufficient in taking account.

Holding the Property of the Unwise in Escrow

Allah

وَلاَ تُؤْتُواْ السُّفَهَاء أَمْوَالَكُمُ الَّتِي جَعَلَ اللّهُ لَكُمْ قِيَاماً ...

And give not unto the unwise your wealth which Allah has made a means of support for you,

Allah prohibited giving the unwise the freedom to do as they wish with wealth, which Allah has made as a means of support for people.

- This ruling sometimes applies because of being young, as young people are incapable of making wise decisions.
- It also applies in cases of insanity, erratic behavior and having a weak intellect or religious practice.
- It applies in cases of bankruptcy, when the debtors ask that the property of a bankrupt person is put in escrow, when his debts cannot be paid off with his money.

Ad-Dahhak reported that Ibn Abbas said that Allah's statement, **وَلاَ تُؤْتُواْ السُّفَهَاء أَمْوَالَكُمُ** (And give not unto the unwise your property)

refers to children and women.

Similar was also said by Ibn Mas`ud, Al-Hakam bin Uyaynah, Al-Hasan and Ad-Dahhak:

"Women and boys.''

Sa`id bin Jubayr said that

> `the unwise' refers to the orphans.

Mujahid, Ikrimah and Qatadah said;

> "They are women.''

Spending on the Unwise with Fairness

Allah said,

... وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفًا (٥)

but feed and clothe them therewith, and speak to them words of kindness and justice.

Ali bin Abi Talhah said that Ibn Abbas commented,

> "Do not give your wealth, what Allah has made you responsible for and made a means of sustenance to you, to your wife or children. Rather, hold on to your money, take care of it, and be the one who spends on them for clothes, food and provision.''

Mujahid said that the Ayah, وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفًا (and speak to them words of kindness and justice),

> refers to kindness and keeping good relations.

This honorable **Ayah** commands kind treatment, in deed, with family and those under one's care. One should spend on them for clothes and provisions, and be good to them, such as saying good words to them.

Giving Back the Property of the Orphans When They Reach Adulthood

Allah said,

وَابْتَلُواْ الْيَتَامَى ...

And test orphans,

Ibn Abbas, Mujahid, Al-Hasan, As-Suddi and Muqatil bin Hayyan stated,

meaning, test their intelligence.

... حَتَّىَ إِذَا بَلَغُواْ النِّكَاحَ ...

until they reach the age of marriage,

According to Mujahid,

the age of puberty.

The age of puberty according to the majority of scholars comes when the child has a wet dream.

In his **Sunan**, Abu Dawud recorded that Ali said,

"I memorized these words from the Messenger of Allah ,

لَا يُتْمَ بَعْدَ احْتِلَامٍ، وَلَا صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ

There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night.

In another **Hadith**, Aishah and other Companions said that;

the Prophet said,

رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ،

- عَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ،
- وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ،
- وَعَنِ الْمَجْنُونِ حَتَّى يُفِيقَ

The pen does not record the deeds of three persons:

- the child until the age of puberty,
- the sleeping person until waking up, and
- the senile until sane.

> Or, the age of fifteen is considered the age of adolescence.

In the Two **Sahihs**, it is recorded that Ibn Umar said,

> "I was presented in front of the Prophet on the eve of the battle of **Uhud**, while I was fourteen years of age, and he did not allow me to take part in that battle. But I was presented in front of him on the eve of the battle of **Al-Khandaq** (The Trench) when I was fifteen years old, and he allowed me (to join that battle).''
>
> Umar bin Abdul-Aziz commented when this **Hadith** reached him,
>
> > "This is the difference between a child and an adult.''

There is a difference of opinion over whether pubic hair is considered a sign of adulthood, and the correct opinion is that it is.

The **Sunnah** supports this view, according to a **Hadith** collected by Imam Ahmad from Atiyah Al-Qurazi who said,

> We were presented to the Prophet on the day of **Qurizah**, whoever had pubic hair was killed, whoever did not was left free to go, I was one of those who did not, so I was left free.''
>
> The Four **Sunan** compilers also recorded similar to it.
>
> At-Tirmidhi said, "**Hasan Sahih**.''

Allah's statement,

... فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُواْ إِلَيْهِمْ أَمْوَالَهُمْ ...

if then you find sound judgment in them, release their property to them,

Sa`id bin Jubayr said that this portion of the **Ayah** means,

> when you find them to be good in the religion and wise with their money.

Similar was reported from Ibn Abbas, Al-Hasan Al-Basri and others among the **Imams**.

The scholars of **Fiqh** stated that;

when the child becomes good in the religion and wise concerning with money, then the money that his caretaker was keeping for him should be surrendered to him.

Poor Caretakers are Allowed to Wisely Spend from the Money of the Orphan Under Their Care, to Compensate for Their Work

Allah said,

... وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُواْ ...

But consume it not wastefully and hastily, fearing that they should grow up.

Allah commands that the money of the orphan should not be spent unnecessarily, إِسْرَافًا وَبِدَارًا (Wastefully and hastily) for fear they might grow up.

Allah also commands,

... وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ...

And whoever among guardians is rich, he should take no wages,

Hence, the guardian who is rich and does not need the orphan's money, should not take any of it as wages.

... وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ...

but if he is poor, let him have for himself what is just and reasonable.

Ibn Abi Hatim recorded that Aishah said,

"This **Ayah**, وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ (And whoever among guardians is

rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable) was revealed about the guardian of the orphan and pertains to whatever work he does for the orphan's estate.''

Al-Bukhari also collected this **Hadith**.

Imam Ahmad recorded that `Amr bin Shu`ayb said that his father said that his father told him that;

a man asked the Messenger of Allah, "I do not have money, but I have an orphan under my care.''

The Messenger said,

كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَذِّرٍ وَلَا مُتَأَثِّلٍ مَالًا، وَمِنْ غَيْرِ أَنْ تَقِيَ مَالَكَ أَوْ قَالَ تَفْدِيَ مَالَكَ بِمَالِه

Eat from your orphan's wealth without extravagance or wastefulness, or mixing it, and without saving your money by spending his.''

Allah said,

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ ...

And when you release their property to them.

after they become adults, and you see that they are wise, then,

... فَأَشْهِدُوا عَلَيْهِمْ ...

take a witness in their presence;

Allah commands the guardians of orphans to surrender the property of the orphans who become consenting adults, in the presence of witnesses, so that none of them denies the fact that he received his money.

Allah said next,

... وَكَفَى بِاللّهِ حَسِيبًا (٦)

and Allah is All-Sufficient in taking account.

> meaning, Allah is sufficient as Witness, Reckoner and Watcher over their work for orphans, and when they surrender their money to them, whether their property was complete and whole, or deficient and less. Indeed, Allah knows all of that.

In his **Sahih**, Muslim recorded that the Messenger of Allah said,

> يَا أَبَا ذَرَ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ، وَلَا تَلِيَنَّ مَالَ يَتِيم

> O Abu Dharr! Verily, you are weak, and I love for you what I love for myself. Do not become a leader of two nor assume guardianship of an orphan's property.

لِّلرِّجَالِ نَصيِبٌ مِّمَّا تَرَكَ الْوَلِدَنِ وَالاٌّقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَلِدَنِ وَالاٌّقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيباً مَّفْرُوضاً

4:7 There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large -- a legal share.

وَإِذَا حَضَرَ الْقِسْمَةَ أُوْلُواْ الْقُرْبَى وَالْيَتَـمَى وَالْمَسَـكِينُ فَارْزُقُوهُمْ مِّنْهُ وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفاً

4:8 And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُواْ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَـفاً خَافُواْ عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُواْ قَوْلاً سَدِيداً

4:9 And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwa of Allah and speak truthfully.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَلَ الْيَتَـمَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَاراً وَسَيَصْلَوْنَ سَعِيراً

4:10 Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

The Necessity of Surrendering the Inheritance According to the Portions that Allah Ordained

Allah says;

لِّلرِّجَالِ نَصيِبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَاء نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا (٧)

There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large -- a legal share.

Sa`id bin Jubayr and Qatadah said,

> "The idolators used to give adult men a share of inheritance and deprive women and children of it. Allah revealed; لِّلرِّجَالِ نَصيِبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ (There is a share for men from what is left by parents and those nearest in relation).''

Therefore, everyone is equal in Allah's decision to inherit, even though their shares vary according to the degree of their relationship to the deceased, whether being a relative, spouse, etc.

Ibn Marduwyah reported that Jabir said,

> "Umm Kujjah came to the Messenger of Allah and said to him, `O Messenger of Allah! I have two daughters whose father died, and they do not own anything.' So Allah revealed; لِّلرِّجَالِ نَصيِبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالاٌّقْرَبُونَ (There is a share for men from what is left by parents and those nearest in relation).''
>
> We will mention this Hadith when explaining the two Ayat about inheritance. Allah knows best.

Allah said,

وَإِذَا حَضَرَ الْقِسْمَةَ أُوْلُواْ الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفًا (٨)

And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.

> وَإِذَا حَضَرَ الْقِسْمَةَ (are present at the time of division), those who do not have a share in the inheritance, وَالْيَتَامَى وَالْمَسَاكِينُ (and the orphans and the poor), are also present upon dividing the inheritance, give them a share of the inheritance.

Al-Bukhari recorded that Ibn Abbas said that;

> the **Ayah**, وَإِذَا حَضَرَ الْقِسْمَةَ أُوْلُواْ الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ (And when the relatives and the orphans and the poor are present at the time of division), was not abrogated.

Ibn Jarir recorded that Ibn Abbas said that;

> this **Ayah** still applies and should be implemented.

Ath-Thawri said that Ibn Abi Najih narrated from Mujahid that implementing this **Ayah**,

"Is required from those who have anything to inherit, paid from whatever portions their hearts are satisfied with giving away.''

Similar explanation was reported from Ibn Mas`ud, Abu Musa, Abdur-Rahman bin Abi Bakr, Abu Al-Aliyah, Ash-Sha`bi and Al-Hasan.

Ibn Sirin, Sa`id bin Jubayr, Makhul, Ibrahim An-Nakhai, Ata bin Abi Rabah, Az-Zuhri and Yahya bin Ya`mar said;

this payment is obligatory.

Others say that;

this refers to the bequeathal at the time of death.

And others say that;

it was abrogated.

Al-Awfi reported that Ibn Abbas said that this **Ayah**, وَإِذَا حَضَرَ الْقِسْمَةَ (And when are present at the time of division),

refers to divisions of inheritance.

So, when poor relatives, who are ineligible for inheritance, orphans, and the poor attend the division of the inheritance, which is sometimes substantial, their hearts will feel eager to have a share, seeing each eligible person assuming his share; while they are desperate, yet are not given anything. Allah the Most Kind, Most Compassionate, commands that they should have a share in the inheritance as an act of kindness, charity, compassion and mercy for them.

Observing Fairness in the Will

Allah said,

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُواْ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُواْ عَلَيْهِمْ فَلْيَتَّقُوا اللّهَ وَلْيَقُولُواْ قَوْلاً سَدِيدًا (٩)

And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have **Taqwa** of Allah and speak truthfully.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُواْ مِنْ خَلْفِهِمْ (And let those have the same fear in their minds as they would have for their own, if they had left behind...),

Ali bin Abi Talhah reported that Ibn Abbas said that this part of the **Ayah**,

> "Refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors.
>
> Allah commands whoever hears such will to fear Allah, and direct the dying man to do what is right and to be fair, being as eager to protect the inheritors of the dying man as he would be with his own.''
>
> Similar was reported from Mujahid and several others.

The Two **Sahihs** record that;

> when the Messenger of Allah visited Sa`d bin Abi Waqqas during an illness he suffered from, Sa`d said to the Messenger, "O Messenger of Allah! I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?''
>
> He said, "No.''
>
> Sa`d asked, "Half.''
>
> He said, "No.''
>
> Sa`d said, "One-third.''
>
> The Prophet said;
>
> الثُّلُثُ، وَالثُّلُثُ كَثِير
>
> One-third, and even one-third is too much.

The Messenger of Allah then said,

إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاس

You'd better leave your inheritors wealthy rather than leaving them poor, begging from others.

A Stern Warning Against Those Who Use Up the Orphan's Wealth

It was also said that the **Ayah** وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُواْ (consume it not wastefully and hastily, fearing that they should grow up), (4:6) means,

let them have **Taqwa** of Allah when taking care of the orphan's wealth, as Ibn Jarir recorded from Al-Awfi who reported this explanation from Ibn Abbas.

This is a sound opinion that is supported by the warning that follows against consuming the orphan's wealth unjustly.

In this case, the meaning becomes:

Just as you would want your offspring to be treated fairly after you, then treat other people's offspring fairly when you are given the responsibility of caring for them.

Allah proclaims that those who unjustly consume the wealth of orphans, will be eating fire into their stomach, this is why Allah said,

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا (١٠)

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

meaning, when you consume the orphan's wealth without a right, then you are only consuming fire,

which will kindle in your stomach on the Day of Resurrection.

It is recorded in the Two **Sahihs** that Abu Hurayrah said that the Messenger of Allah said,

اجْتَنِبُوا السَّبْعَ الْمُوبِقَات

Avoid the seven great destructive sins.

The people asked, "O Allah's Messenger! What are they?''

He said,

- الشِّرْكُ بِاللهِ،
- وَالسِّحْرُ،
- وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ،
- وَأَكْلُ الرِّبَا،
- وَأَكْلُ مَالِ الْيَتِيمِ،
- وَالتَّوَلِّي يَوْمَ الزَّحْفِ،
- وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَات

- To join others in worship along with Allah,
- magic,
- to kill the life which Allah has forbidden except for a just cause,
- to consume interest,
- to consume an orphan's property,
- to turn your back to the enemy and flee from the battlefield at the time of fighting, and
- to accuse chaste women who never even think of anything harmful to their chastity being good believers.

يُوصِيكُمُ اللَّهُ فِى أَوْلَـدِكُمْ

4:11 Allah commands you for your children's (inheritance):

لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ فَإِن كُنَّ نِسَآءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَحِدَةً فَلَهَا النِّصْفُ وَلأَبَوَيْهِ لِكُلِّ وَحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلأُمِّهِ السُّدُسُ

- **to the male, a portion equal to that of two - females;**
- **if only daughters, two or more, their share is two thirds of the inheritance;**
- **if only one, her share is half.**
- **For parents, a sixth share of inheritance to each if the deceased left children;**
- **if no children, and the parents are the (only) heirs, the mother has a third;**
- **if the deceased left brothers or (sisters), the mother has a sixth.**

مِن بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ

(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.

ءَابَآؤُكُمْ وَأَبناؤُكُمْ لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعاً

You know not which of them, whether your parents or your children, are nearest to you in benefit,

فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً

(these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise.

Learning the Various Shares of the Inheritance is Encouraged

This, the following, and the last honorable **Ayah** in this **Surah** contain the knowledge of **Al-Fara'id**, inheritance. The knowledge of **Al-Fara'id** is derived from these three **Ayat** and from the **Hadiths** on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the **Ayat**.

Ibn Uyaynah said;

> "Knowledge of **Al-Fara'id** was called half of knowledge, because it effects all people.''

The Reason Behind Revealing Ayah 4:11

Explaining this **Ayah**, Al-Bukhari recorded that Jabir bin Abdullah said,

> "Allah's Messenger came visiting me on foot with Abu Bakr at Banu Salamah's (dwellings), and the Prophet found me unconscious.
>
> He asked for some water, performed ablution with it, then poured it on me, and I regained consciousness.
>
> I said, `What do you command me to do with my money, O Allah's Messenger?'
>
> this **Ayah** was later revealed, يُوصِيكُمُ اللّهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ (Allah commands you for your children's (inheritance); to the male, a portion equal to that of two females)."
>
> This is how it was recorded by Muslim and An-Nasa'i.
>
> The remainder of the Six compilers also collected this Ha**d**ith.

Another **Hadith** from Jabir concerning the reason behind revealing **Ayah** 4:11 Ahmad recorded from Jabir that he said,

> "The wife of Sa`d bin Ar-Rabi came to Allah's Messenger and said to him, `O Allah's Messenger! These are the two daughters of Sa`d bin Ar-Rabi, who was killed as a

martyr at **Uhud**. Their uncle took their money and did not leave anything for them. They will not be married unless they have money.'

The Messenger said, `Allah will decide on this matter.'

The **Ayah** about the inheritance was later revealed and the Messenger of Allah sent word to their uncle commanding him,

أَعْطِ ابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ، وَأُمَّهُمَا الثُّمُنَ، وَمَا بَقِيَ فَهُوَ لَك

Give two-thirds (of Sa`d's money) to Sa`d's two daughters and one eighth for their mother, and whatever is left is yours.''

Abu Dawud, At-Tirmidhi, and Ibn Majah collected this **Hadith**.

It is apparent, however, that the first **Hadith** from Jabir was about the case of the last **Ayah** in the **Surah** (4:176, rather than 4:11), for at the time this incident occurred, Jabir had sisters and did not have daughters, parents or offspring to inherit from him. Yet, we mentioned the **Hadith** here just as Al-Bukhari did.

Males Get Two Times the Share of Females for Inheritance

Allah said,

يُوصِيكُمُ اللّهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ ...

Allah commands you for your children's (inheritance): to the male, a portion equal to that of two females;

Allah commands: observe justice with your children.

The people of **Jahiliyyah** used to give the males, but not the females, a share in the inheritance. Therefore, Allah commands that both males and females take a share in the inheritance, although the portion of the males is twice as much as that of the females. There is a distinction because men need money to spend on their dependants,

commercial transactions, work and fulfilling their obligations. Consequently, men get twice the portion of the inheritance that females get.

Allah's statement, **يُوصِيكُمُ اللّهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ** (Allah commands you for your children's (inheritance): to the male, a portion equal to that of two females); testifies to the fact that Allah is more merciful with children than their own parents are with them, since He commands the parents to be just and fair with their own children. An authentic **Hadith** stated that;

a captured woman was looking for her child and when she found him, she held him, gave him her breast and nursed him. The Messenger of Allah said to his Companions,

أَتُرَوْنَ هذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى ذَلِك

Do you think that this woman would willingly throw her child in the fire?

They said, "No, O Messenger of Allah.''

He said,

فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هذِهِ بِوَلَدِهَا

By Allah! Allah is more merciful with His servants than this woman is with her own child.

Al-Bukhari recorded that Ibn Abbas said,

"The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled whatever He willed from that custom and ordained that the male get twice the amount inherited by the female, and for each parent a sixth (of the whole legacy), for the wife an eighth or a fourth, and for the husband a half or a fourth.''

The Share of the Females When They Are the Only Eligible Heirs

Allah said,

... فَإِن كُنَّ نِسَاء فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ...

if only daughters, two or more, their share is two-thirds of the inheritance;

We should mention here that some people said the **Ayah** only means two daughters, and that `more' is redundant, which is not true. Nothing in the Qur'an is useless or redundant. Had the **Ayah** been talking about only two women, it would have said, "The share of both of them is two-thirds.''

As for the daughters, two or more, the ruling that they get two-thirds was derived from this **Ayah**, stating that the two sisters get two-thirds. We also mentioned the **Hadith** in which the Prophet commanded that two-thirds be the share of the two daughters of Sa`d bin Ar-Rabi. So this is proven in the Book and the **Sunnah**.

... وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ...

(if only one, her share is half.) If there are two daughters, then there are texts to prove they share a half. Therefore, two-thirds is the share of the two daughters or sisters, and Allah knows best.

Share of the Parents in the Inheritance

Allah said,

... وَلأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلأُمِّهِ السُّدُسُ ...

For parents, a sixth share of inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth.

There are several forms of the share that the parents get in the inheritance.

- If the deceased left behind children, the parents get a sixth each. When the deceased had only one daughter, she gets half of the inheritance and the parents each one sixth, and another sixth is given to the father.
- When the parents are the only inheritors, the mother gets one-third while the father gets the remaining two-thirds. In this case, the father's share will be twice the mother's share.
- If the deceased had a surviving spouse, the spouse gets half, in the case of a husband, or a fourth in the case of a surviving wife. In both cases, the mother of the deceased gets one-third of the remaining inheritance. This is because the remaining portion of the inheritance is treated just as the entire legacy in regard to the parents' share. Allah has given the mother one-half of what the father gets. Therefore, the mother gets a third of the remaining inheritance while the father gets two-thirds.
- If the deceased left behind surviving brothers and sisters, whether half brothers, half sisters or from the same father and mother, their presence does not cause reduction in the father's share. Yet, their presence reduces the share of the mother to one-sixth instead of one-third, and the father gets the rest, when there are no other heirs.

Ibn Abi Hatim recorded that Qatadah commented on the Ayah, وَلأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ (If the deceased left brothers or (sisters), the mother has a sixth).

> "Their presence will reduce the share of the mother, but they will not inherit. If there is only one surviving brother, the mother's share will remain one-third, but her share will be reduced if there is more than one surviving brother. The people of knowledge attribute this reduction in

the mother's share from one-third (to one-sixth) to the fact that the father is the one who helps the brothers (and sisters) of the deceased get married, spending from his own money for this purpose. The mother does not spend from her money for this purpose.''

This is a sound opinion.

First the Debts are Paid Off, then the Will, then the Fixed Inheritance

Allah said,

... مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ...

(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.

The scholars of the **Salaf** and the **Khalaf** agree that paying debts comes before fulfilling the will, and this is apparent to those who read the **Ayah** carefully.

Allah said next,

... آبَآؤُكُمْ وَأَبناؤُكُمْ لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعاً ...

You know not which of them, whether your parents or your children, are nearest to you in benefit.

This **Ayah** means: We have appointed a share to the parents and children, contrary to the practice of **Jahiliyyah** and the early Islamic era, when the inheritance would go to the children, and parents get a share only if they were named in the will, as Ibn Abbas stated. Allah abrogated this practice and appointed a fixed share for the children and for the parents. One may derive benefit in this life or for the Hereafter from his parents, the likes of which he could not get from his children. The opposite of this could also be true.

Allah said, آبَآؤُكُمْ وَأبناؤُكُمْ لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعاً (You know not which of them, whether your parents or your children, are nearest to you in benefit),

since benefit could come from one or the other of these relatives, We appointed a fixed share of inheritance for each.

Allah knows best.

Allah said,

... فَرِيضَةً مِّنَ اللّهِ ...

ordained by Allah,

meaning: These appointed shares of inheritance that We mentioned and which give some inheritors a bigger share than others, is a commandment from Allah that He has decided and ordained.

... إِنَّ اللّهَ كَانَ عَلِيما حَكِيمًا (١١)

And Allah is Ever All-Knower, All-Wise.

Who places everything in its rightful place and gives each his rightful share.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَجُكُمْ إِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ

4:12 In that which your wives leave, your share is half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts.

وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُنْ لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ

In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts.

وَإِن كَانَ رَجُلٌ يُورَثُ كَلَـلَةً أَو امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُواْ أَكْثَرَ مِن ذلِكَ فَهُمْ شُرَكَآءُ فِى الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ

If the man or woman whose inheritance is in Kalalah has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).

وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

This is a Commandment from Allah; and Allah is Ever All-Knowing, Most Forbearing.

Share of the Spouses in the Inheritance

Allah says;

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ...

In that which your wives leave, your share is half if they have no child; but if they leave a child, you get a fourth

of that which they leave after payment of legacies that they may have bequeathed or debts.

Allah says to the husband, you get half of what your wife leaves behind if she dies and did not have a child. If she had a child, you get one-fourth of what she leaves behind, after payment of legacies that she may have bequeathed, or her debts.

We mentioned before that payment of debts comes before fulfilling the will, and then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren (or even further in generation).

Allah then said,

... وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ...

In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts.

وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ (In that which you leave, their (your wives) share is a fourth) and if there is more than one wife, they all share in the fourth, or one-eighth that the wife gets.

Earlier, we explained Allah's statement, مِّن بَعْدِ وَصِيَّةٍ (After payment of legacies).

The Meaning of Kalalah

Allah said,

... وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَو امْرَأَةٌ ...

If the man or woman whose inheritance is in question was left in **Kalalah**,

Kalalah is a derivative of **Iklil**; the crown that surrounds the head.

The meaning of **Kalalah** in this **Ayah** is that the person's heirs come from other than the first degree of relative.

Ash-Sha`bi reported that;

when Abu Bakr As-Siddiq was asked about the meaning of **Kalalah**, he said, "I will say my own opinion about it, and if it is correct, then this correctness is from Allah. However, if my opinion is wrong, it will be my error and because of the evil efforts of **Shaytan**, and Allah and His Messenger have nothing to do with it.

Kalalah refers to the man who has neither descendants nor ascendants.''

When Umar became the **Khalifah**, he said, "I hesitate to contradict an opinion of Abu Bakr.''

This was recorded by Ibn Jarir and others.

In his Tafsir, Ibn Abi Hatim recorded that Ibn Abbas said,

"I was among the last persons to see Umar bin Al-Khattab, and he said to me, `What you said was the correct opinion.'

I asked, `What did I say?'

He said, `That **Kalalah** refers to the person who has no child or parents.'''

This is also the opinion of Ali bin Abi Talib, Ibn Mas`ud, Ibn Abbas, Zayd bin Thabit, Ash-Sha`bi, An-Nakhai, Al-Hasan Al-Basri, Qatadah, Jabir bin Zayd and Al-Hakam.

This is also the view of the people of Al-Madinah, Kufah, Basra, the Seven **Fuqaha**, the Four **Imams** and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

The Ruling Concerning Children of the Mother From Other Than the Deceased's Father

Allah said,

... وَلَهُ أَخٌ أَوْ أُخْتٌ ...

But has left a brother or a sister,

meaning, from his mother's side, as some of the **Salaf** stated, including Sa`d bin Abi Waqqas.

Qatadah reported that this is the view of Abu Bakr As-Siddiq.

... فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوَاْ أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاء فِي الثُّلُثِ ...

Each one of the two gets a sixth; but if more than two, they share in a third.

There is a difference between the half brothers from the mother's side and the rest of the heirs.

- First, they get a share in the inheritance on account of their mother.
- Second, the males and females among them get the same share.
- Third, they only have a share in the inheritance when the deceased's estate is inherited in **Kalalah**, for they do not have a share if the deceased has a surviving father, grandfather, child or grandchild.
- Fourth, they do not have more than a third, no matter how numerous they were.

Allah's statement,

... مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ...

After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).

means, let the will and testament be fair and free of any type of harm, without depriving some rightful heirs from all, or part of their share, or adding to the fixed portion that Allah ordained for some heirs. Indeed, whoever does this, will have disputed with Allah concerning His decision and division.

An authentic **Hadith** states,

إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِث

Allah has given each his fixed due right. Therefore, there is no will for a rightful inheritor.

... وَصِيَّةً مِّنَ اللّهِ وَاللّهُ عَلِيمٌ حَلِيمٌ (١٢)

This is a Commandment from Allah; and Allah is Ever All-Knowing, Most Forbearing.

تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ

4:13 These are the limits (set by) Allah, and whosoever obeys Allah and His Messenger, will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success.

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَاراً خَـلِداً فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ

4:14 And whosoever disobeys Allah and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall suffer a disgraceful torment.

Warning Against Transgressing the Limits for Inheritance

Allah said;

تِلْكَ حُدُودُ اللّهِ ...

These are the limits (set by) Allah,

Meaning, the **Fara'id** are Allah's set limits. This includes what Allah has allotted for the heirs, according to the degree of relation they have to the deceased, and their degree of dependency on him. Therefore, do not transgress or violate them.

So Allah said;

... وَمَن يُطِعِ اللّهَ وَرَسُولَهُ ...

And whosoever obeys Allah and His Messenger,

regarding the inheritance, and does not add or decrease any of these fixed shares by use of tricks and plots. Rather, he gives each his appointed share as Allah commanded, ordained and decided,

... يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ (١٣)

Will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success.

وَمَن يَعْصِ اللّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ (١٤)

And whosoever disobeys Allah and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

This is because he changed what Allah has ordained and disputed with His judgment. Indeed, this is the behavior of those who do not agree with what Allah has decided and divided, and this

is why Allah punishes them with humiliation in the eternal, painful torment.

Imam Ahmad recorded that Abu Hurayrah said that, the Messenger of Allah said,

إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ،

A man might perform the actions of righteous people for seventy years, but when it is time to compile his will, he commits injustice. So his final work will be his worst, and he thus enters the Fire.

وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ فَيَدْخُلُ الْجَنَّةَ

A man might perform the deeds of evil people for seventy years, yet he is fair in his will. So his final work will be his best, and he thus enters Paradise.

Abu Hurayrah said, "Read, if you will, تِلْكَ حُدُودُ اللَّهِ (These are the limits (set by) Allah) until, عَذَابٌ مُّهِينٌ (a disgraceful torment).''

In the chapter on injustice in the will, Abu Dawud recorded in his **Sunan** that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ الرَّجُلَ لَيَعْمَلُ أَوِ الْمَرْأَةَ بِطَاعَةِ اللهِ سِتِّينَ سَنَةً، ثُمَّ يَحْضُرُهُمَا الْمَوْتُ، فَيُضَارَّانِ فِي الْوَصِيَّةِ، فَتَجِبُ لَهُمَا النَّار

A man or a woman might perform actions in obedience to Allah for sixty years. Yet, when they are near death, they leave an unfair will and thus acquire the Fire.

Abu Hurayrah then recited the **Ayah**, مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ (After payment of legacies he (or she) may have bequeathed or debts, so

that no loss is caused), **until**, وَذَلِكَ الْفَوْزُ الْعَظِيمُ (and that is the great success). (4:12-13)

This was also recorded by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "**Hasan Gharib**".

وَاللَّـتِى يَأْتِينَ الْفَـحِشَةَ مِن نِّسَآئِكُمْ فَاسْتَشْهِدُواْ عَلَيْهِنَّ أَرْبَعةً مِّنْكُمْ فَإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِى الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلاً

4:15 And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.

وَاللَّذَانَ يَأْتِيَـنِهَا مِنكُمْ فَـادُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُواْ عَنْهُمَآ إِنَّ اللَّهَ كَانَ تَوَّاباً رَّحِيماً

4:16 And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allah is Ever the One Who accepts repentance, (and He is) Most Merciful.

The Adulteress is Confined in her House; A Command Later Abrogated

At the beginning of Islam, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died.

Allah said,

وَاللاَّتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَآئِكُمْ فَاسْتَشْهِدُواْ عَلَيْهِنَّ أَرْبَعةً مِّنكُمْ فَإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىَ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللهُ لَهُنَّ سَبِيلاً (١٥)

And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.

> `Some other way' mentioned here is the abrogation of this ruling that came later.

Ibn Abbas said,

> "The early ruling was confinement, until Allah sent down Surah **An-Nur** (Surah 24) which abrogated that ruling with the ruling of flogging (for fornication) or stoning to death (for adultery).''
>
> Similar was reported from Ikrimah, Sa`id bin Jubayr, Al-Hasan, Ata Al-Khurasani, Abu Salih, Qatadah, Zayd bin Aslam and Ad-Dahhak, and this is a matter that is agreed upon.

Imam Ahmad recorded that Ubadah bin As-Samit said,

> "When the revelation descended upon the Messenger of Allah, it would affect him and his face would show signs of strain. One day, Allah sent down a revelation to him, and when the Messenger was relieved of its strain, he said,
>
> خُذُوا عَنِّي، قَدْ جَعَلَ اللهُ لَهُنَّ سَبِيلًا، الثَّيِّبُ بِالثَّيِّبِ، وَالْبِكْرُ بِالْبِكْرِ، الثَّـيِّبُ جَلْدُ مِائَةٍ، وَرَجْمٌ بِالْحِجَارَةِ، وَالْبِكْرُ جَلْدُ مِائَةٍ ثُمَّ نَفْيُ سَنَة
>
> Take from me: Allah has made some other way for them. The married with the married, the unmarried with the unmarried. The married gets a hundred lashes and stoning to death, while the unmarried gets a hundred lashes then banishment for a year.''

Muslim and the collectors of the **Sunan** recorded that Ubadah bin As-Samit said that the Prophet said,

خُذُوا عَنِّي خُذُوا عَنِّي، قَدْ جَعَلَ اللهُ لَهُنَّ سَبِيلًا، الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْم

Take from me, take from me. Allah has made some other way for them: the (unmarried) gets a hundred lashes and banishment for one year, while the (married) gets a hundred lashes and stoning to death.

At-Tirmidhi said, "**Hasan Sahih**''.

Allah said,

وَاللَّذَانَ يَأْتِيَانِهَا مِنكُمْ فَآذُوهُمَا ...

And the two persons among you who commit illegal sexual intercourse, punish them both.

Ibn Abbas and Sa`id bin Jubayr said that;

this punishment includes cursing, shaming them and beating them with sandals.

This was the ruling until Allah abrogated it with flogging or stoning, as we stated.

Mujahid said,

"It was revealed about the case of two men who do it.''

As if he was referring to the actions of the people of Lut, and Allah knows best.

The collectors of **Sunan** recorded that Ibn Abbas said that the Messenger of Allah said,

مَنْ رَأَيْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِه

Whoever you catch committing the act of the people of Lut (homosexuality), then kill both parties to the act.

Allah said,

... فَإِن تَابَا وَأَصْلَحَا ...

And if they repent and do righteous good deeds,

> by refraining from that evil act, and thereafter their actions become righteous.

... فَأَعْرِضُواْ عَنْهُمَا ...

leave them alone,

> do not verbally abuse them after that, since he who truly repents is just like he who has no sin.

... إِنَّ اللّهَ كَانَ تَوَّابًا رَّحِيمًا (١٦)

Surely, Allah is Ever the One Who accepts repentance, Most Merciful.

The following is recorded in the Two **Sahihs**:

إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ، فَلْيَجْلِدْهَا الْحَدَّ، وَلَا يُثَرِّبْ عَلَيْهَا

> When the slave-girl of one of you commits illegal sexual intercourse, let him flog her and not chastise her afterwards.
>
> > because the lashes she receives erase the sin that she has committed.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَـلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ

4:17 Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (afterwards);

فَأُوْلَـئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيماً حَكِيماً

it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَـتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّى تُبْتُ الأٌنَ

4:18 And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;''

وَلاَ الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَـئِكَ أَعْتَدْنَا لَهُمْ عَذَاباً أَلِيماً

nor of those who die while they are disbelievers. For them, We have prepared a painful torment.

Repentance is Accepted Until one Faces death

Allah

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ...

Allah accepts only the repentance of those who do evil in ignorance and foolishness, and repent soon (afterwards);

> Allah states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before he sees the angel who captures the soul, before his soul reaches his throat.

Mujahid and others said,

> "Every person who disobeys Allah by mistake, or intentionally is ignorant, until he refrains from the sin.''

Qatadah said that Abu Al-Aliyah narrated that the Companions of the Messenger of Allah used to say,

> "Every sin that the servant commits, he commits out of ignorance.''

Abdur-Razzaq narrated that, Ma`mar said that Qatadah said that,

> "the Companions of the Messenger of Allah agreed that every sin that is committed by intention or otherwise, is committed in ignorance.''

Ibn Jurayj said,

> "Abdullah bin Kathir narrated to me that Mujahid said, `Every person who disobeys Allah (even willfully), is ignorant while committing the act of disobedience.'''
>
> Ibn Jurayj said,
>
> "Ata bin Abi Rabah told me something similar.''

Abu Salih said that Ibn Abbas commented,

> "It is because of one's ignorance that he commits the error.''

Ali bin Abi Talhah reported that Ibn Abbas said about the Ayah, ثُمَّ يَتُوبُونَ مِن قَرِيبٍ (and repent soon (afterwards)),

> "Until just before he (or she) looks at the angel of death.''

Ad-Dahhak said,

> "Every thing before death is `soon (afterwards).'''

Al-Hasan Al-Basri said about the **Ayah**, ثُمَّ يَتُوبُونَ مِن قَرِيبٍ (and repent soon afterwards),

> "Just before his last breath leaves his throat.''

Ikrimah said,

> "All of this life is `soon (afterwards).'''

Imam Ahmad recorded that Ibn Umar said that the Messenger said,

إِنَّ اللهَ يَقْبَلُ تَوْبَةَ الْعَبْدِمَالَمْ يُغَرْغِرِ

Allah accepts the repentance of the servant as long as the soul does not reach the throat.

This **Hadith** was also collected by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "**Hasan Gharib**''.

By mistake, Ibn Majah mentioned that this **Hadith** was narrated through Abdullah bin `Amr. However, what is correct is that Abdullah bin Umar bin Al-Khattab was the narrator.

Allah said,

... فَأُوْلَـئِكَ يَتُوبُ اللّهُ عَلَيْهِمْ وَكَانَ اللّهُ عَلِيماً حَكِيماً (١٧)

It is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.

Surely, when hope in continued living diminishes, the angel of death comes forth and the soul reaches the throat, approaches the chest and arrives at the state where it is being gradually pulled out, then there is no accepted repentance, nor a way out of that certain end.

Hence Allah's statements,

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الآنَ ...

And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent,''

and,

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُواْ ءَامَنَّا بِاللَّهِ وَحْدَهُ

So when they saw Our punishment, they said: "We believe in Allah Alone...'' (40:84)

Allah decided that repentance shall not be accepted from the people of the earth when the sun rises from the west, as Allah said,

يَوْمَ يَأْتِى بَعْضُ ءَايَـتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِى إِيمَـنِهَا خَيْرًا

> The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good through his faith. (6:158)

Allah said,

... وَلاَ الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ...

nor of those who die while they are disbelievers.

> Consequently, when the disbeliever dies while still a disbeliever and polytheist, his sorrow and repentance shall not avail him. If he were to ransom himself, even with the earth's fill of gold, it will not be accepted from him.

Ibn Abbas, Abu Al-Aliyah and Ar-Rabi bin Anas said that the **Ayah**: وَلاَ الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ (nor of those who die while they are disbelievers),

> was revealed about the people of **Shirk**.

Imam Ahmad recorded that Usamah bin Salman said that Abu Dharr said that the Messenger of Allah said,

إِنَّ اللهَ يَقْبَلُ تَوْبَةَ عَبْدِهِ أَوْ يَغْفِرُ لِعَبْدِهِ مَالَمْ يَقَعِ الْحِجَاب

> Allah accepts the repentance of His servant, or forgives His servant, as long as the veil does not drop.

> They asked, "And what does the drop of the veil mean?''

> He said,



When the soul is removed while one is a polytheist.

Allah then said,

... أُوْلَـئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (١٨)

For them We have prepared a painful torment,

torment that is severe, eternal and enormous.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ يَحِلُّ لَكُمْ أَن تَرِثُواْ النِّسَآءَ كَرْهاً وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ

4:19 O you who believe! You are not permitted to inherit women against their will, nor to prevent them from marriage in order to get part of (the dowry) what you have given them, unless they commit open Fahishah.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

And live with them honorably.

فَإِن كَرِهْتُمُوهُنَّ فَعَسَى أَن تَكْرَهُواْ شَيْئاً وَيَجْعَلَ اللَّهُ فِيهِ خَيْراً كَثِيراً

If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

وَإِنْ أَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنْطَاراً

4:20 But if you intend to replace a wife by another and you have given one of them a Qintar, take not the least bit of it back;

فَلاَ تَأْخُذُواْ مِنْهُ شَيْئاً أَتَأْخُذُونَهُ بُهْتَـناً وَإِثْماً مُّبِيناً

would you take it wrongfully without a right and (with) a manifest sin!

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَـقاً غَلِيظاً

4:21 And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant!

وَلاَ تَنكِحُواْ مَا نَكَحَ ءَابَاؤُكُمْ مِّنَ النِّسَآءِ إِلاَّ مَا قَدْ سَلَفَ

4:22 And marry not women whom your fathers married, except what has already passed;

إِنَّهُ كَانَ فَـحِشَةً وَمَقْتاً وَسَآءَ سَبِيلاً

indeed it was shameful and Maqtan, and an evil way.

Meaning of `Inheriting Women Against Their Will

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ يَحِلُّ لَكُمْ أَن تَرِثُواْ النِّسَاء كَرْهًا ...

O you who believe! You are not permitted to inherit women against their will,

Al-Bukhari recorded that Ibn Abbas said about the Ayah,

"Before, the practice was that when a man dies, his male relatives used to have the right to do whatever they wanted with his wife. If one of them wants, he would marry her, give her in marriage, or prevent her from marriage, for they had more right to her than her own family. Thereafter, this **Ayah** was revealed about this

practice, يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ يَحِلُّ لَكُمْ أَن تَرِثُواْ النِّسَاء كَرْهًا
(O you who believe! You are not permitted to inherit women against their will).''

Women Should not Be Treated with Harshness

Allah said,

... وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَا آتَيْتُمُوهُنَّ ...

nor to prevent them from marriage, in order to take part of what you have given them,

Allah commands: Do not treat the woman harshly so that she gives back all or part of the dowry that she was given, or forfeits one of her rights by means of coercion and oppression.

Allah's statement,

... إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ...

unless they commit open **Fahishah**.

Ibn Mas`ud, Ibn Abbas, Sa`id bin Al-Musayyib, Ash-Sha`bi, Al-Hasan Al-Basri, Muhammad bin Sirin, Sa`id bin Jubayr, Mujahid, Ikrimah, Ata Al-Khurasani, Ad-Dahhak, Abu Qilabah, Abu Salih, As-Suddi, Zayd bin Aslam and Sa`id bin Abi Hilal said that;

this refers to illicit sex.

Meaning that if the wife commits adultery, you are allowed to take back the dowry you gave her. You are also allowed to annoy her, until she gives back the dowry in return for a **Khula**.

In Surah **Al-Baqarah**, Allah said,

وَلاَ يَحِلُّ لَكُمْ أَن تَأْخُذُواْ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْئًا إِلاَّ أَن يَخَافَآ أَلاَّ يُقِيمَا حُدُودَ اللَّهِ

And it is not lawful for you (men) to take back (from your wives) any of what you have given them, except when both

parties fear that they would be unable to keep the limits ordained by Allah. (2:229)

Ibn Abbas, Ikrimah and Ad-Dahhak said that;

Fahishah refers to disobedience and defiance.

Ibn Jarir chose the view that;

it is general, encompasses all these meanings, adultery, disobedience, defiance, rudeness, and so forth.

Meaning that he is allowed to annoy his wife when she does any of these acts until she forfeits all or part of her rights and he then separates from her, and this (view) is good, and Allah knows best.

Live With Women Honorably

Allah said,

... وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ...

And live with them honorably,

by saying kind words to them, treating them kindly and making your appearance appealing for them, as much as you can, just as you like the same from them.

Allah said in another **Ayah**,

وَلَهُنَّ مِثْلُ الَّذِى عَلَيْهِنَّ بِالْمَعْرُوفِ

And they have rights similar over them to what is reasonable. (2:228)

The Messenger of Allah said,

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي

The best among you is he who is the best with his family. Verily, I am the best one among you with my family.

It was the practice of the Messenger of Allah to be kind, cheerful, playful with his wives, compassionate, spending on them and laughing with them. The Messenger used to race with Aishah, the Mother of the Faithful, as a means of kindness to her.

Aishah said, "The Messenger of Allah raced with me and I won the race. This occurred before I gained weight, and afterwards I raced with him again, and he won that race. He said,

هذِهِ بِتِلْكَ

This (victory) is for that (victory).''

When the Prophet was at the home of one of his wives, sometimes all of his wives would meet there and eat together, and they would then go back to their homes. He and his wife would sleep in the same bed, he would remove his upper garment, sleeping in only his lower garment. The Prophet used to talk to the wife whose night it was, after praying **Isha'** and before he went to sleep.

Allah said,

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed in the Messenger of Allah you have a good example to follow. (33:21)

Allah said,

... فَإِن كَرِهْتُمُوهُنَّ فَعَسَى أَن تَكْرَهُواْ شَيْئًا وَيَجْعَلَ اللّهُ فِيهِ خَيْرًا كَثِيرًا (١٩)

If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

Allah says that your patience, which is demonstrated by keeping wives whom you

dislike, carries good rewards for you in this life and the Hereafter.

Ibn Abbas commented on this **Ayah**,

"That the husband may feel compassion towards his wife and Allah gives him a child with her, and this child carries tremendous goodness.''

An authentic Hadith states,

لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ سَخِطَ مِنْهَا خُلُقًا، رَضِيَ مِنْهَا آخَرَ

No believing man should hate his believing wife. If he dislikes a part of her conduct, he would surely like another.

The Prohibition of Taking Back the Dowry

Allah said,

وَإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلاَ تَأْخُذُواْ مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَاناً وَإِثْماً مُّبِيناً (٢٠)

But if you intend to replace a wife by another and you have given one of them a **Qintar**, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin.

The **Ayah** commands:

When one of you wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, even if it were a **Qintar** of money.

We mentioned the meaning of **Qintar** in the Tafsir of Surah **Al Imran**.

This **Ayah** is clear in its indication that the dowry could be substantial.

Umar bin Al-Khattab used to discourage giving a large dowry, but later on changed his view.

Imam Ahmad recorded that Abu Al-Ajfa As-Sulami said that he heard Umar bin Al-Khattab saying,

"Do not exaggerate with the dowry of women, had this practice been an honor in this world or a part of **Taqwa**, then the Prophet would have had more right to practice it than you. The Messenger of Allah never gave any of his wives, nor did any of his daughters receive a dowry more than twelve **Uwqiyah**.

A man used to pay a substantial dowry and thus conceal enmity towards his wife!''

Ahmad and the collectors of **Sunan** collected this Hadith through various chains of narration, and At-Tirmidhi said, "**Hasan Sahih**''.

Al-Hafiz Abu Ya`la recorded that Masruq said,

"Umar bin Al-Khattab stood up on the **Minbar** of the Messenger of Allah and said,

`O people! Why do you exaggerate concerning the dowry given to women! The Messenger of Allah and his Companions used to pay up to four hundred Dirhams for a dowry, or less than that. Had paying more for a dowry been a part of **Taqwa** or an honor, you would not have led them in this practice. Therefore, I do not want to hear about a man who pays more than four hundred Dirhams for a dowry.'

He then went down the **Minbar**, but a woman from Quraysh said to him, `O Leader of the Faithful! You prohibited people from paying more than four hundred Dirhams in a dowry for women!'

He said, `Yes.'

She said, `Have you not heard what Allah sent down in the Qur'an?'

He said, `Which part of it?'

She said, `Have you not heard Allah's statement, وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا (And you have given one of them a **Qintar**).'

He said, `O Allah! Forgive me...'

He then went back and stood up on the **Minbar** saying, `I had prohibited you from paying more than four hundred Dirhams in a dowry for women. So, let everyone pay what he likes from his money.'''

The chain of narration for this Hadith is strong.

Allah said,

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ ...

And how could you take it (back) while you have gone in unto each other!

how can you take back the dowry from the woman with whom you had sexual relations and she had sexual relations with you!

Ibn Abbas, Mujahid, As-Suddi and several others said that;

this means sexual intercourse.

... وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا (٢١)

and they have taken from you a firm and strong covenant!

The Two **Sahihs** record that;

the Messenger of Allah said three times to the spouses who said the **Mula`anah**;

اللهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ ؟

Allah knows that one of you is a liar, so would any of you repent?

The man said, "O Messenger of Allah! My money,'' referring to the dowry that he gave his wife.

The Messenger said,

لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَهُوَ أَبْعَدُ لَكَ مِنْهَا

You have no money. If you are the one who said the truth, the dowry is in return for the right to have sexual intercourse with her. If you are the one who uttered the lie, then this money is even farther from your reach.

Similarly Allah said;

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا (٢١)

And how could you take it (back) while you have gone in unto each other and they have taken from you a firm and strong covenant) (Be kind with women, for you have taken them by Allah's covenant and earned the right to have sexual relations with them by Allah's Word.

Marrying the Wife of the Father is Prohibited

Allah said,

وَلاَ تَنكِحُواْ مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاء ...

And marry not women whom your fathers married,

Allah prohibits marrying the women whom the father married, in honor and respect to the fathers, not allowing their children to have sexual relations with their wives after they die.

A woman becomes ineligible for the son of her husband as soon as the marriage contract is conducted, and there is a consensus on this ruling.

Ibn Jarir recorded that Ibn Abbas said,

> "During the time of **Jahiliyyah**, the people used to prohibit what Allah prohibits (concerning marriage), except marrying the stepmother and taking two sisters as rival wives. Allah sent down, وَلاَ تَنكِحُواْ مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاء (And marry not women whom your fathers married), and, وَأَن تَجْمَعُواْ بَيْنَ الأُخْتَيْنِ (and two sisters in wedlock at the same time)." (4:23)
>
> Similar was reported from Ata and Qatadah.
>
> Therefore, the practice that the **Ayah** mentions is prohibited for this **Ummah**, being disgraced as an awful sin.

... إِلاَّ مَا قَدْ سَلَفَ ...

> except what has already passed;

... إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاء سَبِيلاً (٢٢)

Indeed it was shameful and **Maqtan**, and an evil way.)

Allah said in other **Ayat**,

وَلاَ تَقْرَبُواْ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

> Come not near to **Al-Fawahish** (shameful acts) whether committed openly or secretly. (6:151)
>
> and,

وَلاَ تَقْرَبُواْ الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَآءَ سَبِيلاً

> And come not near to unlawful sex. Verily, it is a **Fahishah** and an evil way. (17:32)

In this **Ayah** (4:22), Allah added, وَمَقْتًا (and **Maqtan**),

> meaning, offensive.
>
> It is a sin itself and causes the son to hate his father after he marries his wife.

It is usual that whoever marries a woman dislikes those who married her before him.

This is one reason why the Mothers of the Faithful were not allowed for anyone in marriage after the Messenger. They are indeed the Mothers of the Faithful since they married the Messenger, who is like the father to the believers. Rather, the Prophet's right is far greater than the right of a father, and his love comes before each person loving himself, may Allah's peace and blessings be on him.

Ata' bin Abi Rabah said that the **Ayah**, وَمَقْتًا (and **Maqtan**),

means, Allah will hate him,

... وَسَاء سَبِيلاً

and an evil way,

for those who take this way.

Therefore, those who commit this practice will have committed an act of reversion from the religion and deserve capital punishment and confiscation of their property, which will be given to the Muslim Treasury.

Imam Ahmad and the collectors of **Sunan** recorded that Al-Bara' bin Azib said that;

his uncle Abu Burdah was sent by the Messenger of Allah to a man who married his stepmother to execute him and confiscate his money.



4:23 Forbidden to you (for marriage) are:

أُمَّهَـتُكُمْ وَبَنَـتُكُمْ وَأَخَوَتُكُمْ وَعَمَّـتُكُمْ وَخَـلَـتُكُمْ وَبَنَاتُ
الاٌّخِ وَبَنَاتُ الاٌّخْتِ وَأُمَّهَـتُكُمُ الْلاَّتِى أَرْضَعْنَكُمْ
وَأَخَوَتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَـتُ نِسَآئِكُمْ وَرَبَائِبُكُمُ
اللَّـتِى فِى حُجُورِكُمْ مِّن نِّسَآئِكُمُ اللَّـتِى دَخَلْتُمْ بِهِنَّ فَإِن
لَّمْ تَكُونُواْ دَخَلْتُمْ بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ وَحَلَـئِلُ أَبْنَآئِكُمُ
الَّذِينَ مِنْ أَصْلَـبِكُمْ وَأَن تَجْمَعُواْ بَيْنَ الاٌّخْتَيْنِ

- **your mothers,**
- **your daughters,**
- **your sisters,**
- **your father's sisters,**
- **your mother's sisters,**
- **your brother's daughters,**
- **your sister's daughters,**
- **your foster mothers who suckled you,**
- **your foster milk suckling sisters,**
- **your wives' mothers,**
- **your stepdaughters under your guardianship, born of your wives unto whom you have gone in -- but there is no sin on you if you have not gone in unto them (to marry their daughters),**
- **-- the wives of your sons who (spring) from your own loins,**
- **and two sisters in wedlock at the same time,**

إَلاَّ مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُوراً رَّحِيماً

except for what has already passed; verily, Allah is Oft- Forgiving, Most Merciful.

Degrees of Women Never Eligible for One to Marry

Allah said

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ ...

Forbidden to you (for marriage) are:

- your mothers,
- your daughters,
- your sisters,
- your father's sisters,
- your mother's sisters,
- your brother's daughters,
- your sister's daughters,

This honorable **Ayah** is the **Ayah** that establishes the degrees of women relatives who are never eligible for one to marry, because of blood relations, relations established by suckling or marriage.

Ibn Abi Hatim recorded that Ibn Abbas said,

> "(Allah said) I have prohibited for you seven types of relatives by blood and seven by marriage.''
>
> Ibn Abbas then recited the **Ayah**, حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ (Forbidden to you (for marriage) are: your mothers, your daughters, your sisters...).

At-Tabari recorded that Ibn Abbas said,

> "Seven degrees of blood relation and seven degrees of marriage relation are prohibited (for marriage).'' He then recited the **Ayah**,
>
> حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ ...

Forbidden to you (for marriage) are:

- your mothers,
- your daughters,
- your sisters,
- your father's sisters,
- your mother's sisters,
- your brother's daughters,
- your sister's daughters

and these are the types prohibited by blood relation.''

Allah's statement,

... وَأُمَّهَاتُكُمُ اللاَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ ...

Your foster mothers who suckled you, your foster milk suckling sisters,

means, just as your mother who bore you is prohibited for you in marriage, so is your mother from suckling prohibited for you.

Al-Bukhari and Muslim recorded that Aishah, the Mother of the Faithful, said that the Messenger of Allah said,

إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَة

Suckling prohibits what birth prohibits.

In another narration reported by Muslim,

يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَب

Suckling establishes prohibited degrees just as blood does.

`Suckling' that Establishes Prohibition for Marriage

Less than five incidents of suckling will not establish prohibition for marriage.

In his **Sahih**, Muslim recorded that A'ishah said,

> "Among the parts of the Qur'an that were revealed, is the statement, `Ten incidents of suckling establishes the prohibition (concerning marriage).'
>
> It was later abrogated with five, and the Messenger of Allah died while this statement was still recited as part of the Qur'an.''

A **Hadith** that Sahlah bint Suhayl narrated states,

> "the Messenger of Allah ordered her to suckle Salim the freed slave of Abu Hudhayfah with five.''

We should assert that the suckling mentioned here must occur before the age of two, as we stated when we explained the Ayah in Surah **Al-Baqarah**,

يُرْضِعْنَ أَوْلَـدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ

(The mothers) should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling. (2:233)

The Mother-in-Law and Stepdaughter are Prohibited in Marriage

Allah said next,

... وَأُمَّهَاتُ نِسَآئِكُمْ وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ اللاَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ ...

Your wives' mothers, your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,

- As for the mother of the wife, she becomes prohibited for marriage for her son-in-law when the marriage is conducted, whether the son-in-law has sexual relations with her daughter or not.
- As for the wife's daughter, she becomes prohibited for her stepfather when he has sexual

relations with her mother, after the marriage contract is ratified. If the man divorces the mother before having sexual relations with her, he is allowed to marry her daughter. So Allah said; وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ اللاَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ (Your stepdaughters under your guardianship, born of your wives unto whom you have gone in -- but there is no sin on you if you have not gone in unto them), to marry the stepdaughter.

The Stepdaughter is Prohibited in Marriage Even if She Was Not Under the Guardianship of Her Stepfather

Allah said,

... وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُم ...

...your stepdaughters under your guardianship,

The majority of scholars state that the stepdaughter is prohibited in marriage for her stepfather (who consummated his marriage to her mother) whether she was under his guardianship or not.

The Two **Sahih** recorded that Umm Habibah said,

"O Messenger of Allah! Marry my sister, the daughter of Abu Sufyan (and in one narration `Azzah bint Abu Sufyan).''

He said,

أَوَ تُحِبِّينَ ذلِك

"Do you like that I do that?''

She said, "I would not give you up for anything, but the best of whom I like to share with me in that which is righteously good, is my sister.''



He said, "That is not allowed for me.''

She said, "We were told that you want to marry the daughter of Abu Salamah.''

بِنْتَ أُمِّ سَلَمَةَ

He asked, "The daughter of Umm Salamah''

She said, "Yes.''

إِنَّهَا لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي، إِنَّهَا لَبِنْتُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُن

He said, "Even if she was not my stepdaughter and under my guardianship, she is still not allowed for me because she is my niece from suckling, for Thuwaybah suckled me and Abu Salamah. Therefore, do not offer me to marry your daughters or sisters.''

In another narration from Al-Bukhari,

إِنِّي لَوْ لَمْ أَتَزَوَّجْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي

Had I not married Umm Salamah, her daughter would not have been allowed for me anyway.

Consequently, the Messenger stated that his marriage to Umm Salamah was the real reason behind that prohibition.

Meaning of `gone in unto them

The **Ayah** continues,

... اللاَّتِي دَخَلْتُم بِهِنَّ ...

Your wives unto whom you have gone in,

According to Ibn Abbas and several others,

meaning, had sexual relations with them.

Prohibiting the Daughter-in-Law for Marriage

Allah said,

... وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ ...

The wives of your sons who (spring) from your own loins,

Therefore, you are prohibited to marry the wives of your own sons, but not the wives of your adopted sons, as adoption was common practice in **Jahiliyyah**.

Allah said,

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَراً زَوَّجْنَـكَهَا لِكَىْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِى أَزْوَاجِ أَدْعِيَآئِهِمْ

So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they had divorced them). (33:37)

Ibn Jurayj said,

"I asked Ata about Allah's statement, وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ (The wives of your sons who (spring) from your own loins),

He said, `We were told that when the Prophet married the ex-wife of Zayd (who was the Prophet's adopted son before Islam prohibited this practice), the idolators in Makkah criticized him. Allah sent down the **Ayat**:

وَحَلَـئِلُ أَبْنَآئِكُمُ الَّذِينَ مِنْ أَصْلَـبِكُمْ

The wives of your sons who (spring) from your own loins,

وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ

nor has He made your adopted sons your real sons. (33:4)

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ

Muhammad is not the father of any of your men. (33:40)'''

Ibn Abi Hatim recorded that Al-Hasan bin Muhammad said,

"These Ayat are encompassing, وَحَلاَئِلُ أَبْنَائِكُمُ (the wives of your sons), and وَأُمَّهَاتُ نِسَآئِكُمْ (your wives' mothers).

This is also the explanation of Tawus, Ibrahim, Az-Zuhri and Makhul.

It means that these two **Ayat** encompass these types of women, whether the marriage was consummated or not, and there is a consensus on this ruling.

A Doubt and Rebuttal

Why is the wife of one's son from suckling prohibited for him for marriage - that is, if she is no longer married to his son from suckling - as the majority of scholars state, although they are not related by blood!

The answer is the Prophet's statement,

يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَب

Suckling prohibits what blood relations prohibit.

The Prohibition of Taking Two Sisters as Rival Wives

Allah said,

... وَأَن تَجْمَعُواْ بَيْنَ الأُخْتَيْنِ إَلاَّ مَا قَدْ سَلَفَ ...

...and two sisters in wedlock at the same time, except for what has already passed;

The **Ayah** commands: you are prohibited to take two sisters as rival wives, or rival female-servants, except for what had happened to you during the time of **Jahiliyyah**, which We have forgiven and erased. Therefore, no one is allowed to take or keep two sisters as rival wives, according to the consensus of the scholars of the Companions, their followers, and the Imams of old and present.

They all stated that taking two sisters as rival wives is prohibited, and that whoever embraces Islam while married to two sisters at the same time is given the choice to keep one of them and divorce the other.

Imam Ahmad recorded that Ad-Dahhak bin Fayruz said that his father said,

"I embraced Islam while married to two sisters at the same time and the Prophet commanded me to divorce one of them.''

... إِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا (٢٣)

verily, Allah is Oft- Forgiving, Most Merciful.

وَالْمُحْصَنَـتُ مِنَ النِّسَآءِ إِلاَّ مَا مَلَكْتَ أَيْمَـنُكُمْ كِتَـبَ اللَّهِ عَلَيْكُمْ

4:24 Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allah ordained for you.

وَأُحِلَّ لَكُمْ مَّا وَرَآءَ ذَلِكُمْ أَن تَبْتَغُواْ بِأَمْوَلِكُمْ مُّحْصِنِينَ غَيْرَ مُسَـفِحِينَ

All others are lawful, provided you seek them (with a dowry) from your property, desiring chastity, not fornication.

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَـاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِن بَعْدِ الْفَرِيضَةِ

So with those among them whom you have enjoyed, give them their required due, but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you.

إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً

Surely, Allah is Ever All-Knowing, All-Wise.

Forbidding Women Already Married, Except for Female Slaves

Allah said,

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ ...

Also (forbidden are) women already married, except those whom your right hands possess.

The **Ayah** means, you are prohibited from marrying women who are already married, إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ (except those whom your right hands possess) except those whom you acquire through war, for you are allowed such women after making sure they are not pregnant.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said,

"We captured some women from the area of Awtas who were already married, and we disliked having sexual relations with them because they already had husbands. So, we asked the Prophet about this matter, and this **Ayah** was revealed, وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ (Also (forbidden are) women already married, except those whom your right hands possess). Consequently, we had sexual relations with these women.''

This is the wording collected by At-Tirmidhi An-Nasa'i, Ibn Jarir and Muslim in his **Sahih**.

Allah's statement,

... كِتَابَ اللّهِ عَلَيْكُمْ ...

Thus has Allah ordained for you.

means, this prohibition was ordained for you by Allah. Therefore, adhere to Allah's Book, do not transgress His set limits, and adhere to His legislation and decrees.

The Permission to Marry All Other Women

Allah said,

... وَأُحِلَّ لَكُم مَّا وَرَاء ذَلِكُمْ ...

All others are lawful,

meaning, you are allowed to marry women other than the prohibited types mentioned here, as Ata and others have stated.

Allah's statement,

... أَن تَبْتَغُواْ بِأَمْوَالِكُم مُّحْصِنِينَ غَيْرَ مُسَافِحِينَ ...

provided you seek them (with a dowry) from your property, desiring chastity, not fornication,

meaning, you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like, all through legal means, مُّحْصِنِينَ غَيْرَ مُسَافِحِينَ ((desiring) chastity, not fornication).

Allah's statement,

... فَمَا اسْتَمْتَعْتُم بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ...

So with those among them whom you have enjoyed, give them their required due,

means, to enjoy them sexually, surrender to them their rightful dowry as compensation.

In other **Ayat**, Allah said,

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ

And how could you take it (back) while you have gone in unto each other, (4:21)

وَآتُواْ النَّسَاء صَدُقَاتِهِنَّ نِحْلَةً

And give to the women (whom you marry) their dowry with a good heart, (4:4)

and,

وَلاَ يَحِلُّ لَكُمْ أَن تَأْخُذُواْ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْئًا

And it is not lawful for you (men) to take back (from your wives) any of what (dowry) you gave them. (2:229)

Prohibiting the Mut`ah of Marriage

Mujahid stated that,

فَمَا اسْتَمْتَعْتُم بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً (So with those among them whom you have enjoyed, give them their required due) was revealed about the **Mut`ah** marriage.

A **Mut`ah** marriage is a marriage that ends upon a predetermined date.

In the Two **Sahihs**, it is recorded that the Leader of the Faithful Ali bin Abi Talib said,

"The Messenger of Allah prohibited **Mut`ah** marriage and eating the meat of domesticated donkeys on the day of Khyber (battle).''

In addition, in his **Sahih**, Muslim recorded that Ar-Rabi bin Sabrah bin Ma`bad Al-Juhani said that his father said that;

he accompanied the Messenger of Allah during the conquest of Makkah, and that the Prophet said,

يَا أَيُّهَا النَّاسُ إِنِّي كُنْتُ أَذِنْتُ لَكُمْ فِي الاسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللهَ قَدْ حَرَّمَ ذَلِكَ إِلى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيئًا

O people! I allowed you the **Mut`ah** marriage with women before. Now, Allah has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in **Mut`ah**, let him let them go, and do not take anything from what you have given them.

Allah's statement,

... وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِ مِن بَعْدِ الْفَرِيضَةِ ...

but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you.

is similar to His other statement,

وَءَاتُواْ النِّسَآءَ صَدُقَـتِهِنَّ نِحْلَةً

And give to the women their dowry with a good heart. (4:4)

The meaning of these **Ayat** is:

If you have stipulated a dowry for her, and she later forfeits it, either totally or partially, then this bears no harm on you or her in this case.

Ibn Jarir said,

"Al-Hadrami said that some men would designate a certain dowry, but then fall into financial difficulties. Therefore, Allah said that there is no harm on you, O people, concerning your mutual agreement after the requirement (has been determined).''

meaning, if she gives up part of the dowry, then you men are allowed to accept that.

Allah's statement,

... إِنَّ اللّهَ كَانَ عَلِيمًا حَكِيمًا (٢٤)

Surely, Allah is Ever All-Knowing, All-Wise.

is suitable here, after Allah mentioned these prohibitions.

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلاً أَن يَنكِحَ الْمُحْصَنَـتِ الْمُؤْمِنَـتِ فَمِنْ مَّا مَلَكَتْ أَيْمَـنُكُم مِّن فَتَيَـتِكُمُ الْمُؤْمِنَـتِ وَاللَّهُ أَعْلَمُ بِإِيمَـنِكُمْ بَعْضُكُمْ مِّن بَعْضٍ

4:25 And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess, and Allah has full knowledge about your faith, you are one from another.

فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَـتٍ غَيْرَ مُسَـفِحَـتٍ وَلاَ مُتَّخِذَاتِ أَخْدَانٍ

Wed them with the permission of their own folk (guardians) and give them their due in a good manner; they should be chaste, not fornicators, nor promiscuous.

فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَـحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَـتِ مِنَ الْعَذَابِ

And after they have been taken in wedlock, if they commit Fahishah, their punishment is half that for free (unmarried) women.

ذَلِكَ لِمَنْ خَشِىَ الْعَنَتَ مِنْكُمْ وَأَن تَصْبِرُواْ خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allah is Oft-Forgiving, Most Merciful.

Marrying a Female Slave, if One Cannot Marry a Free Woman

Allah said,

وَمَن لَّمْ يَسْتَطِعْ ...

And whoever of you have not,

Allah said, those who do not have,

... مِنكُمْ طَوْلاً ...

the means,

financial capability,

... أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ ...

Wherewith to wed free believing women,

meaning, free faithful, chaste women.

... فَمِن مِّا مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ...

They may wed believing girls from among those whom your right hands possess,

meaning, they are allowed to wed believing slave girls owned by the believers.

... وَاللّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّن بَعْضٍ ...

and Allah has full knowledge about your faith; you are one from another.

Allah knows the true reality and secrets of all things, but you people know only the apparent things.

Allah then said,

... فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ ...

Wed them with the permission of their own folk,

indicating that the owner is responsible for the slave girl, and consequently, she cannot marry without his permission. The owner is also responsible for his male slave and they cannot wed without his permission.

A **Hadith** states,

أَيُّمَا عَبْدٍتَزَوَّجَ بِغَيْرِ إِذْنِ مَوَالِيهِ،فَهُوَ عَاهِرٍ

Any male slave who marries without permission from his master, is a fornicator.

When the owner of the female slave is a female, those who are allowed to give away the free woman in marriage, with her permission, become responsible for giving away her female slave in marriage, as well.

A **Hadith** states that;

لَا تُزَوِّجِ الْمَرْأَةُ الْمَرْأَةَ، وَلَا الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا

The woman does not give away another woman, or herself in marriage, for only the adulteress gives herself away in marriage.

Allah's statement,

... وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ ...

And give them their due in a good manner;

meaning, pay them their dowry with a good heart, and do not keep any of it, belittling the matter due to the fact that they are owned slaves.

Allah's statement,

... مُحْصَنَاتٍ ...

they should be chaste,

means, they are honorable women who do not commit adultery, and this is why Allah said,

... غَيْرَ مُسَافِحَاتٍ ...

not fornicators,

referring to dishonorable women, who do not refrain from illicit sexual relations with those who ask.

Ibn Abbas said that;

the fornicating women are the whores, who do not object to having relations with whomever seeks it, while,

... وَلاَ مُتَّخِذَاتِ أَخْدَانٍ ...

nor promiscuous.

refers to taking boyfriends.

Similar was said by Abu Hurayrah, Mujahid, Ash-Sha`bi, Ad-Dahhak, Ata Al-Khurasani, Yahya bin Abi Kathir, Muqatil bin Hayyan and As-Suddi.

The Slave Girl's Punishment for Adultery is Half that of a Free Unmarried Woman

Allah said,

... فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ...

And after they have been taken in wedlock, if they commit **Fahishah**, their punishment is half of that for free (unmarried) women.

this is about the slave women who got married, as indicated by the **Ayah**;

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلاً أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِن مِّا مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ

And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess.

Therefore, since the honorable **Ayah** is about believing slave girls, then, **فَإِذَا أُحْصِنَّ** (And after they have been taken in wedlock), refers to when they (believing slave girls) get married, as Ibn Abbas and others have said.

Allah's statement,

... نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ...

their punishment is half of that for free (unmarried) women.

indicates that the type of punishment prescribed here is the one that can be reduced to half, lashes in this case, not stoning to death, and Allah knows best.

Allah's statement,

... ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ...

This is for him among you who is afraid of being harmed in his religion or in his body;

indicates that marrying slave girls, providing one satisfies the required conditions, is for those who fear for their chastity and find it hard to be patient and refrain from sex.

In this difficult circumstance, one is allowed to marry a slave girl. However, it is better to refrain from marrying slave girls and to observe

patience, for otherwise, the offspring will become slaves to the girl's master.

Allah said,

... وَأَن تَصْبِرُواْ خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٢٥)

but it is better for you that you practice self-restraint, and Allah is Oft-Forgiving, Most Merciful.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

4:26 Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise.

وَاللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَتِ أَن تَمِيلُواْ مَيْلاً عَظِيماً

4:27 Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the right path).

يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنْكُمْ وَخُلِقَ الإِنسَـنُ ضَعِيفاً

4:28 Allah wishes to lighten (the burden) for you; and man was created weak.

Allah says;

يُرِيدُ اللّهُ لِيُبَيِّنَ لَكُمْ ...

Allah wishes to make clear (what is lawful and what is unlawful) to you,

Allah explains to the believers what He has allowed and prohibited for them in this and other **Surahs**.

... وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ ...

And to show you the ways of those before you,

meaning their righteous ways and how to adhere to the commandments that He likes and is pleased with.

... وَيَتُوبَ عَلَيْكُمْ ...

and accept your repentance.

from sin and error

... وَاللّهُ عَلِيمٌ حَكِيمٌ (٢٦)

and Allah is All-Knower, All-Wise.

in His commands, decrees, actions and statements.

Allah's statement,

وَاللّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ ...

Allah wishes to accept your repentance,

... وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَن تَمِيلُواْ مَيْلاً عَظِيمًا (٢٧)

but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the right path).

indicates that the followers of **Shaytan** among the Jews, Christians and the adulterous, wish that you would take the horrendous path of falsehood instead of the truth.

يُرِيدُ اللّهُ أَن يُخَفِّفَ عَنكُمْ ...

Allah wishes to lighten (the burden) for you,

His legislation, orders, what He prohibits and what He decrees for you.

This is why Allah has allowed free men to marry slave girls under certain conditions, as Mujahid and others have stated.

... وَخُلِقَ الإِنسَانُ ضَعِيفًا (٢٨)

and man was created weak.

and this is why it is suitable in his case that the commands are made easy for him, because of his weakness and feebleness.

Ibn Abi Hatim recorded that Tawus said that, وَخُلِقَ الإِنسَانُ ضَعِيفًا (and man was created weak),

"Concerning women.''

Waki said,

"Man's mind leaves when women are involved.''

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَأْكُلُواْ أَمْوَلَكُمْ بَيْنَكُمْ بِالْبَـطِلِ إِلاَّ أَن تَكُونَ تِجَـرَةً عَن تَرَاضٍ مِّنْكُمْ

4:29 O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.

وَلاَ تَقْتُلُواْ أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً

And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.

وَمَن يَفْعَلْ ذلِكَ عُدْوَناً وَظُلْماً فَسَوْفَ نُصْلِيهِ نَاراً وَكَانَ ذلِكَ عَلَى اللَّهِ يَسِيراً

4:30 And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah.

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَـتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلاً كَرِيماً

4:31 If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

Prohibiting Unlawfully Earned Money

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَأْكُلُواْ أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلاَّ أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ ...

O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.

Allah, the Exalted and Most Honored, prohibits His believing servants from illegally acquiring each other's property using various dishonest methods such as **Riba**, gambling and other wicked methods that appear to be legal, but Allah knows that, in reality, those involved seek to deal in interest.

Ibn Jarir recorded that Ibn Abbas commented on a man who buys a garment, saying that;

"if he likes it he will keep it, or he will return it along with an extra Dirham."

This is what Allah meant, when He said, لاَ تَأْكُلُواْ أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ Eat not up your property among yourselves unjustly.

Ali bin Abi Talhah reported that Ibn Abbas said,

"When Allah sent down, يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَأْكُلُواْ أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ (O you who believe! Eat not up

your property among yourselves unjustly) some Muslims said, `Allah has forbidden us from eating up each other's property unjustly, and food is our best property. Therefore, none among us is allowed to eat from anyone else's food.'

After that Allah sent down, لَيْسَ عَلَى الْأعْمَى حَرَجٌ (There is no restriction on the blind) until the end of the **Ayah**. (24:61)'''

Qatadah said similarly.

Allah's statement,

... إِلاَّ أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ ...

except it be a trade amongst you, by mutual consent.

means, do not revert to illegal ways and means to acquire money. However, there is no harm in commercial transactions that transpire between the buyer and the seller with mutual consent, so that money is legally earned from these transactions.

Mujahid commented on the **Ayah**,

"By selling and buying, or giving someone a gift.''

Ibn Jarir recorded this statement.

The Option to Buy or Sell Before Parting, is Part of `Mutual Consent' in Trading

Mutual agreement in various transactions is attained when both parties have the right to uphold or dissolve the agreement before they part.

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

الْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا

The seller and the buyer retain the (right to change their mind) as long as they have not parted.

Al-Bukhari's wording for this **Hadith** reads,

إِذَا تَبَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ، مَالَمْ يَتَفَرَّقَا

When two men conduct a transaction, they retain their (right to change their mind) as long as they have not parted.

Forbidding Murder and Suicide

Allah said,

... وَلَا تَقْتُلُوا أَنفُسَكُمْ ...

And do not kill yourselves.

by committing Allah's prohibitions, falling into sin and eating up each other's property unjustly,

... إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا (٢٩)

Surely, Allah is Most Merciful to you.

in what He commanded you and prohibited you from.

Imam Ahmad recorded that `Amr bin Al-`As said that;

when the Prophet sent him for the battle of Dhat As-Salasil, "I had a wet dream during a very cold night and feared that if I bathed, I would die. So I performed **Tayammum** (with pure earth) and led my company in the Dawn prayer. When I went back to the Messenger of Allah, I mentioned what had happened to me and he said,

يَا عَمْرُو صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُب

O `Amr! Have you led your people in prayer while you were in a state of sexual impurity?

I said, 'O Messenger of Allah! I had a wet dream on a very cold night and feared that if I bathed I would perish, and I remembered Allah's statement, **وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا** (And do

not kill yourselves. Surely, Allah is Most Merciful to you). So I performed **Tayammum** and prayed.' The Messenger of Allah smiled and did not say anything.''

This is the narration reported by Abu Dawud.

Ibn Marduwyah mentioned this honorable **Ayah** and then reported that Abu Hurayrah said that the Messenger of Allah said,

مَنْ قَتَلَ نَفْسَهُ بَحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا بطْنَهُ يَوْمَ الْقِيَامَةِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا،

Whoever kills himself with an iron tool, then his tool will be in his hand and he will keep stabbing himself with it in the Fire of **Jahannam**, forever and ever.

ومَنْ قَتَلَ نَفْسَهُ بِسُمَ فَسُمُّهُ فِي يَدِهِ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا،

Whoever kills himself with poison, then his poison will be in his hand and he will keep taking it in the Fire of **Jahannam** forever and ever.

وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ مُتَرَدَ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا

Whoever kills himself by throwing himself from a mountain, will keep falling in the Fire of **Jahannam** forever and ever.

This **Hadith** was also collected in the Two **Sahihs**.

Abu Qilabah said that Thabit bin Ad-Dahhak said that the Messenger of Allah said,

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُذِّبَ بِهِ يَوْمَ الْقِيَامَة

Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection.

This **Hadith** was collected by the Group.

This is why Allah said,

وَمَن يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا ...

And whoever commits that through aggression and injustice,

> meaning, whoever commits what Allah has forbidden for him transgression and injustice - while knowing that it is forbidden for him, yet he still dares to commit it,

... فَسَوْفَ نُصْلِيهِ نَارًا ...

We shall cast him into the Fire,

> This **Ayah** carries a stern warning and a truthful promise. Therefore, every sane person should beware of it, those who hear the speech with full comprehension.

... وَكَانَ ذَلِكَ عَلَى اللّهِ يَسِيرًا (٣٠)

and that is easy for Allah.

Minor Sins Will be Pardoned if One Refrains from Major Sins

Allah said,

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ ...

If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins),

> meaning, if you avoid the major evil deeds that you were prohibited We will forgive you the minor evil deeds and will admit you into Paradise.

This is why Allah said,

... وَنُدْخِلْكُم مُّدْخَلاً كَرِيمًا (٣١)

and admit you to a Noble Entrance (i.e. Paradise).

There are several **Hadiths** on the subject of this honorable **Ayah**.

Imam Ahmad recorded that Salman Al-Farisi said,

> "The Prophet said to me, `Do you know what the day of **Al-Jumu`ah** is?'
>
> I said, `It is the day during which Allah brought together the creation of your father (Adam).'
>
> He said,
>
> لكِنْ أدْرِي مَا يَوْمُ الْجُمُعَةِ، لَا يَتَطَهَّرُ الرَّجُلُ فَيُحْسِنُ طُهُورَهُ، ثُمَّ يَأْتِي الْجُمُعَةَ فَيُنْصِتُ حَتَّى يَقْضِيَ الْإمَامُ صَلَاتَهُ، إلَّا كَانَ كَفَّارَةً لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْمُقْبِلَةِ، مَا اجْتُنِبَتِ الْمَقْتَلَة
>
> I know what the day of **Jumu`ah** is. Anyone who takes a bath and cleans himself as much as he can and then proceeds for the Friday prayer and remains quiet until the Imam finishes the prayer, all his sins in between the present and the next Friday will be forgiven, as long as major sins were avoided.''
>
> Al-Bukhari recorded similar wording from Salman Al-Farisi.

The Seven Destructive Sins

In the Two **Sahihs**, it is recorded that Abu Hurayrah said that the Messenger of Allah said,

اجْتَنِبُوا السَّبْعَ الْمُوبِقَات

> Avoid the seven great destructive sins.
>
> The people inquired, 'O Allah's Messenger! What are they?'
>
> He said,

- الشِّرْكُ بِاللهِ،
- وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إلَّا بِالْحَقِّ،
- وَالسِّحْرُ،

- وَأَكْلُ الرِّبَا،
- وَأَكْلُ مَالِ الْيَتِيمِ،
- وَالتَّوَلِّي يَوْمَ الزَّحْفِ،
- وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَات

- To join others in worship along with Allah,
- to kill the life which Allah has forbidden except for a just cause,
- magic,
- to consume **Riba**,
- to consume an orphan's wealth,
- to turn away from the enemy and flee from the battlefield when the battle begins, and
- to accuse chaste women, who never even think of anything that would tarnish their chastity and are good believers.

Another Hadith that mentions False Witness

Imam Ahmad recorded that Anas bin Malik said,

> "The Messenger of Allah mentioned the major sins, or was asked about the major sins. He said,
>
> الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْن
>
> Associating others with Allah in worship, killing the life, and being undutiful to the parents.
>
> He then said,
>
> أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟
>
> Should I tell you about the biggest of the major sins?
>
> قَوْلُ الزُّورِ أَوْ شَهَادَةُ الزُّور
>
> The false statement - or the false testimony.''
>
> Shu`bah - one of the narrators of the **Hadith** - said,

"Most likely, in my opinion, he said, `False testimony.'''

The Two Sahihs recorded this **Hadith** from Shu`bah from Anas.

Another Hadith In the Two Sahihs, it is recorded that Abdur-Rahman bin Abi Bakrah said that his father said,

"The Prophet said,

أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟

Should I inform you about the greatest of the great sins?

We said, `Yes, O Allah's Messenger!'

He said,

الْإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ

To join others in worship with Allah and to be undutiful to one's parents.

He was reclining, then he sat up and said;

أَلَا وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ

And I warn you against false testimony and false speech.

and he continued repeating it until we wished that he would stop.''

Another Hadith that mentions killing the Offspring

In the Two Sahihs, it is recorded that Abdullah bin Mas`ud said,

"I asked, `O Allah's Messenger! What is the greatest sin?' (in one narration the biggest sin).'

He said,

أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك

To make a rival for Allah while He Alone created you.

I said, `Then.'

He said,

أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ

To kill your offspring for fear that he might share your food with you.

I said, `Then.'

He said,

أَنْ تُزَانِيَ حَلِيلَةَ جَارِك

To commit adultery with your neighbor's wife.

He then recited, وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَـهًا آخَرَ (And those who invoke not any other god along with Allah), until, إِلَّا مَن تَابَ (Except those who repent).'' (25:68-70)

Another **Hadith** from Abdullah bin `Amr Imam Ahmad recorded that Abdullah bin `Amr said that the Prophet said,

أَكْبَرُ الْكَبَائِرِ:

- الْإِشْرَاكُ بِاللهِ،
- وَعُقُوقُ الْوَالِدَيْنِ أَوْ قَتْلُ النَّفْسِ شعبة الشاك
- وَالْيَمِينُ الْغَمُوس

The greatest sins are:

- To join others in worship with Allah,
- to be undutiful to one's parents -
- or to take a life.

Shu`bah was uncertain of which one - (and the false oath).

Recorded by Al-Bukhari, At-Tirmidhi, and An-Nasai.

Another Hadith by Abdullah bin `Amr about Causing one's Parents to be Cursed

Abdullah bin `Amr said that the Messenger of Allah said,

إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْه

Among the worst of the major sins is for a man to curse his own parents.

They said, "How can one curse his own parents?''

He said,

يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّه

One curses another man's father, and that man curses his father in retaliation, or he curses someone's mother and that man curses his mother.

This is the wording of Muslim.

At-Tirmidhi said, "**Sahih**.''

It is recorded in the **Sahih** that the Messenger of Allah said,

سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْر

Cursing a Muslim is a sin and fighting him is **Kufr**.

وَلاَ تَتَمَنَّوْاْ مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

4:32 And wish not for the things in which Allah has made some of you to excel others.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُواْ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُواْ اللَّهَ مِن فَضْلِهِ

For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His bounty.

إِنَّ اللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيماً

Surely, Allah is Ever All-Knower of everything.

Do Not Wish for the Things Which Allah has Made Some Others to Excel In

Allah says;

وَلاَ تَتَمَنَّوْاْ مَا فَضَّلَ اللّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ...

And wish not for the things in which Allah has made some of you to excel others.

Imam Ahmad recorded that Umm Salamah said,

"O Messenger of Allah! Men go to battle, but we do not go to battle, and we earn one-half of the inheritance (that men get).''

Allah sent down, وَلاَ تَتَمَنَّوْاْ مَا فَضَّلَ اللّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ (And wish not for the things in which Allah has made some of you to excel others).

At-Tirmidhi also recorded this **Hadith**.

Allah's statement,

... لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُواْ وَلِلنِّسَاء نَصِيبٌ مِّمَّا اكْتَسَبْنَ ...

For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned,

indicates, according to Ibn Jarir, that each person will earn his wages for his works, a reward if his deeds are good, and punishment if his deeds are evil.

Al-Walibi reported from Ibn Abbas,

this **Ayah** is talking about inheritance, indicating the fact that each person will get his due share of the inheritance.

Allah then directed the servants to what benefits them,

... وَاسْأَلُواْ اللّهَ مِن فَضْلِهِ ...

and ask Allah of His Bounty.

> Therefore, the **Ayah** states, "Do not wish for what other people were endowed with over you, for this is a decision that will come to pass, and wishing does not change its decree. However, ask Me of My favor and I will grant it to you, for I Am Most Generous and Most Giving.''

Allah then said,

... إِنَّ اللّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٣٢)

Surely, Allah is Ever All-Knower of everything.

> meaning, Allah knows who deserves this life, and so He gives him riches, and whoever deserves poverty, He makes him poor. He also knows who deserves the Hereafter, and He directs him to perform the deeds that will help him to be successful in it, and whoever deserves failure, He prevents him from achieving righteousness and what leads to it. Hence, Allah said, إِنَّ اللّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (Surely, Allah is Ever All-Knower of everything).

وَلِكُلٍّ جَعَلْنَا مَوَالِىَ مِمَّا تَرَكَ الْوَلِدَنِ وَالاٌّقْرَبُونَ

4:33 And to everyone, We have appointed Mawali of that left by parents and relatives.

وَالَّذِينَ عَقَدَتْ أَيْمَـنُكُمْ فَـَاتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَىْءٍ شَهِيداً

To those also with whom you have made a pledge (brotherhood), give them their due portion (by wills). Truly, Allah is Ever a Witness over all things.

Allah says;

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ ...

And to everyone, We have appointed **Mawali**, of that left by parents and relatives.

Ibn Abbas, Mujahid, Sa`id bin Jubayr, Abu Salih, Qatadah, Zayd bin Aslam, As-Suddi, Ad-Dahhak, Muqatil bin Hayyan, and others said;

Mawali means, "Heirs.''

Ibn Abbas was also reported to have said that;

Mawali refers to relatives.

Ibn Jarir commented,

"The Arabs call the cousin a **Mawla**.''

Ibn Jarir continued, "Allah's statement,

... مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ ...

of that (property) left by parents and relatives.

means, from what he inherited from his parents and family members.

Therefore, the meaning of the **Ayah** becomes: `To all of you, O people, We appointed relatives (such as children) who will later inherit what you inherited from your own parents and relatives.''

Allah's statement,

... وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ...

To those also with whom you have made a pledge (brotherhood), give them their due portion.

means, "Those with whom you have a pledge of brotherhood, give them their share of inheritance, thus fulfilling the ratified pledges that you gave them. Allah has witnessed all of you when you gave these pledges and promises.''

... إِنَّ اللّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا (٣٣)

Truly, Allah is Ever a Witness over all things.

This practice was followed in the beginning of Islam, but was later on abrogated when Muslims were commanded to fulfill the pledges (brotherhood) they had already given, but to refrain from making any new pledges after that.

Al-Bukhari recorded that Ibn Abbas said, وَلِكُلٍّ جَعَلْنَا مَوَالِيَ (And to everyone, We have appointed **Mawali**),

> "meaning, heirs; وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ (To those also with whom you have made a pledge (brotherhood). When the emigrants came to Al-Madinah, the emigrant would inherit from the **Ansar**, while the latter's relatives would not inherit from him because of the bond of brotherhood which the Prophet established between them (the emigrants and the Ansar). When the verse, وَلِكُلٍّ جَعَلْنَا مَوَالِيَ (And to everyone We have appointed **Mawali**) was revealed, it cancelled (the pledge of brotherhood regarding inheritance).''
>
> Then he said,
>
> "The verse, وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ (To those also with whom you have made a pledge (brotherhood), give them their due portion) remained valid for cases of co-operation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's will to the person who had the right of inheriting before.''

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَآ أَنفَقُواْ مِنْ أَمْوَلِهِمْ

4:34 Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means.

فَالصَّـلِحَـتُ قَـنِتَـتٌ حَـفِظَـتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Therefore the righteous women are Qanitat, and guard in the husband's absence what Allah orders them to guard.

وَاللَّـتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِى الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُواْ عَلَيْهِنَّ سَبِيلاً

As to those women on whose part you see ill conduct, admonish them, and abandon them in their beds, and beat them, but if they return to obedience, do not seek a means against them.

إِنَّ اللَّهَ كَانَ عَلِيّاً كَبِيراً

Surely, Allah is Ever Most High, Most Great.

Allah said,

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاء ...

Men are the protectors and maintainers of women,

meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she deviates.

... بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ ...

because Allah has made one of them to excel the other,

meaning, because men excel over women and are better than them for certain tasks. This is why Prophethood was exclusive of men, as well as other important positions of leadership.

The Prophet said,



People who appoint a woman to be their leader, will never achieve success.

Al-Bukhari recorded this **Hadith**.

Such is the case with appointing women as judges or on other positions of leadership.



and because they spend from their means.

meaning the dowry, expenditures and various expenses that Allah ordained in His Book and the **Sunnah** of His Messenger for men to spend on women. For these reasons it is suitable that he is appointed her maintainer, just as Allah said, **وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ** (But men have a degree (of responsibility) over them). (2:228)

Qualities of the Righteous Wife

Allah said,

... فَالصَّالِحَاتُ ...

Therefore, the righteous (women),

... قَانِتَاتٌ ...

are **Qanitat**,

obedient to their husbands, as Ibn Abbas and others stated.

... حَافِظَاتٌ لِّلْغَيْبِ ...

and guard in the husband's absence,

As-Suddi and others said that;

it means she protects her honor and her husband's property when he is absent.

and Allah's statement,

... بِمَا حَفِظَ اللّهُ ...

what Allah orders them to guard.

means, the protected (husband) is the one whom Allah protects.

Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

خَيْرُ النِّسَاءِ امْرَأَةٌ إِذَا نَظَرْتَ إِلَيْهَا سَرَّتْكَ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غِبْتَ عَنْهَا حَفِظَتْكَ فِي نَفْسِهَا وَمَالِك

The best women is she who when you look at her, she pleases you, when you command her she obeys you, and when you are absent, she protects her honor and your property.

Then, the Messenger of Allah recited the **Ayah**, **الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ** (Men are the protectors and maintainers of women), until its end.

Imam Ahmad recorded that Abdur-Rahman bin 'Awf said that the Messenger of Allah said,

إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ الْأَبْوَابِ شِئْتِ

If the woman prayed her five daily prayers, fasted her month, protected her chastity and obeyed her husband, she will be told, 'Enter Paradise from any of its doors you wish.'

Dealing with the Wife's Ill-Conduct

Allah said,

... وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ ...

As to those women on whose part you see ill conduct,

meaning, the woman from whom you see ill conduct with her husband, such as when she acts

as if she is above her husband, disobeys him, ignores him, dislikes him, and so forth. When these signs appear in a woman, her husband should advise her and remind her of Allah's torment if she disobeys him. Indeed, Allah ordered the wife to obey her husband and prohibited her from disobeying him, because of the enormity of his rights and all that he does for her.

The Messenger of Allah said,

لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا، مِنْ عِظَمِ حَقِّهِ عَلَيْهَا

If I were to command anyone to prostrate before anyone, I would have commanded the wife to prostrate before her husband, because of the enormity of his right upon her.

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلى فِرَاشِهِ فَأَبَتْ عَلَيْهِ، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِح

If the man asks his wife to come to his bed and she declines, the angels will keep cursing her until the morning.

Muslim recorded it with the wording,

إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِح

If the wife goes to sleep while ignoring her husband's bed, the angels will keep cursing her until the morning.

This is why Allah said,

... وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ ...

As to those women on whose part you see ill conduct, admonish them (first).

Allah's statement,

... وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ ...

abandon them in their beds,

Ali bin Abi Talhah reported that Ibn Abbas said,

> "The abandonment refers to not having intercourse with her, to lie on her bed with his back to her.''
>
> Several others said similarly.

As-Suddi, Ad-Dahhak, Ikrimah, and Ibn Abbas, in another narration, added,

> "Not to speak with her or talk to her.''

The **Sunan** and **Musnad** compilers recorded that Muawiyah bin Haydah Al-Qushayri said,

> "O Allah's Messenger! What is the right that the wife of one of us has on him'' The Prophet said,
>
> أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقَبِّحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ
>
> To feed her when you eat, cloth her when you buy clothes for yourself, refrain from striking her face or cursing her, and to not abandon her, except in the house.

Allah's statement,



beat them,

> means, if advice and ignoring her in the bed do not produce the desired results, you are allowed to discipline the wife, without severe beating.

Muslim recorded that Jabir said that during the Farewell **Hajj**, the Prophet said;

وَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ،فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوف

Fear Allah regarding women, for they are your assistants. You have the right on them that they do not allow any person whom you dislike to step on your mat. However, if they do that, you are allowed to discipline them lightly. They have a right on you that you provide them with their provision and clothes, in a reasonable manner.

Ibn Abbas and several others said that;

the **Ayah** refers to a beating that is not violent.

Al-Hasan Al-Basri said that;

it means, a beating that is not severe.

When the Wife Obeys Her Husband, Means of Annoyance Against Her are Prohibited

Allah said,

... فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُواْ عَلَيْهِنَّ سَبِيلاً ...

but if they return to obedience, seek not against them means (of annoyance),

meaning, when the wife obeys her husband in all that Allah has allowed, then no means of annoyance from the husband are allowed against his wife. Therefore, in this case, the husband does not have the right to beat her or shun her bed.

Allah's statement,

... إِنَّ اللّهَ كَانَ عَلِيًّا كَبِيرًا (٣٤)

Surely, Allah is Ever Most High, Most Great.

reminds men that if they transgress against their wives without justification, then Allah, the Ever Most High, Most Great, is their Protector, and He will exert revenge on those who transgress against their wives and deal with them unjustly.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُواْ حَكَماً مِّنْ أَهْلِهِ وَحَكَماً مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَـحاً يُوَفِّقِ اللَّهُ بَيْنَهُمَآ

4:35 If you fear a breach between the two, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation.

إِنَّ اللَّهَ كَانَ عَلِيماً خَبِيراً

Indeed Allah is Ever All-Knower, Well-Acquainted with all things.

Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs

Allah first mentioned the case of rebellion on the part of the wife. He then mentioned the case of estrangement and alienation between the two spouses.

Allah said,

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُواْ حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا ...

If you fear a breach between the two, appoint (two) arbitrators, one from his family.

The **Fuqaha** (scholars of **Fiqh**) say that when estrangement occurs between the husband and wife, the judge refers them to a trusted person who examines their case in order to stop any wrongs committed between them. If the matter continues or worsens, the judge sends a

> trustworthy person from the woman's family and a trustworthy person from the man's family to meet with them and examine their case to determine whether it is best for them to part or to remain together.

Allah gives preference to staying together, and this is why Allah said,

... إِن يُرِيدَا إِصْلاَحًا يُوَفِّقِ اللّهُ بَيْنَهُمَا ...

if they both wish for peace, Allah will cause their reconciliation.

Ali bin Abi Talhah reported that Ibn Abbas said,

> "Allah commands that a righteous man from the husband's side of the family and the wife's side of the family are appointed, so that they find out who among the spouses is in the wrong. If the man is in the wrong, they prevent him from his wife, and he pays some restitution. If the wife is in the wrong, she remains with her husband, and he does not pay any restitution. If the arbitrators decide that the marriage should remain intact or be dissolved, then their decision is upheld. If they decide that the marriage remains intact, but one of the spouses disagrees while the other agrees, and one of them dies, then the one who agreed inherits from the other, while the spouse who did not agree does not inherit from the spouse who agreed.''
>
> This was collected by Ibn Abi Hatim and Ibn Jarir.

Sheikh Abu Umar bin Abdul-Barr said,

> "The scholars agree that when the two arbitrators disagree, then the opinion that dissolves the marriage will not be adopted. They also agree that the decision of the arbitrators is binding, even if the two spouses did not appoint them as agents. This is the case if it is decided that they should stay together, but they disagree whether it

is binding or not when they decide for separation.''

Then he mentioned that the majority holds the view that the decision is still binding, even if they did not appoint them to make any decision.

... إِنَّ اللّهَ كَانَ عَلِيمًا خَبِيرًا (٣٥)

Indeed Allah is Ever All-Knower, Well-Acquainted with all things.

وَاعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً

4:36 Worship Allah and join none with Him in worship,

وَبِالْوَلِدَيْنِ إِحْسَـناً وَبِذِى الْقُرْبَى وَالْيَتَـمَى وَالْمَسَـكِينِ وَالْجَارِ ذِى الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّـحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَـنُكُمْ

and do good to

- **parents,**
- **kinsfolk,**
- **orphans,**
- **the poor,**
- **the neighbor who is near of kin,**
- **the neighbor who is a stranger,**
- **the companion by your side,**
- **the wayfarer (you meet),**
- **and those (slaves) whom your right hands possess.**

إِنَّ اللَّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُوراً

Verily, Allah does not like such as are proud and boastful.

The Order to Worship Allah Alone and to Be Dutiful to Parents

Allah says;

وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا ...

Worship Allah and join none with Him in worship,

Allah orders that He be worshipped Alone without partners, because He Alone is the Creator and Sustainer Who sends His favors and bounties on His creation in all situations and instances. Therefore He deserves to be singled out, without associating anything or anyone from His creation with Him in worship.

Indeed, the Prophet said to Mu`adh,

أَتَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ ؟

Do you know what Allah's right on His servants is?

Mu`adh replied, "Allah and His Messenger know better.''

He said,

أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

That they should worship Him and should not worship any others with Him.

The Prophet then said,

أَتَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ ؟ أَنْ لَا يُعَذِّبَهُمْ

Do you know what the right of the servants on Allah is if they do this He should not punish them.

... وَبِالْوَالِدَيْنِ إِحْسَانًا ...

and do good to parents,

Allah commands the servants to be dutiful to their parents, for Allah made parents the reason for the servants to come to existence, after they did not exist.

Allah joins the order to worship Him with being dutiful to parents in many places. For example, He said,

أَنِ اشْكُرْ لِى وَلِوَٰلِدَيْكَ

give thanks to Me and to your parents, (31:14)

and,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents). (17:23)

After Allah ordained being dutiful to parents, He ordained kind treatment of relatives, males and females.

... وَبِذِي الْقُرْبَى ...

kinsfolk,

A **Hadith** states,

الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلى ذِي الرَّحِمِ صَدَقَةٌ وَصِلَة

Charity given to the poor is **Sadaqah**, while charity given to relatives is both **Sadaqah** and **Silah** (keeping the relations).

... وَالْيَتَامَى ...

orphans,

because they lost their caretakers who would spend on them. So Allah commands that the orphans be treated with kindness and compassion.

Allah then said,

... وَالْمَسَاكِينِ ...

Al-Masakin (the poor),

who have various needs and cannot find what sustains these needs. Therefore, Allah commands they should be helped in acquiring their needs in a sufficient manner that will end their inadequacy.

We will further elaborate on the matter of the destitute and the poor in Surah **Bara'h** (9:60).

The Right of the Neighbor

Allah said,

... وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ ...

the neighbor who is near of kin, the neighbor who is a stranger

Ali bin Abi Talhah said that Ibn Abbas said that

وَالْجَارِ ذِي الْقُرْبَى (the neighbor who is near of kin) means,

"The neighbor who is also a relative,''

while, وَالْجَارِ الْجُنُبِ (The neighbor who is a stranger) means,

"Who is not a relative.''

It was also reported that Ikrimah, Mujahid, Maymun bin Mihran, Ad-Dahhak, Zayd bin Aslam, Muqatil bin Hayyan and Qatadah said similarly.

Mujahid was also reported to have said that Allah's statement, وَالْجَارِ الْجُنُبِ (the neighbor who is a stranger) means,

"The companion during travel.''

There are many **Hadiths** that command kind treatment to the neighbors, and we will mention some of them here with Allah's help.

The First **Hadith** Imam Ahmad recorded that Abdullah bin Umar said that the Messenger of Allah said,

مَازَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُه

Jibril kept reminding of the neighbor's right, until I thought that he was going to give him a share of the inheritance.

The Two **Sahihs** recorded this **Hadith**.

The Second **Hadith** Imam Ahmad recorded that Abdullah bin `Amr said that the Messenger of Allah said,

مَازَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُه

Jibril kept reminding me of the neighbor's right, until I thought he was going to appoint a share of the inheritance for him.

Abu Dawud and At-Tirmidhi recorded this **Hadith**, which At-Tirmidhi said was "**Hasan Gharib** through this route.''

The Third Hadith Imam Ahmad recorded that Abdullah bin `Amr bin Al-`As said that the Prophet said,

خَيْرُ الْأَصْحَابِ عِنْدَ اللهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللهِ خَيْرُهُمْ لِجَارِه

The best companions according to Allah are those who are the best with their friends, and the best neighbors according to Allah are the best with their neighbors.

At-Tirmidhi recorded this **Hadith** and said, "**Hasan Gharib**''.

The Fourth **Hadith** Imam Ahmad recorded that Al-Miqdad bin Al-Aswad said that the Messenger of Allah asked his Companions,

مَا تَقُولُونَ فِي الزِّنَا ؟

What do you say about adultery?

They said, "It is prohibited, for Allah and His Messenger have prohibited it. So it is forbidden until the Day of Resurrection.''

The Messenger of Allah said,

لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرِ نِسْوَةٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةِ جَارِه

For a man to commit adultery with his neighbor's wife is worse than if he commits adultery with ten women.

He then said,

مَا تَقُولُونَ فِي السَّرِقَةِ ؟

What do you say about theft?

They said, "It is prohibited, for Allah and His Messenger prohibited it.''

He said,

لَأَنْ يَسْرِقَ الرَّجُلُ مِنْ عَشْرَةِ أَبْيَاتٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ جَارِه

If a man steals from his neighbor, it is worse for him than stealing from ten homes.

Only Ahmad recorded this **Hadith**.

A similar **Hadith** is recorded in the Two **Sahihs**, Ibn Mas`ud said,

"I asked, `O Allah's Messenger! What is the greatest sin?'

He said,

أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك

To make a rival for Allah while He Alone created you.

I said, `Then.'

He said,

أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَك

To kill your offspring for fear that he might share your food with you.

I said, `Then.'

He said,

أَنْ تُزَانِيَ حَلِيلَةَ جَارِك

To commit adultery with your neighbor's wife.''

The Fifth **Hadith** Imam Ahmad recorded that,

Aishah asked the Messenger of Allah, "I have two neighbors, so whom among them should I give my gift?''

He said,

إِلى أَقْرَبِهِمَا مِنْكِ بَابًا

The neighbor whose door is the closest to you.

Al-Bukhari narrated this **Hadith**.

We will elaborate on this subject in the **Tafsir** of Surah **Bara'h**, Allah willing and upon Him we depend.

... وَالصَّاحِبِ بِالجَنبِ وَابْنِ السَّبِيلِ ...

the companion by your side, the wayfarer (you meet),

Being Kind to Slaves and Servants

Allah said,

... وَمَا مَلَكَتْ أَيْمَانُكُمْ ...

and those (slaves) whom your right hands possess,

this is an order to be kind to them because they are weak, being held as captives by others.

An authentic **Hadith** records that;

during the illness that preceded his death, the Messenger of Allah continued advising his **Ummah**:

الصَّلَاةَ الصَّلَاةَ، وَمَا مَلَكَتْ أَيْمَانُكُم

(Protect) the prayer, (protect) the prayer, and (those slaves) whom your hands possess.

He was repeating it until his tongue was still.

Imam Ahmad recorded that Al-Miqdam bin Ma`dykarib said that the Messenger of Allah said,

- مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَة
- وَمَا أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ صَدَقَة
- وَمَا أَطْعَمْتَ زَوْجَتَكَ فَهُوَ لَكَ صَدَقَة
- وَمَا أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صَدَقَة

- What you feed yourself is a **Sadaqah** (charity) for you,
- what you feed your children is **Sadaqah** for you,
- what you feed your wife is **Sadaqah** for you,
- what you feed your servant is **Sadaqah** for you.

An-Nasa'i recorded this **Hadith** which has an authentic chain of narration, all the thanks are due to Allah. `

Abdullah bin `Amr said to a caretaker of his,

"Did you give the slaves their food yet?''

He said, "No.''

Ibn `Amr said, "Go and give it to them, for the Messenger of Allah said,

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُم

It is enough sin for someone to prevent whomever he is responsible for from getting their food. ''

Muslim recorded this **Hadith**.

Abu Hurayrah narrated that the Prophet said,

لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيق

The slave has the right to have food, clothing and to only be required to perform what he can bear of work.

Muslim also recorded this **Hadith**.

Abu Hurayrah narrated that the Prophet said,

إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِه، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ فَإِنَّهُ وَلِيَ حَرَّهُ وَعِلَاجَه

When your servant brings meals to one of you, if he does not let him sit and share the meal, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two, for he has prepared it.

This is the wording collected by Al-Bukhari.

Allah Does Not Like the Arrogant

Allah said,

... إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا (٣٦)

Verily, Allah does not like such as are proud and boastful.

meaning, one who is proud and arrogant, insolent and boasts to others. He thinks that he is better than other people, thus thinking high of himself, even though he is insignificant to Allah and hated by people.

Mujahid said that;

Allah's statement, إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً (Verily, Allah does not like such as are proud) means arrogant, while, فَخُورًا (boastful) means boasting about what he has, while he does not thank Allah.

This **Ayah** indicates that such a person boasts with people about the bounty that Allah has given him, but he is actually ungrateful to Allah for this bounty.

Ibn Jarir recorded that Abdullah bin Waqid Abu Raja Al-Harawi said,

"You will find that those who are mean are also proud and boasting. He then recited, وَمَا مَلَكَتْ أَيْمَانُكُمْ (and those (slaves) whom your right hands possess).

You will find that he who is undutiful (to parents) is also arrogant, and deprived. He then recited, وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (And dutiful to my mother, and made me not arrogant, deprived). (19:32)

Once a man asked the Prophet,

"O Messenger of Allah, advise me.'

The Prophet said,

إِيَّاكَ وَإِسْبَالَ الْإِزَارِ، فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ، وَإِنَّ اللهَ لَا يُحِبُّ الْمَخِيلَة

Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allah does not like arrogance.''

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ وَأَعْتَدْنَا لِلْكَـفِرِينَ عَذَاباً مُّهِيناً

4:37 Those who are stingy and encourage people to be stingy and hide what Allah has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment.

وَالَّذِينَ يُنْفِقُونَ أَمْوَلَـهُمْ رِئَـآءَ النَّاسِ وَلاَ يُؤْمِنُونَ بِاللَّهِ وَلاَ بِالْيَوْمِ الاٌّخِرِ وَمَن يَكُنِ الشَّيْطَـنُ لَهُ قَرِيناً فَسَآءَ قِرِيناً

4:38 And (also) those who spend of their wealth to be seen of men, and believe not in Allah and the Last Day, and whoever takes Shaytan as an intimate; then what a dreadful intimate he has!

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُواْ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَأَنفَقُواْ مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِم عَلِيماً

4:39 And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance And Allah is Ever All-Knower of them.

The Censure of Stingy Behavior

Allah says;

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ...

Those who are stingy and encourage people to be stingy,

Allah chastises the stingy behavior of those who refuse to spend their money for what Allah ordered them, such as being kind to parents and

compassionate to relatives, orphans, the poor, the relative who is also a neighbor, the companion during travel, the needy wayfarer, the slaves and servants. Such people do not give Allah's right from their wealth, and they assist in the spread of stingy behavior.

The Messenger of Allah said,

وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ

What disease is more serious than being stingy!

He also said,

إِيَّاكُمْ وَالشُّحَّ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْقَطِيْعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا

Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did.

Allah said,

... وَيَكْتُمُونَ مَا آتَاهُمُ اللّهُ مِن فَضْلِهِ ...

and hide what Allah has bestowed upon them of His bounties,

Therefore, the miser is ungrateful for Allah's favor, for its effect does not appear on him, whether in his food, clothes or what he gives.

Similarly, Allah said,

إِنَّ الإِنسَـنَ لِرَبِّهِ لَكَنُودٌ

وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ

Verily, man is ungrateful to his Lord. And to that he bears witness. (100:6-7),

by his manners and conduct,

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And verily, he is violent in the love of wealth. (100-8)

Allah said,

... وَيَكْتُمُونَ مَا آتَاهُمُ اللّهُ مِن فَضْلِهِ ...

and hide what Allah has bestowed upon them of His bounties.

and this is why He threatened them,

... وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا (٣٧)

And We have prepared for the disbelievers a disgraceful torment.

Kufr means to cover something. Therefore, the **Bakhil** (miser) covers the favors that Allah has blessed him with, meaning he does not spread those favors. So he is described by the term **Kafir** (ungrateful) regarding the favors that Allah granted him.

A Hadith states that,

إِنَّ اللهَ إِذَا أَنْعَمَ نِعْمَةً عَلى عَبْدٍ،أَحَبَّ أَنْ يَظْهَرَ أَثَرُهَا عَلَيْه

When Allah grants a servant a favor, He likes that its effect appears on him.

Some of the **Salaf** stated that;

this **Ayah** (4:37) is describing the Jews who hid the knowledge they had about the description of Muhammad, and there is no doubt that the general meaning of the **Ayah** includes this.

The apparent wording for this **Ayah** indicates that it is talking about being stingy with money, even though miserly conduct with knowledge is also included.

The **Ayah** talks about spending on relatives and the weak, just as the **Ayah** after it.

وَالَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ رِئَـاء النَّاس ...

And (also) those who spend of their wealth to be seen of men,

> Allah first mentions the punished misers who do not spend, then He mentions those who spend to show off to gain the reputation that they are generous, not for the Face of Allah.

A **Hadith** states that;

> the first three persons on whom the fire will feed are a scholar, a fighter and a spender who shows off with their actions. For instance,
>
> يَقُولُ صَاحِبُ الْمَالِ: مَا تَرَكْتُ مِنْ شَيْءٍ تُحِبُّ أَنْ يُنْفَقَ فِيهِ، إِلَّا أَنْفَقْتُ فِي سَبِيلِكَ، فَيَقُولُ اللهُ: كَذَبْتَ، إِنَّمَا أَرَدْتَ أَنْ يُقَالَ: جَوَادٌ، فَقَدْدِقيل
>
> The wealthy will say, "I did not leave any area that You like to be spent on, but I spent on it in Your cause.''
>
> Allah will say, "You lie, you only did that so that it is said, `He is generous.' And it was said...''
>
> meaning you acquired your reward in the life, and this is indeed what you sought with your action.

This is why Allah said,

... وَلاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ ...

and believe not in Allah and the Last Day,

> meaning, it is **Shaytan** who lured them to commit this evil action, instead of performing the good deed as it should be performed. **Shaytan** encouraged, excited and lured them by making the evil appear good.

... وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاء قِرِينًا (٣٨)

And whoever takes **Shaytan** as an intimate; then what a dreadful intimate he has!

Allah then said,

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُواْ بِاللّهِ وَالْيَوْمِ الآخِرِ وَأَنفَقُواْ مِمَّا رَزَقَهُمُ اللّهُ ...

And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance!

This **Ayah** means, what harm would it cause them if they believe in Allah, go on the righteous path, replace showing off with sincerity, have faith in Allah, and await His promise in the Hereafter, for those who do good and spend what He has given them on what He likes and is pleased with.

Allah's statement:

... وَكَانَ اللّهُ بِهِم عَلِيمًا (٣٩)

And Allah is Ever All-Knower of them.

means, He has perfect knowledge of their intentions, whether good or evil. Indeed, Allah knows those who deserve success, and He grants them success and guidance, directing them to perform righteous actions that will earn them His pleasure. He also knows those who deserve failure and expulsion from His great mercy, which amounts to utter failure in this life and the Hereafter for them, we seek refuge in Allah from this evil end.

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

4:40 Surely! Allah wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَـؤُلاءِ شَهِيداً

4:41 How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people!

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُواْ وَعَصَوُاْ الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الاٌّرْضُ وَلاَ يَكْتُمُونَ اللَّهَ حَدِيثاً

4:42 On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah.

Allah Wrongs Not Even the Weight of a Speck of Dust

Allah says;

إِنَّ اللّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ ...

Surely! Allah wrongs not even of the weight of a speck of dust,

Allah states that He does not treat any of His servants with injustice on the Day of Resurrection, be it the weight of a mustard seed or a speck of dust. Rather, Allah shall reward them for this action and multiply it, if it were a good deed.

For instance, Allah said,

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ

And We shall set up balances of justice. (21:47)

Allah said that Luqman said,

يبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِى صَخْرَةٍ أَوْ فِى السَّمَـوَتِ أَوْ فِى الاٌّرْضِ يَأْتِ بِهَا اللَّهُ

O my son! If it be (anything) equal to the weight of a mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. (31:16)

Allah said,

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتاً لِّيُرَوْاْ أَعْمَـلَهُمْ

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ

وَمَن يَعْـمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ

That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it. (99:6-8)

The Two **Sahihs** recorded the long **Hadith** about the intercession that Abu Sa`id Al-Khudri narrated, and in which the Messenger of Allah said,

فَيَقُولُ اللهُ عَزَّ وَجَلَّ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّار

Allah then says, "Go back, and take out of the Fire everyone in whose heart you find the weight of a mustard seed of faith''

In another narration, Allah says,

أَدْنَى أَدْنَى أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا

"Whosoever had the least, least, least speck of faith, take him out of the Fire,'' and they will take out many people.

Abu Sa`id then said,

"Read, if you will, إِنَّ اللّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ (Surely! Allah wrongs not even of the weight of a speck of dust).''

Will Punishment be Diminished for the Disbelievers

Allah's statement,

... وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا ...

but if there is any good (done), He doubles it,

Sa`id bin Jubayr commented about Allah's statement,

"As for the disbeliever, his punishment will be lessened for him on the Day of Resurrection, but he will never depart the Fire.''

He used as evidence the authentic **Hadith** in which Al-Abbas said, "O Messenger of Allah! Your uncle Abu Talib used to protect and support you, did you benefit him at all?''

The Messenger said,

نَعَمْ هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا، لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّار

Yes. He is in a shallow area in Hell-fire, and were it not for me, he would have been in the deepest depths of the Fire.

However, this **Hadith** only applies to Abu Talib, not the rest of the disbelievers.

To support this, we mention what Abu Dawud At-Tayalisi recorded in his **Musnad** that Anas said that the Messenger of Allah said,

إِنَّ اللهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، يُثَابُ عَلَيْهَا الرِّزْقَ فِي الدُّنْيَا، وَيُجْزَى بِهَا فِي الْآخِرَةِ،

Allah does not wrong the faithful even concerning one good action, for he will be rewarded for it by

provision in this life and awarded for it in the Hereafter.

وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِهَا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَكُنْ لَهُ حَسَنَة

As for the disbeliever, he will be provided provision in this life for his good action, and on the Day of Resurrection, he will not have any good deed.

What Does `Great Reward' Mean

Allah's statement,

... وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا (٤٠)

and gives from Him a great reward.

Abu Hurayrah, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah and Ad-Dahhak said about Allah's statement that,

it refers to Paradise.

We ask Allah for His pleasure and Paradise.

Ibn Abi Hatim recorded that Abu Uthman An-Nahdi said,

"No other person accompanied Abu Hurayrah more than I. One year, he went to **Hajj** before me, and I found the people of Al-Basra saying that he narrated that he heard the Messenger of Allah saying,

إِنَّ اللهَ يُضَاعِفُ الْحَسَنَةَ أَلْفَ أَلْفِ حَسَنَة

Allah rewards the good deed with a million deeds.

So I said, `Woe to you! No person accompanied Abu Hurayrah more than I, and I never heard him narrate this **Hadith**!'

When I wanted to meet him, I found that he had left for **Hajj** so I followed him to **Hajj** to ask him about this **Hadith**."

Ibn Abi Hatim also recorded this **Hadith** using another chain of narration leading to Abu Uthman.

In this narration, Abu Uthman said,

"I said, `O Abu Hurayrah! I heard my brethren in Al-Basra claim that you narrated that you heard the Messenger of Allah saying,

إنَّ اللهَ يَجْزِي بِالْحَسَنَةِ أَلْفَ أَلْفِ حَسَنَة

Allah rewards the good deed with a million deeds.

Abu Hurayrah said, `By Allah! I heard the Messenger of Allah saying,

إنَّ اللهَ يَجْزِي بِالْحَسَنَةِ أَلْفَيْ أَلْفِ حَسَنَة

Allah rewards the good deed with two million deeds.

He then recited this **Ayah**,

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِى الاٌّخِرَةِ إِلاَّ قَلِيلٌ

But little is the enjoyment of the life of this world as compared to the Hereafter.'' (9:38)

Our Prophet will be a Witness Against, or For his Ummah on the Day of Resurrection, When the Disbelievers Will Wish for Death

Allah said,

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَـؤُلاء شَهِيدًا (٤١)

How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people!

Allah describes the horrors, hardships and difficulties of the Day of Resurrection, saying, how would it be on that Day when there will be a witness from every nation, meaning the Prophets, just as Allah said;

وَأَشْرَقَتِ الاٌّرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ

And the earth will shine with the light of its Lord, and the Book will be placed (open); and the Prophets and the witnesses will be brought forward. (39:69)

and,

وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ

And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. (16:89)

Al-Bukhari recorded that Abdullah bin Mas`ud said,

"The Messenger of Allah said to me, `Recite to me.'

I said, `O Messenger of Allah! Should I recite (the Qur'an) to you, while it was revealed to you.'

He said, `Yes, for I like to hear it from other people.'

I recited Surah **An-Nisa'** until I reached this **Ayah**,

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَـؤُلاءِ شَهِيدًا

How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people!

He then said, `Stop now.'

I found that his eyes were tearful.''

Allah's statement,

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُواْ وَعَصَوُاْ الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الأَرْضُ ...

On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth,

means, they will wish that the earth would open up and swallow them because of the horror of the gathering place and the disgrace, dishonor and humiliation they will suffer on that Day.

This is similar to Allah's statement,

يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ

The Day when man will see that (the deeds) which his hands have sent forth. (78:40)

Allah then said,

... وَلاَ يَكْتُمُونَ اللّهَ حَدِيثًا (٤٢)

but they will never be able to hide a single fact from Allah.

indicating that they will admit to everything they did and will not hide any of it.

Abdur-Razzaq recorded that Sa`id bin Jubayr said,

"A man came to Ibn Abbas and said to him, `There are things that confuse me in the Qur'an.'

Ibn Abbas said, `What things do you have doubts about in the Qur'an?'

He said, `Not doubts, but rather confusing things.'

Ibn Abbas said, `Tell me what caused you confusion.'

He said, `I hear Allah's statement,

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

There will then be no test for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah." (6:23)

but He also says,

... وَلاَ يَكْتُمُونَ اللّهَ حَدِيثًا

but they will never be able to hide a single fact from Allah.

They have indeed hid something.

Ibn Abbas said,

`As for Allah's statement, ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ (There will then be no test for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah)'', when they see that on the Day of Resurrection that Allah does not forgive, except for the people of Islam, and that He forgives the sins, no matter how big they are, except **Shirk**, then the **Mushriks** will lie. They will say, وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ `("By Allah, our Lord, we were not those who joined others in worship with Allah.''), hoping that Allah will forgive them. However, Allah will then seal their mouths, and their hands and feet will disclose what they used to do. Then, يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُواْ وَعَصَوُاْ الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الأَرْضُ وَلاَ يَكْتُمُونَ اللَّهَ حَدِيثًا (those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah).'''

يَـأَيُّهَا الَّذِينَلاَ تَقْرَبُواْ الصَّلَوةَ وَأَنتُمْ سُكَـرَى حَتَّى تَعْلَمُواْ مَا تَقُولُونَ

4:43 O you who believe! Do not approach Salah while you are in a drunken state until you know what you are saying,

وَلاَ جُنُباً إِلاَّ عَابِرِى سَبِيلٍ حَتَّى تَغْتَسِلُواْ

nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),

وَإِنْ كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنْكُم مِّن الْغَآئِطِ أَوْ لَـمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيَكُمْ

and if you are ill, or on a journey, or one of you comes from the Gha'it (toilet), or from Lamastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your faces and hands.

إِنَّ اللَّهَ كَانَ عَفُوّاً غَفُوراً

Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.

The Prohibition of Approaching Prayer When Drunk or Junub

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُوا الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّى تَعْلَمُواْ مَا تَقُولُونَ ...

O you who believe! Do not approach **Salah** while you are in a drunken state until you know what you are saying,

> Allah forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state, and He forbade them from attending the **Masjids** while sexually impure, except when one is just passing through the **Masjid** from one door to another.

This **Ayah** was revealed before alcohol consumption was completely prohibited, as evident by the **Hadith** that we mentioned in Surah **Al-Baqarah** when we explained Allah's statement, **يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ** (They ask you about alcoholic drink and gambling). (2:219)

In that **Hadith**, the Messenger of Allah recited this **Ayah** to Umar, who said, "O Allah! Explain the ruling about **Khamr** (intoxicants) for us in a plain manner.''

When this **Ayah** (4:43) was revealed, the Prophet recited it to Umar, who still said, "O Allah! Explain the ruling about **Khamr** (intoxicants) for us in a plain manner.''

After that, they would not drink alcohol close to the time of prayer. When Allah's statement,

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! alcoholic drinks, gambling, **Al-Ansab**, and **Al-Azlam** are an abomination of **Shaytan's** handiwork. So avoid that in order that you may be successful (5:90) until, فَهَلْ أَنتُم مُّنتَهُونَ So, will you not then abstain! (5:91) was revealed.

Umar said, "We abstain, we abstain.''

In another narration, when the **Ayah** in Surah **An-Nisa'** was revealed, يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّى تَعْلَمُواْ مَا تَقُولُونَ (O you who believe! Do not approach **Salah** while you are in a drunken state until you know what you are saying), at the time of prayer, the Messenger of Allah would have someone proclaim; "Let not any drunk approach the prayer.''

This is the wording collected by Abu Dawud.

Causes of Its Revelation

Ibn Abi Hatim has recorded some reports about the incident of its revelation:

Sa`d said, "Four Ayat were revealed concerning me.

A man from the **Ansar** once made some food and invited some **Muhajirin** and Ansar men to it, and we ate and drank until we became intoxicated. We then boasted about our status.''

Then a man held a camel's bone and injured Sa`d's nose, which was scarred ever since. This occurred before **Al-Khamr** was prohibited, and Allah later revealed, يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى (O you who believe! Approach not **As Salat** (the prayer) when you are in a drunken state).

Muslim recorded this **Hadith**, and the collectors of the **Sunan** recorded it, with the exception of Ibn Majah.

Another Reason Ibn Abi Hatim narrated that;

Ali bin Abi Talib said,

"Abdur-Rahman bin `Awf made some food to which he invited us and served some alcohol to drink. When we became intoxicated, and the time for prayer came, they asked someone to lead us in prayer. He recited `Say, `O disbelievers! I do not worship that which you worship, but we worship that which you worship (refer to the correct wording of the Surah:109).'''

Allah then revealed, يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ (O you who believe! Do not approach **Salah** when you are in a drunken state until you know what you are saying).''

This is the narration collected by Ibn Abi Hatim and At-Tirmidhi, who said "**Hasan Gharib Sahih**.''

Allah's statement,

... حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ ...

until you know what you are saying,

> is the best description for when one is intoxicated, that is, when he does not know the meaning of what he is saying. When a person is drunk, he makes obvious mistakes in the recitation and will not be able to be humble during the prayer.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَنْصَرِفْ فَلْيَنَمْ، حَتَّى يَعْلَمَ مَا يَقُول

If one feels sleepy while he is praying, let him sleep for a while so that he knows the meaning of what he is saying.

This was also recorded by Al-Bukhari and An-Nasa'i.

In some of the narrations of this Hadith, the Messenger said,

فَلَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَه

...For he might want to ask for forgiveness, but instead curses himself!

Allah said,

... وَلاَ جُنُبًا إِلاَّ عَابِرِي سَبِيلٍ حَتَّىَ تَغْتَسِلُواْ ...

nor while **Junub** (sexually impure), except while passing through, until you bathe (your entire body),

Ibn Abi Hatim recorded that Ibn Abbas said that Allah's statement,

means, "Do not enter the **Masjid** when you are **Junub**, unless you are just passing by, in which case, you pass through without sitting down.''

Ibn Abi Hatim said that similar is reported from Abdullah bin Mas`ud, Anas, Abu `Ubaydah, Sa`id bin Al-Musayyib, Abu Ad-Duha, Ata, Mujahid, Masruq, Ibrahim An-Nakhai, Zayd bin Aslam, Abu Malik, `Amr bin Dinar, Al-Hakam bin Utaybah, Ikrimah, Al-Hasan Al-Basri, Yahya bin Sa`id Al-Ansari, Ibn Shihab and Qatadah.

Ibn Jarir recorded that Yazid bin Abi Habib commented on Allah's statement, وَلاَ جُنُبًا إِلاَّ عَابِرِي سَبِيلٍ (nor while **Junub** (sexually impure), except while passing through),

when some men from the **Ansar**, whose doors literally opened into the **Masjid**, were sexually impure, and they did not have water, their only way to get water was to pass through the Masjid. So, Allah sent down, وَلاَ جُنُبًا إِلاَّ عَابِرِي سَبِيلٍ (nor while Junub (sexually impure), except while passing through).''

What supports this statement by Yazid bin Abi Habib, may Allah have mercy upon him, is Al-Bukhari's report in his **Sahih**, that the Messenger of Allah said,

سُدُّوا كُلَّ خَوْخَةٍ فِي الْمَسْجِدِ إِلَّا خَوْخَةَ أَبِي بَكْر

Close all the small doors in this **Masjid**, except that of Abu Bakr.

This is what the Prophet commanded at the end of his life, knowing that Abu Bakr will be the **Khalifah** after him, and that he would need to enter the **Masjid** on numerous occasions to manage the important affairs of the Muslims. Yet, the Messenger of Allah commanded that all the small doors that open into the **Masjid** be closed, except Abu Bakr's door.

Some of the **Sunan** compilers recorded the Prophet saying that only Ali's door should remain open, but this is an error, what is in the **Sahih** is what is correct.

In his **Sahih**, Muslim recorded that Aishah said,

"The Messenger of Allah said to me,

نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِد

Bring me the garment from the **Masjid**.

I said, `I am having my period.'

He said,

إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِك

Your period is not in your hand.

Muslim also collected a similar narration from Abu Hurayrah.

This **Hadith** indicates that the woman is allowed to pass through the **Masjid** during menses or post-natal bleeding, and Allah knows best.

Description of Tayammum

Allah said,

... وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مِّنكُم مِّن الْغَآئِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا ...

and if you are ill, or on a journey, or one of you comes from the **Gha'it** (toilet), or from **Lamastum** (touching) women, but you do not find water, then perform **Tayammum** with clean earth.

As for the type of illness which would allow **Tayammum**, it is an illness that one fears would be aggravated by using water, which could be detrimental to a part of the body, or when doing so would prolong an illness.

Some scholars said that any type of illness warrants **Tayammum**, because of the general indications of the **Ayah**.

... أَوْ عَلَى سَفَرٍ ...

or on a journey,

As for traveling on a journey, it is known, regardless of its length.

Allah then said,

... أَوْ جَاء أَحَدٌ مِّنكُم مِّن الْغَآئِطِ ...

or comes from the **Gha'it**,

The **Gha'it** is, literally, the flat land, and this part of the **Ayah** refers to the minor impurity.

Allah then said,

... أَوْ لاَمَسْتُمُ النِّسَاء ...

or you **Lamastum** women,

> which was recited **Lamastum** and **Lamastum**, referring to sexual intercourse.
>
> For instance, Allah said in another **Ayah**,
>
> وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ
>
> And if you divorce them before you have touched them, and you have appointed unto them the dowry, then pay half of that. (2:237)
>
> يأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا نَكَحْتُمُ الْمُؤْمِنَـتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا
>
> O you who believe! When you marry believing women, and then divorce them before you have touched them, no **`Iddah** (period of waiting) have you to count in respect of them. (33:49)

Ibn Abi Hatim recorded that Ibn Abbas said that;

> Allah's statement, أَوْ لاَمَسْتُمُ النِّسَاء (or **Lamastum** women) refers to sexual intercourse.
>
> It was reported that Ali, Ubayy bin Ka`b, Mujahid, Tawus, Al-Hasan, Ubayd bin Umayr, Sa`id bin Jubayr, Ash-Sha`bi, Qatadah and Muqatil bin Hayyan said similarly.

Allah said,

... فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا ...

but you do not find water, then perform **Tayammum** with clean earth,

In the Two **Sahihs**, it is recorded that Imran bin Husayn said,

> Allah's Messenger saw a person sitting away from the people and not praying with them. He asked him,

يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ، أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟

`O so-and-so! What prevented you from offering the prayer with the people, are not you Muslim?'

He replied, `Yes, O Allah's Messenger! I am **Junub** and there is no water.'

The Prophet said,

عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيك

`Perform **Tayammum** with clean earth and that will be sufficient for you.'

The **linguistic** meaning of **Tayammum** is to intend, as Arabs say, "May Allah **Tayammamaka** (direct at you) His care.''

`Clean earth' means dust.

In his **Sahih**, Muslim recorded that Hudhayfah bin Al-Yaman said that the Messenger of Allah said,

فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ:

- جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ،
- وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا،
- وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاء

We were given preference over people in three things.

- Our lines (in prayer) were arranged in rows to resemble the rows of the angels,
- all of the earth was made a **Masjid** for us,
- and its dust was made clean for us when there is no water.

The Messenger mentioned the favor of making dust a purifier for us, and if there were any other substance to replace it for **Tayammum**, he would have mentioned it.

Imam Ahmad and the collectors of **Sunan**, with the exception of Ibn Majah, recorded that Abu Dharr said that the Messenger of Allah said,

الصَّعِيدُ الطَّيِّبُ طَهُورُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ حِجَجٍ، فَإِذَا وَجَدَهُ فَلْيُمِسَّهُ بَشَرَتَهُ، فَإِنَّ ذَلِكَ خَيْر

Clean earth is pure for the Muslim, even if he does not find water for ten years. When he finds water, let him use it for his skin, for this is better.

At-Tirmidhi said, "**Hasan Sahih**''.

Allah's statement,

... فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ...

rubbing your faces and hands (**Tayammum**),

indicates that **Tayammum** is a substitute for normal ablution, not that it involves cleaning the parts that normal ablution does. Therefore, it is sufficient in **Tayammum** to just wipe the face and hands, as the consensus concurs.

The face and hands are wiped with one strike on the sand in this case, as Imam Ahmad recorded that;

Abdur-Rahman bin Abza said that a man came to Umar and asked him, "I am **Junub**, but there is no water.''

Umar said, "Then, do not pray.''

Ammar said, "Do you not remember, O Leader of the Faithful! You and I were on a military expedition when we became Junub and did not find water. You did not pray, but I rolled myself in the sand and then prayed. When we went back to the Prophet, we mentioned to him what had happened. He said to me,

إِنَّمَا كَانَ يَكْفِيك

This would have been sufficient for you,

and the Prophet stroked his hand on the earth once, blew into it and wiped his face and hands.''

The Muslim **Ummah**, rather than all other nations, was favored with the allowance of **Tayammum**.

In the Two **Sahihs**, it is recorded that Jabir bin Abdullah said that the Messenger of Allah said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي :

- نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا،
- فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِ فَعِنْدَهُ طَهُورُهُ وَمَسْجِدُهُ،
- وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي،
- وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلى قَوْمِهِ،
- وَبُعِثْتُ إِلَى النَّاسِ عَامَّة

I have been given five things which were not given to any (Prophet) before me:

- Allah made me victorious with fright that covers a month's distance.
- The earth has been made for me (and for my followers) a place for praying and an object to perform purification with. Therefore let my followers pray wherever the time of a prayer is due - and in another narration - he will have his means of purity and his **Masjid**.
- The spoils of war have been made lawful for me and it was not made so for anyone else before me.
- I have been given the right of intercession (on the Day of Resurrection.
- Every Prophet used to be sent to his nation exclusively, but I have been sent to all mankind.

We also mentioned the **Hadith** of Hudhayfah that Muslim recorded;

فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ،

- جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ،
- وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا،
- وَتُرْبَتُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاء

We were preferred with three things over people.

- Our lines (in prayer) were arranged in rows to resemble the rows of the angels,
- all of the earth was made a **Masjid** for us,
- and its dust was made clean for us when there is no water.

Allah said in this **Ayah**,

... فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللّهَ كَانَ عَفُوًّا غَفُورًا (٤٣)

rubbing your faces and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.

meaning, a part of His pardoning and forgiving is that He allows you to use **Tayammum** and to pray after using it when there is no water, to make things easy for you.

This **Ayah** sanctifies the position of the prayer, it being too sacred than to be performed in a deficient manner, like in a state of drunkenness, until one becomes aware of what he is saying, or sexually impure, until he bathes (**Ghusl**), or after answering the call of nature, until he performs ablution.

There are exceptions when one is ill or when there is no water. In this case, Allah allows us to use **Tayammum**, out of His mercy and kindness for His servants, and to facilitate them, all praise is due to Allah.

The Reason behind allowing Tayammum

Al-Bukhari recorded that Aishah said,

"We set out with Allah's Messenger on one of his journeys until we reached Al-Bayda' or Dhat-ul-Jaysh, where a necklace of mine was broken (and lost).

Allah's Messenger stayed there to search for it, and so did the people along with him. There was no water source or any water with them at that place, so the people went to Abu Bakr As-Siddiq and said, `Don't you see what Aishah has done! She has made Allah's Messenger and the people stay where there is no source of water and they have no water with them.'

Abu Bakr came while Allah's Messenger was sleeping with his head on my thigh. He said to me, `You have detained Allah's Messenger and the people where there is no source of water and they have no water with them.'

So he admonished me and said what Allah wished him to say and hit me on my flank with his hand.

Nothing prevented me from moving (because of pain) but the position of Allah's Messenger on my thigh.

Allah's Messenger got up when dawn broke and there was no water. So Allah revealed the verses of **Tayammum**, and they all performed **Tayammum**.

Usayd bin Hudayr said, `O the family of Abu Bakr! This is not the first blessing of yours.'

Then the camel on which I was riding was moved from its place and the necklace was found beneath it.''

Al-Bukhari and Muslim recorded this **Hadith**.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيباً مِّنَ الْكِتَـبِ يَشْتَرُونَ الضَّلَـلَةَ وَيُرِيدُونَ أَن تَضِلُّواْ السَّبِيلَ

4:44 Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the right path.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيّاً وَكَفَى بِاللَّهِ نَصِيراً

4:45 Allah has full knowledge of your enemies, and Allah is sufficient as a Wali (Protector), and Allah is sufficient as a Helper.

مِّنَ الَّذِينَ هَادُواْ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَعِنَا لَيّاً بِأَلْسِنَتِهِمْ وَطَعْناً فِى الدِّينِ

4:46 Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word and disobey,'' and "Hear and let you hear nothing.'' And Ra`ina with a twist of their tongues and as a mockery of the religion.

وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْراً لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً

And if only they had said: "We hear and obey'', and "Do make us understand,'' it would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few.

Chastising the Jews for Choosing Misguidance, Altering Allah's Words, and Mocking Islam

Allah says;

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلاَلَةَ ...

Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path,

Allah states that the Jews, may Allah's continued curse fall on them until the Day of Resurrection,

have purchased the wrong path instead of guidance, and ignored what Allah sent down to His Messenger Muhammad.

They also ignored the knowledge that they inherited from previous Prophets, about the description of Muhammad, so that they may have a small amount of the delights of this life.

... وَيُرِيدُونَ أَن تَضِلُّواْ السَّبِيلَ (٤٤)

and wishing that you should go astray from the right path.

for they would like that you disbelieve in what was sent down to you, O believers, and that you abandon the guidance and beneficial knowledge that you have.

وَاللّهُ أَعْلَمُ بِأَعْدَائِكُمْ ...

Allah has full knowledge of your enemies,

meaning, Allah has better knowledge of your enemies, and He warns you against them.

... وَكَفَى بِاللّهِ وَلِيًّا وَكَفَى بِاللّهِ نَصِيرًا (٤٥)

and Allah is sufficient as a **Wali** (Protector), and Allah is Sufficient as a Helper.

He is a Sufficient Protector for those who seek refuge with Him and a Sufficient Supporter for those who seek His help.

Allah then said,

مِّنَ الَّذِينَ هَادُواْ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ...

Among those who are Jews, there are some who displace words from (their) right places,

meaning, they intentionally and falsely alter the meanings of the Words of Allah and explain them in a different manner than what Allah meant.

... وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا ...

And say: "We hear your word and disobey,

Mujahid and Ibn Zayd explained,

> saying, "We hear what you say, O Muhammad, but we do not obey you in it.''

This is the implied meaning of the **Ayah**, and it demonstrates the Jews' disbelief, stubbornness and disregard for Allah's Book after they understood it, all the while aware of the sin and punishment that this behavior will earn for them.

Allah's statement,



And "Hear and let you hear nothing.''

Ad-Dahhak reported from Ibn Abbas,

> means, hear our words, may you never hear anything.
>
> This is the Jews' way of mocking and jesting, may Allah's curse descend on them.

... وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ...

And **Ra`ina**, with a twist of their tongues and as a mockery of the religion.

> meaning, they pretend to say, `Hear us,' when they say, **Ra`ina** (an insult in Hebrew, but in Arabic it means `Listen to us.').' Yet, their true aim is to curse the Prophet.
>
> We mentioned this subject when we explained Allah's statement, يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقُولُواْ رَاعِنَا وَقُولُواْ انظُرْنَا (O you who believe! Say not **Ra`ina** but say **Unzurna** (make us understand)). (2:104)

Therefore, Allah said about them, while they pretend to say other than what they truly mean, لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ (With a twist of their tongues and as a mockery of the religion) because of their cursing the Prophet.

Allah then said,

... وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللّهُ بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً (٤٦)

And if only they had said: "We hear and obey'', and "Do make us understand,'' it would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few.

meaning, their hearts are cast away from the path of righteousness and therefore, no beneficial part of faith enters it.

Earlier, when we explained, فَقَلِيلاً مَّا يُؤْمِنُونَ (so little is that which they believe) (2:88) which means they do not have beneficial faith.

يَـأَيُّهَآ الَّذِينَ أُوتُواْ الْكِتَـبَ ءَامِنُواْ بِمَا نَزَّلْنَا مُصَدِّقاً لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهاً فَنَرُدَّهَا عَلَى أَدْبَـرِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَـبَ السَّبْتِ

4:47 O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards or curse them as We cursed the people of the Sabbath.

وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً

And the commandment of Allah is always executed.

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

4:48 Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that to whom He wills;

وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْماً عَظِيماً

and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.

Calling the People of the Book to Embrace the Faith, Warning them Against Doing Otherwise

Allah says;

يَا أَيُّهَا الَّذِينَ أُوتُواْ الْكِتَابَ آمِنُواْ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم ...

O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you,

Allah commands the People of the Scriptures to believe in what He has sent down to His servant and Messenger, Muhammad, the Glorious Book that conforms to the good news that they already have about Muhammad.

He also warns them,

... مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا ...

before We efface faces and turn them backwards

Al-Awfi said that Ibn Abbas said that;

`effacing' here refers to blindness.

فَنَرُدَّهَا عَلَى أَدْبَارِهَا (and turn them backwards),

meaning, We put their faces on their backs, and make them walk backwards, since their eyes will be in their backs.

Similar was said by Qatadah and Atiyah Al-Awfi.

This makes the punishment even more severe, and it is a parable that Allah set for ignoring the truth, preferring the wrong way and turning away from the plain path for the paths of misguidance. Therefore, such people walk backwards.

Similarly, some said that Allah's statement,

إِنَّا جَعَلْنَا فِى أَعْنـقِهِمْ أَغْلَـلاً فَهِىَ إِلَى الاٌّذْقَـنِ فَهُم مُّقْمَحُونَ

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدّاً

(Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them) (36:8-9) that is a parable that Allah gave for their deviation and hindrance from guidance.

Ka`b Al-Ahbar Embraces Islam Upon Hearing this Ayah (4:47)

Ibn Jarir recorded that;

Isa bin Al-Mughirah said: We were with Ibrahim when we talked about the time when Ka`b became Muslim.

He said, `Ka`b became Muslim during the reign of Umar, for he passed by Al-Madinah intending to visit Jerusalem, and Umar said to him, "Embrace Islam, O Ka`b.'

Ka`b said, `Do you not read in your Book, مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا (The likeness of those who were entrusted with the **Tawrah**, but did not carry it, is as the likeness of a donkey which carries huge burdens of books). I am among those who were entrusted with the **Tawrah**.'

Umar left him alone and Ka`b went on to Hims (in Syria) and heard one of its inhabitants recite this **Ayah** while feeling sad,

يَا أَيُّهَا الَّذِينَ أُوتُواْ الْكِتَابَ آمِنُواْ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا

> O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards.

Ka`b said, `I believe, O Lord! I embraced Islam, O Lord!' for He feared that this might be struck by this threat.

He then went back to his family in Yemen and returned with them all as Muslims.''

Allah's statement,

... أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ...

or curse them as We cursed the people of the Sabbath. r

efers to those who breached the sanctity of the Sabbath, using deceit, for the purpose of doing more work. Allah changed these people into apes and swine, as we will come to know in the explanation of Surah **Al-A`raf**.

Allah's statement,

... وَكَانَ أَمْرُ اللّهِ مَفْعُولاً (٤٧)

And the commandment of Allah is always executed.

> means, when He commands something, then no one can dispute or resist His command.

Allah Does not Forgive Shirk, Except After Repenting From it

Allah said that He,

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ ...

Verily, Allah forgives not that partners should be set up with Him (in worship),

meaning, He does not forgive a servant if he meets Him while he is associating partners with Him.

... وَيَغْفِرُ مَا دُونَ ذَلِكَ ...

but He forgives except that (of sins),

... لِمَن يَشَاء ...

to whom He wills,

of His servants.

Imam Ahmad recorded that Abu Dharr said that the Messenger of Allah said,

إِنَّ اللهَ يَقُولُ :

Allah said,

يَا عَبْدِي مَا عَبَدْتَنِي وَرَجَوْتَنِي، فَإِنِّي غَافِرٌ لَكَ عَلَى مَا كَانَ فِيكَ،

"O My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings.

يَا عَبْدِي إِنَّكَ إِنْ لَقِيتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِي، لَقِيتُكَ بِقُرَابِهَا مَغْفِرَةً

O My servant! If you meet Me with the earth's fill of sin, yet you do not associate any partners with Me, I will meet you with its fill of forgiveness.''

Only Ahmad recorded this **Hadith** with this chain of narration.

Imam Ahmad recorded that Abu Dharr said,

"I came to the Messenger of Allah and he said,

مَا مِنْ عَبْدٍ قَالَ: لَا إِلهَ إِلَّا اللهُ ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّةَ

"No servant proclaims,`There is no deity worthy of worship except Allah,' and dies on that belief, but will enter Paradise.''

I said, "Even if he committed adultery and theft!''

وَإِنْ زَنَى وَإِنْ سَرَق

He said, "Even if he committed adultery and theft.''

I asked again, "Even if he committed adultery and theft!''

وَإِنْ زَنَى وَإِنْ سَرَقَ ثَلَاثًا

He said, "Even if he committed adultery and theft.''

The fourth time, he said,

عَلَى رَغْمِ أَنْفِ أَبِي ذَر

"Even if Abu Dharr's nose was put in the dust.''

Abu Dharr departed while pulling his **Izar** and saying, "Even if Abu Dharr's nose was put in the dust.''

Ever since that happened, Abu Dharr used to narrate the **Hadith** and then comment, "Even if Abu Dharr's nose was put in dust.''

The Two Sahihs recorded this **Hadith**.

Al-Bazzar recorded that Ibn Umar said,

"We used to refrain from begging (Allah) for forgiveness for those who commit major sins until we heard our Prophet reciting, **إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء** (Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;),

and his saying,

أَخَّرْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي يَوْمَ الْقِيَامَة

I have reserved my intercession on the Day of Resurrection for those among my **Ummah** who commit major sins.''

Allah's statement,

... وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا (٤٨)

and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.

is similar to His statement,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

> Verily, joining others in worship with Allah is a great Zulm (wrong) indeed. (31:13)

In the Two **Sahihs**, it is recorded that Ibn Mas`ud said,

> "I said, `O Messenger of Allah! Which is the greatest sin?'
>
> He said,
>
> أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك
>
> To make a rival with Allah, while He Alone created you.''

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ

4:49 Have you not seen those who claim sanctity for themselves!

بَلِ اللَّهُ يُزَكِّى مَن يَشَآءُ وَلاَ يُظْلَمُونَ فَتِيلاً

Nay, but Allah sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a Fatil.

انظُرْ كَيفَ يَفْتَرُونَ عَلَى اللَّهِ الكَذِبَ وَكَفَى بِهِ إِثْماً مُّبِيناً

4:50 Look, how they invent a lie against Allah, and enough is that as a manifest sin.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا۟ نَصِيباً مِّنَ الْكِتَـبِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّـغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَـؤُلاءِ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا۟ سَبِيلاً

4:51 Have you not seen those who were given a portion of the Scripture They believe in Jibt and Taghut and say to those who disbelieve, "These people are better guided on the way, '' than the believers.

أُوْلَـئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيراً

4:52 They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper.

Chastising and Cursing the Jews for Claiming Purity for Themselves and Believing in Jibt and Taghut

Allah

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ...

Have you not seen those who claim sanctity for themselves!

Al-Hasan and Qatadah said,

"This **Ayah**, was revealed about the Jews and Christians when they said, `We are Allah's children and His loved ones.'''

Ibn Zayd also said,

"This **Ayah** was revealed concerning their statement, نَحْنُ أَبْنَاء اللّهِ وَأَحِبَّاؤُهُ (We are the children of Allah and His loved ones) (5:18) and their statement, لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُوداً أَوْ نَصَارَى (None

shall enter Paradise unless he be a Jew or a Christian).'' (2:111)

This is why Allah said,

... بَلِ اللّهُ يُزَكِّي مَن يَشَاء ...

Nay, but Allah sanctifies whom He wills,

meaning, the decision in this matter is with Allah Alone, because He has perfect knowledge of the true reality and secrets of all things.

Allah then said,

... وَلاَ يُظْلَمُونَ فَتِيلاً (٤٩)

And they will not be dealt with injustice even equal to the extent of a **Fatil**,

meaning, He does no injustice with anyone's compensation in any part of his reward, even if it was the weight of a **Fatil**.

Ibn Abbas, Mujahid, Ikrimah, Ata, Al-Hasan, Qatadah and others among the **Salaf** said that;

Fatil means, "The scalish thread in the long slit of the date-stone.''

Allah said,

انظُرْ كَيفَ يَفْتَرُونَ عَلَى اللهِ الكَذِبَ ...

Look, how they invent a lie against Allah,

claiming purity for themselves, their claim that they are Allah's children and His loved ones,

their statement; لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُوداً أَوْ نَصَارَى (None shall enter Paradise unless he be a Jew or a Christian) (2:111),

their statement; لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّامًا مَّعْدُودَاتٍ (The Fire shall not touch us but for a number of days)

(3:24) and their reliance on the righteous deeds of their forefathers.

Allah has decreed that the good actions of the fathers do not help the children, when He said, **تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ** (That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn). (2:134)

Allah then said,

... وَكَفَى بِهِ إِثْمًا مُّبِينًا (٥٠)

and enough is that as a manifest sin.

meaning, these lies and fabrications of theirs are sufficient.

Allah's statement,

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ ...

Have you not seen those who were given a portion of the Scripture! They believe in **Jibt** and **Taghut**.

Muhammad bin Ishaq said from Hassan bin Fa'id that Umar bin Al-Khattab said,

"**Jibt** is sorcery and **Taghut** is the **Shaytan**.''

Abu Nasr Ismail bin Hammad Al-Jawhari, the renowned scholar, said in his book As-Sihah,

"**Al-Jibt** means idol, soothsayer and sorcerer.''

Ibn Abi Hatim recorded that;

Jabir bin Abdullah was asked about **Taghut**, and he said, "They are soothsayers upon whom the devils descend.''

Mujahid said

"**Taghut** is a devil in the shape of man, and they refer to him for judgment.''

Imam Malik said,

"Taghut is every object that is worshipped instead of Allah, the Exalted and Most Honored.''

Disbelievers Are not Better Guided Than Believers

Allah said,

... وَيَقُولُونَ لِلَّذِينَ كَفَرُواْ هَؤُلاء أَهْدَى مِنَ الَّذِينَ آمَنُواْ سَبِيلاً (٥١)

and say to those who disbelieve, "These people are better guided on the way," than the believers.

preferring the disbelievers over Muslims, because of their ignorance, un-religious nature and disbelief in Allah's Book which is before them.

Ibn Abi Hatim recorded that Ikrimah said,

"Huyay bin Akhtab and Ka`b bin Al-Ashraf (two Jewish leaders) came to the people of Makkah, who said to them, `You (Jews) are people of the Book and knowledge, so judge us and Muhammad.'

They said, `Describe yourselves and describe Muhammad.'

They said, `We keep relation with kith and kin, slaughter camels (for the poor), release the indebted and provide water for the pilgrims.

As for Muhammad he is without male children, he severed our relations, and the thieves who rob pilgrims (the tribe of) Ghifar follow him. So who is better, we or him?'

They said, `You are more righteous and better guided.'

Thereafter, Allah sent down, أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا (Have you not seen those who were given a portion).''

This story was also reported from Ibn Abbas and several others among the **Salaf**.

Allah's Curse on the Jews

Allah said,

أُوْلَـئِكَ الَّذِينَ لَعَنَهُمُ اللهُ وَمَن يَلْعَنِ اللهُ فَلَن تَجِدَ لَهُ نَصِيرًا (٥٢)

They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper.

This **Ayah** (4:52) contains a curse for the Jews and informs them that they have no supporter in this life or the Hereafter, because they sought the help of the idolators.

They uttered this statement (in **Ayah** 4:51) to lure the disbelievers into supporting them, and they ultimately gathered their forces for the battle of **Al-Ahzab**, forcing the Prophet and his Companions to dig a defensive tunnel around Al-Madinah. But, Allah saved the Muslims from their evil,

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُواْ بِغَيْظِهِمْ لَمْ يَنَالُواْ خَيْراً وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيّاً عَزِيزاً

And Allah drove back those who disbelieved in their rage, they gained no advantage (booty). Allah sufficed for the believers in the fighting. And Allah is Ever All-Strong, All-Mighty. (33:25)

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذاً لاَّ يُؤْتُونَ النَّاسَ نَقِيراً

4:53 Or have they a share in the dominion! Then in that case they would not give mankind even a Naqir.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ

4:54 Or do they envy men for what Allah has given them of His bounty!

فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَهِيمَ الْكِتَـبَ وَالْحِكْمَةَ وَءَاتَيْنَـهُمْ مُّلْكاً عَظِيماً

Then, We have already given the family of Ibrahim the Book and Al-Hikmah, and conferred upon them a great kingdom.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّن صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيراً

4:55 Of them were (some) who believed in it, and of them were (some) who rejected it; and enough is Hell for burning (them).

The Envy and Miserly Conduct of the Jews

Allah says;

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ ...

Or have they a share in the dominion!

Allah asked the Jews if they have a share in the dominion. That is merely a statement of rebuke, since they do not have any share in the dominion.

Allah then described them as misers,

... فَإِذًا لاَّ يُؤْتُونَ النَّاسَ نَقِيرًا (٥٣)

Then in that case they would not give mankind even a **Naqir**.

Meaning, if they had a share in the sovereignty and dominion, they would not give anyone anything, especially Muhammad, even if it was the speck on the back of a date-stone, which is the meaning of **Naqir** according to Ibn Abbas and the majority of the scholars.

This **Ayah** is similar to another of Allah's statements,

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّى إِذًا لأمْسَكْتُمْ خَشْيَةَ الإِنفَاقِ

Say: "If you possessed the treasure of the mercy of my Lord, then you would surely withhold it out of fear of spending it. (17:100)

meaning, for fear that what you have might end, although there is no such possibility here. This only demonstrates their greedy and stingy nature. This is why Allah said,

وَكَانَ الإنْسَـنُ قَتُورًا

And man is ever **Qatur**. (17:100)

meaning **Bakhil** (stingy).

Allah then said,

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللّهُ مِن فَضْلِهِ ...

Or do they envy men for what Allah has given them of His Bounty!

referring to their envy of the Prophet for the great Prophethood that Allah entrusted him with. Their envy made them reject him, because he was an Arab and not from the Children of Israel.

At-Tabarani recorded that Ibn Abbas said that, أَمْ يَحْسُدُونَ النَّاسَ (Or do they envy men) means,

"We are the worthy people, rather than the rest of the people.''

Allah said,

... فَقَدْ آتَيْنَآ آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا (٥٤)

Then, We have already given the family of Ibrahim the Book and **Al-Hikmah**, and conferred upon them a great kingdom.

meaning, We gave the Prophethood to the tribes of the Children of Israel, who are among the offspring of Ibrahim and sent down the Books to them. These Prophets ruled the Jews with the prophetic tradition, and We made kings among them.

Yet,

فَمِنْهُم مَّنْ آمَنَ بِهِ ...

Of them were (some) who believed in it;

referring to Allah's favor and bounty (Prophets, Books, kingship).

... وَمِنْهُم مَّن صَدَّ عَنْهُ ...

and of them were (some) who rejected it,

by disbelieving in it, ignoring it, and hindering the people from its path, although this bounty was from and for them, the Children of Israel. They disputed with their own Prophets; so what about you, O Muhammad, especially since you are not from the Children of Israel.

Mujahid said,

فَمِنْهُم مَّنْ آمَنَ بِهِ (Of them were (some) who believed in (him), "Muhammad, وَمِنْهُم مَّن صَدَّ عَنْهُ (and of them were (some) who rejected (him))."

Therefore, O Muhammad, the rejection of you because of their disbelief is even more severe and they are even further from the truth that you brought them.

This is why Allah threatened them,

... وَكَفَى بِجَهَنَّمَ سَعِيرًا (٥٥)

and enough is Hell for burning (them).

meaning, the Fire is a just punishment for them because of their disbelief, rebellion and defiance of Allah's Books and Messengers.

إِنَّ الَّذِينَ كَفَرُواْ بِـَايَـتِنَا سَوْفَ نُصْلِيهِمْ نَاراً

4:56 Surely, those who disbelieved in Our Ayat, We shall burn them in Fire.

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَـهُمْ جُلُوداً غَيْرَهَا لِيَذُوقُواْ الْعَذَابَ

As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.

إِنَّ اللَّهَ كَانَ عَزِيزاً حَكِيماً

Truly, Allah is Ever Most Powerful, All-Wise.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَنُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً

4:57 But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever.

لَّهُمْ فِيهَآ أَزْوَجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِـلاًّ ظَلِيلاً

Therein they shall have Azwajun Mutahharatun (purified mates), and We shall admit them to shades, wide and ever deepening.

The Punishment of Those Who Disbelieve in Allah's Books and Messengers

Allah describes the torment in the Fire of **Jahannam** for those who disbelieve in His **Ayat** and hinder from the path of His Messengers.

Allah said,

إِنَّ الَّذِينَ كَفَرُواْ بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا...

Surely, those who disbelieved in Our **Ayat**, We shall burn them in Fire,

> meaning, We will place them in the Fire which will encompass every part of their bodies.

Allah then states that their punishment and torment are everlasting,

... كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُواْ الْعَذَابَ ...

As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.

Al-Amash said that Ibn Umar said,

> "When their skin are burned, they will be given another skin in replacement, and this skin will be as white as paper.''

This was collected by Ibn Abi Hatim, who also recorded that Al-Hasan said, كُلَّمَا نَضِجَتْ جُلُودُهُمْ (As often as their skins are roasted through),

> "Their skin will be roasted through, seventy thousand times every day.''

Husayn said; Fudayl added that Hisham said that Al-Hasan also said that, كُلَّمَا نَضِجَتْ جُلُودُهُمْ (As often as their skins are roasted through), means,

> "Whenever the Fire has roasted them through and consumed their flesh, they will be told, `Go back as you were before,' and they will.''

... إِنَّ اللّهَ كَانَ عَزِيزًا حَكِيمًا (٥٦)

Truly, Allah is Ever Most Powerful, All-Wise.

The Wealth of the Righteous; Paradise and its Joy

Allah said,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ...

But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever.

describing the destination of the happy ones in the gardens of Eden, beneath which rivers flow in all of its areas, spaces and corners, wherever they desire and wish. They will reside in it for eternity, and they will not be transferred or removed from it, nor would they want to move from it.

Allah said,

... لَّهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ...

Therein they shall have **Azwajun Mutahharatun** (purified mates),

free of menstruation, postnatal bleeding, filth, bad manners and shortcomings.

Ibn Abbas said that the **Ayah** means,

"They are purified of filth and foul things.''

Similar was said by Ata, Al-Hasan, Ad-Dahhak, An-Nakhai, Abu Salih, Atiyah, and As-Suddi.

Mujahid said that;

"they are, free of urine, menstruation, spit, mucous and pregnancies.''

Allah's statement,

... وَنُدْخِلُهُمْ ظِـلاًّ ظَلِيلاً (٥٧)

And We shall admit them to shades, wide and ever deepening (Paradise).

means, wide, extensive, pure and elegant shade.

Ibn Jarir recorded that Abu Hurayrah said that the Prophet said,

إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا: شَجَرَةَ الْخُلْد

There is a tree in Paradise, that if a rider travels under its shade for a hundred years, he will not cross it. It is the Tree of Everlasting Life.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤدُّوا ْ الاَمَـنَـتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا ْ بِالْعَدْلِ

4:58 Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice.

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعاً بَصِيراً

Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.

The Command to Return the Trusts to Whomever They Are Due

Allah says;

إِنَّ اللّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا ...

Verily, Allah commands that you should render back the trusts to those, to whom they are due;

Allah commands that the trusts be returned to their rightful owners.

Al-Hasan narrated that Samurah said that the Messenger of Allah said,

أَدِّ الْأَمَانَةَ إِلى مَنِ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَك

> Return the trust to those who entrusted you, and do not betray those who betrayed you.
>
> Imam Ahmad and the collectors of **Sunan** recorded this **Hadith**.

This command refers to all things that one is expected to look after, such as Allah's rights on His servants:

- praying,
- **Zakah**,
- fasting,
- penalties for sins,
- vows and so forth.

The command also includes

- the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented.

Allah commands that all types of trusts be fulfilled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection.

It is recorded in the **Sahih** that the Messenger of Allah said,

لَتُؤَدَّنَّ الْحُقُوقُ إِلى أَهْلِهَا حَتَّى يُقْتَصَّ لِلشَّاةِ الْجَمَّاءِ مِنَ الْقَرْنَاء

> The rights will be rendered back to those to whom they are due, and even the sheep that does not have horns will take revenge from the horned sheep.

Ibn Jarir recorded that Ibn Jurayj said about this **Ayah**,

> "It was revealed concerning Uthman bin Talhah from whom the Messenger of Allah took the key of the **Ka`bah** and entered it on the Day of the victory of Makkah. When the Prophet went out, he was reciting this **Ayah**, إِنَّ اللّهَ يَأْمُرُكُمْ أَن تُؤدُّوا

الأمَانَاتِ إِلَى أهْلِهَا (Verily, Allah commands that you should render back the trusts to those, to whom they are due).

He then called Uthman and gave the key back to him.''

Ibn Jarir also narrated that Umar bin Al-Khattab said,

"When the Messenger of Allah went out of the **Ka`bah**, he was reciting this **Ayah**, إِنَّ اللّهَ يَأْمُرُكُمْ أن تُؤدُّواْ الأمَانَاتِ إِلَى أهْلِهَا (Verily, Allah commands that you should render back the trusts to those, to whom they are due).

May I sacrifice my father and mother for him, I never heard him recite this **Ayah** before that.''

It is popular that this is the reason behind revealing the **Ayah** (4:58). Yet, the application of the **Ayah** is general, and this is why Ibn Abbas and Muhammad bin Al-Hanafiyyah said,

"This **Ayah** is for the righteous and wicked,''

meaning it is a command that encompasses everyone.

The Order to Be Just

Allah said,

... وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُواْ بِالْعَدْلِ ...

and that when you judge between men, you judge with justice.

commanding justice when judging between people.

Muhammad bin Ka`b, Zayd bin Aslam and Shahr bin Hawshab said;

"This **Ayah** was revealed about those in authority'',

meaning those who judge between people.

A **Hadith** states,

إِنَّ اللهَ مَعَ الْحَاكِمِ مَا لَمْ يَجُرْ، فَإِذَا جَارَ وَكَلَهُ اللهُ إِلَى نَفْسِهِ

> Allah is with the judge as long as he does not commit injustice, for when he does, Allah will make him reliant on himself.

A statement goes,

> "One day of justice equals forty years of worship."

Allah said,

... إِنَّ اللّهَ نِعِمَّا يَعِظُكُم بِهِ ...

Verily, how excellent is the teaching which He (Allah) gives you!

> meaning, His commands to return the trusts to their owners, to judge between people with justice, and all of His complete, perfect and great commandments and laws.

Allah's statement,

... إِنَّ اللّهَ كَانَ سَمِيعًا بَصِيرًا (٥٨)

Truly, Allah is Ever All-Hearer, All-Seer.

> means, He hears your statements and knows your actions.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِى الاٌّمْرِ مِنْكُمْ

4:59 O you who believe! Obey Allah and obey the Messenger, and those of you who are in authority.

فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

If you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day.

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

That is better and more suitable for final determination.

The Necessity of Obeying the Rulers in Obedience to Allah

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ ...

Obey Allah and obey the Messenger, and those of you who are in authority.

Al-Bukhari recorded that Ibn Abbas said that;

the **Ayah**, "Was revealed about Abdullah bin Hudhafah bin Qays bin Adi, who the Messenger of Allah sent on a military expedition.''

This statement was collected by the Group, with the exception of Ibn Majah. At-Tirmidhi said, "**Hasan, Gharib**''.

Imam Ahmad recorded that Ali said,

"The Messenger of Allah sent a troop under the command of a man from **Al-Ansar**. When they left, he became angry with them for some reason and said to them, `Has not the Messenger of Allah commanded you to obey me?'

They said, `Yes.'

He said, `Collect some wood,' and then he started a fire with the wood, saying, `I command you to enter the fire.'

The people almost entered the fire, but a young man among them said, `You only ran away from the Fire to Allah's Messenger. Therefore, do not rush until you go back to Allah's Messenger, and if he commands you to enter it, then enter it.'

When they went back to Allah's Messenger, they told him what had happened, and the Messenger said,

لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوف

Had you entered it, you would never have departed from it. Obedience is only in righteousness.''

This **Hadith** is recorded in the Two **Sahihs**.

Abu Dawud recorded that Abdullah bin Umar said that the Messenger of Allah said,

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَة

The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.

This Hadith is recorded in the Two **Sahihs**.

Ubadah bin As-Samit said,

"We gave our pledge to Allah's Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people.

The Prophet said,

إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ فِيهِ مِنَ اللهِ بُرْهَان

Except when you witness clear **Kufr** about which you have clear proof from Allah.''

This **Hadith** is recorded in the Two **Sahihs**.

Another **Hadith** narrated by Anas states that the Messenger of Allah said,

اسْمَعُوا وَأَطِيعُوا، وَإِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌحَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَة

Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.

Al-Bukhari recorded this **Hadith**.

Umm Al-Husayn said that she heard the Messenger of Allah giving a speech during the Farewell **Hajj**, in which he said;

وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌيَقُودُكُمْ بِكِتَابِ اللهِ، اسْمَعُوا لَهُ وَأَطِيعُوا

Even if a slave was appointed over you, and he rules you with Allah's Book, then listen to him and obey him.

Muslim recorded this **Hadith**.

In another narration with Muslim, the Prophet said,

عَبْدًا حَبَشِيًّا مَجْدُوعًا

Even if an Ethiopian slave, whose nose was mutilated...

In the Two **Sahihs**, it is recorded that Abu Hurayrah said that the Messenger of Allah said,

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي

Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.

This is why Allah said,

... أَطِيعُواْ اللّهَ ...

Obey Allah,

adhere to His Book.

... وَأَطِيعُواْ الرَّسُولَ ...

and obey the Messenger,

adhere to his **Sunnah**.

... وَأُوْلِي الأَمْرِ مِنكُمْ ...

And those of you who are in authority.

in the obedience to Allah which they command you, not what constitutes disobedience of Allah, for there is no obedience to anyone in disobedience to Allah, as we mentioned in the authentic **Hadith**,

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوف

Obedience is only in righteousness.

The Necessity of Referring to the Qur'an and Sunnah for Judgment

Allah said,

... فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ ...

(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger.

Mujahid and several others among the **Salaf** said that the **Ayah** means,

"(Refer) to the Book of Allah and the **Sunnah** of His Messenger.''

This is a command from Allah that whatever areas the people dispute about, whether major or minor areas of the religion, they are required to refer to the Qur'an and

Sunnah for judgment concerning these disputes. In another **Ayah**, Allah said,

وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

> And in whatsoever you differ, the decision thereof is with Allah. (42:10)

Therefore, whatever the Book and **Sunnah** decide and testify to the truth of, then it, is the plain truth. What is beyond truth, save falsehood.

This is why Allah said,

... إِن كُنتُمْ تُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

if you believe in Allah and in the Last Day.

> meaning, refer the disputes and conflicts that arise between you to the Book of Allah and the **Sunnah** of His Messenger for judgment.

Allah's statement, إِن كُنتُمْ تُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ (if you believe in Allah and in the Last Day), indicates that those who do not refer to the Book and **Sunnah** for judgment in their disputes, are not believers in Allah or the Last Day.

Allah said,

... ذَلِكَ خَيْرٌ ...

That is better,

> meaning, referring to the Book of Allah and the **Sunnah** of His Messenger for judgment in various disputes is better.

... وَأَحْسَنُ تَأْوِيلاً (٥٩)

and more suitable for final determination.

As-Suddi and several others have stated,

> meaning, "Has a better end and destination.''

Mujahid said,

> "Carries a better reward.''

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّـغُوتِ وَقَدْ أُمِرُواْ أَن يَكْفُرُواْ بِهِ وَيُرِيدُ الشَّيْطَـنُ أَن يُضِلَّهُمْ ضَلَـلاً بَعِيداً

4:60 Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut while they have been ordered to reject them. But Shaytan wishes to lead them far astray.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَى مَآ أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَـفِقِينَ يَصُدُّونَ عَنكَ صُدُوداً

4:61 And when it is said to them: "Come to what Allah has sent down and to the Messenger,'' you see the hypocrites turn away from you with aversion.

فَكَيْفَ إِذَآ أَصَـبَتْهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَآ إِلاَّ إِحْسَاناً وَتَوْفِيقاً

4:62 How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!''

أُولَـئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِى أَنفُسِهِمْ قَوْلاً بَلِيغاً

4:63 They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.

Referring to Other than the Qur'an and Sunnah for Judgment is Characteristic of Non-Muslims

Allah

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلاَلاً بَعِيدًا (٦٠)

Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut while they have been ordered to reject them. But **Shaytan** wishes to lead them far astray.

> Allah chastises those who claim to believe in what Allah has sent down to His Messenger and to the earlier Prophets, yet they refer to other than the Book of Allah and the **Sunnah** of His Messenger for judgment in various disputes.

It was reported that the reason behind revealing this **Ayah** was that;

> a man from the **Ansar** and a Jew had a dispute, and the Jew said, "Let us refer to Muhammad to judge between us.''
>
> However, the Muslim man said, "Let us refer to Ka`b bin Al-Ashraf (a Jew) to judge between us.''

It was also reported that;

> the Ayah was revealed about some hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of **Jahiliyyah**.
>
> Other reasons were also reported behind the revelation of the **Ayah**.
>
> However, the **Ayah** has a general meaning, as it chastises all those who refrain from referring to the Qur'an and **Sunnah** for judgment and prefer

the judgment of whatever they chose of falsehood, which befits the description of **Taghut** here. This is why Allah said, أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ (and they wish to go for judgment to the **Taghut**) until the end of the **Ayah**.

Allah's statement,

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا (٦١)

And when it is said to them: "Come to what Allah has sent down and to the Messenger,'' you see the hypocrites turn away from you with aversion.

يَصُدُّونَ عَنكَ صُدُودًا (turn away from you with aversion) means,

they turn away from you in arrogance, just as Allah described the polytheists,

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَآ أَنزَلَ اللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا

When it is said to them: "Follow what Allah has sent down.'' They say: "Nay! We shall follow what we found our fathers following.'' (31:21)

This is different from the conduct of the faithful believers, whom Allah describes as,

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُواْ إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا

The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey.'' (24:51)

Chastising the Hypocrites

Chastising the hypocrites, Allah said,

فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ...

How then, when a catastrophe befalls them because of what their hands have sent forth,

meaning, how about it if they feel compelled to join you because of disasters that they suffer due to their sins, then they will be in need of you.

... ثُمَّ جَآؤُوكَ يَحْلِفُونَ بِاللّهِ إِنْ أَرَدْنَا إِلاَّ إِحْسَانًا وَتَوْفِيقًا (٦٢)

They come to you swearing by Allah, "We meant no more than goodwill and conciliation!''

apologizing and swearing that they only sought goodwill and reconciliation when they referred to other than the Prophet for judgment, not that they believe in such alternative judgment, as they claim.

Allah describes these people to us further in His statement,

فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَآئِرَةٌ فَعَسَى اللّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُواْ عَلَى مَا أَسَرُّواْ فِي أَنْفُسِهِمْ نَادِمِينَ

And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us.'' Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves. (5:52)

At-Tabarani recorded that Ibn Abbas said,

"Abu Barzah Al-Aslami used to be a soothsayer who judged between the Jews in their disputes. When some Muslims came to him to judge between them,

Allah sent down, أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ (Have you not seen those (hypocrites) who claim that they believe in that

which has been sent down to you, and that which was sent down before you), (4:60) until, إِنْ أَرَدْنَا إِلاَّ إِحْسَانًا وَتَوْفِيقًا ("We meant no more than goodwill and conciliation!''). (4:62)

Allah then said,

أُولَـئِكَ الَّذِينَ يَعْلَمُ اللّهُ مَا فِي قُلُوبِهِمْ ...

They (hypocrites) are those of whom Allah knows what is in their hearts;

These people are hypocrites, and Allah knows what is in their hearts and will punish them accordingly, for nothing escapes Allah's watch.

Consequently, O Muhammad! Let Allah be sufficient for you in this regard, because He has perfect knowledge of their apparent and hidden affairs.

This is why Allah said,

... فَأَعْرِضْ عَنْهُمْ ...

so turn aside from them (do not punish them),

meaning, do not punish them because of what is in their hearts.

... وَعِظْهُمْ ...

but admonish them,

means, advise them against the hypocrisy and evil that reside in their hearts.

... وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلاً بَلِيغًا (٦٣)

and speak to them an effective word to reach their inner selves.

advise them, between you and them, using effective words that might benefit them.

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللَّهِ

4:64 We sent no Messenger, but to be obeyed by Allah's leave.

وَلَوْ أَنَّهُمْ إِذ ظَّلَمُواْ أَنفُسَهُمْ جَآءُوكَ فَاسْتَغْفَرُواْ اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُواْ اللَّهَ تَوَّاباً رَّحِيماً

If they, when they were unjust to themselves, had come to you and begged Allah's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allah All-Forgiving, Most Merciful.

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِى أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيماً

4:65 But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

The Necessity of Obeying the Messenger

Allah said,

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِيُطَاعَ ...

We sent no Messenger, but to be obeyed,

meaning, obeying the Prophet was ordained for those to whom Allah sends the Prophet.

Allah's statement,

... بِإِذْنِ اللّهِ ...

by Allah's leave,

According to Mujahid, means,

"None shall obey, except by My leave,''

This **Ayah** indicates that the Prophets are only obeyed by whomever Allah directs to obedience.

In another **Ayah**, Allah said,

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ

And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission. (3:152)

meaning, by His command, decree, will and because He granted you superiority over them.

Allah's statement,

... وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَآؤُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ ...

If they (hypocrites), when they had been unjust to themselves, had come to you and begged Allah's forgiveness, and the Messenger had begged forgiveness for them,

directs the sinners and evildoers, when they commit errors and mistakes, to come to the Messenger, so that they ask Allah for forgiveness in his presence and ask him to supplicate to Allah to forgive them. If they do this, Allah will forgive them and award them His mercy and pardon.

This is why Allah said,

... لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا (٦٤)

indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

One Does not Become a Believer Unless He Refers to the Messenger for Judgment and Submits to his Decisions

Allah said,

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ...

But no, by your Lord, they can have no faith, until they make you judge in all disputes between them,

Allah swears by His Glorious, Most Honorable Self, that no one shall attain faith until he refers to the Messenger for judgment in all matters. Thereafter, whatever the Messenger commands, is the plain truth that must be submitted to inwardly and outwardly.

Allah said,

... ثُمَّ لاَ يَجِدُواْ فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا (٦٥)

and find in themselves no resistance against your decisions, and accept (them) with full submission.

meaning: they adhere to your judgment, and thus do not feel any hesitation over your decision, and they submit to it inwardly and outwardly. They submit to the Prophet's decision with total submission without any rejection, denial or dispute.

Al-Bukhari recorded that Urwah said,

"Az-Zubayr quarreled with a man about a stream which both of them used for irrigation. Allah's Messenger said to Az-Zubayr,

اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِك

O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.

The **Ansari** became angry and said, `O Allah's Messenger! Is it because he is your cousin?'

On that, the face of Allah's Messenger changed color (because of anger) and said,

اسْقِ يَا زُبَيْرُ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ،ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِك

Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (surrounding the palms). Then, release the water to your neighbor.

So, Allah's Messenger gave Az-Zubayr his full right when the **Ansari** made him angry.

Before that, Allah's Messenger had given a generous judgment, beneficial for Az-Zubayr and the **Ansari**.

Az-Zubayr said, `I think the following verse was revealed concerning that case,

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them.'''

Another Reason

In his **Tafsir**, Al-Hafiz Abu Ishaq Ibrahim bin Abdur-Rahman bin Ibrahim bin Duhaym recorded that Damrah narrated that;

two men took their dispute to the Prophet, and he gave a judgment to the benefit of whoever among them had the right. The person who lost the dispute said, "I do not agree.''

The other person asked him, "What do you want then?''

He said, "Let us go to Abu Bakr As-Siddiq.''

They went to Abu Bakr and the person who won the dispute said, "We went to the Prophet with our dispute and he issued a decision in my favor.''

Abu Bakr said, "Then the decision is that which the Messenger of Allah issued.''

The person who lost the dispute still rejected the decision and said, "Let us go to Umar bin Al-Khattab.''

When they went to Umar, the person who won the dispute said, "We took our dispute to the Prophet and he decided in my favor, but this man refused to submit to the decision.''

Umar bin Al-Khattab asked the second man and he concurred.

Umar went to his house and emerged from it holding aloft his sword. He struck the head of the man who rejected the Prophet's decision with the sword and killed him. Consequently, Allah revealed, فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ (But no, by your Lord, they can have no faith).

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُواْ أَنفُسَكُمْ أَوِ اخْرُجُواْ مِن دِيَـرِكُمْ مَّا فَعَلُوهُ إِلاَّ قَلِيلٌ مِّنْهُمْ

4:66 And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,'' very few of them would have done it;

وَلَوْ أَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِهِ لَكَانَ خَيْراً لَّهُمْ وَأَشَدَّ تَثْبِيتاً

but if they had done what they were told, it would have been better for them, and would have strengthened their conviction;

وَإِذاً لاّتَيْنَـهُمْ مِّن لَّدُنَّـآ أَجْراً عَظِيماً

4:67 And indeed We would then have bestowed upon them a great reward from Ourselves.

وَلَهَدَيْنَـهُمْ صِرَطاً مُّسْتَقِيماً

4:68 And indeed We would have guided them to the straight way.

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصَّـلِحِينَ

4:69 And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the Siddiqin, the martyrs, and the righteous.

وَحَسُنَ أُولَـئِكَ رَفِيقاً

And how excellent these companions are!

ذلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيماً

4:70 Such is the bounty from Allah, and Allah is sufficient as All-Knower.

Most People Disobey What They Are Ordered

Allah says

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُواْ أَنفُسَكُمْ أَوِ اخْرُجُواْ مِن دِيَارِكُم مَّا فَعَلُوهُ إِلاَّ قَلِيلٌ مِّنْهُمْ ...

And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,'' very few of them would have done it;

Allah states that even if the people were commanded to commit what they were prohibited from doing, most of them would not submit to this command, for their wicked nature is such that they dispute orders. Allah has complete knowledge of what has not occurred, and how it would be if and when it did occur. This is why Allah said, وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُواْ أَنفُسَكُمْ (And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones)) until the end of the **Ayah**.

This is why Allah said,

... وَلَوْ أَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِهِ ...

but if they had done what they were told,

meaning, if they do what they were commanded and refrain from what they were prohibited.

... لَكَانَ خَيْرًا لَّهُمْ ...

it would have been better for them,

than disobeying the command and committing the prohibition,

... وَأَشَدَّ تَثْبِيتًا (٦٦)

and would have strengthened their conviction,

According to As-Suddi,

stronger **Tasdiq** (conviction of faith).

وَإِذاً لَّآتَيْنَاهُم مِّن لَّدُنَّـا ...

And indeed We should then have bestowed upon them from **Ladunna**, (from Us)

... أَجْراً عَظِيمًا (٦٧)

A great reward, (Paradise).

وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا (٦٨)

And indeed We should have guided them to the straight way.

in this life and the Hereafter.

Whoever Obeys Allah and His Messenger Will Be Honored by Allah

Allah then said,

وَمَن يُطِعِ اللّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقًا (٦٩)

And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the **Siddiqin**, the martyrs, and the righteous. And how excellent these companions are!

Consequently, whosoever implements what Allah and His Messenger have commanded him and avoids what Allah and His Messenger have prohibited, then Allah will grant him a dwelling in the Residence of Honor.

There, Allah will place him in the company of the Prophets, and those who are lesser in grade, the true believers, then the martyrs and then the righteous, who are righteous inwardly and outwardly.

Allah then praised this company, **وَحَسُنَ أُولَـئِكَ رَفِيقًا** (And how excellent these companions are!).

Al-Bukhari recorded that Aishah said,

"I heard the Messenger of Allah saying,

مَا مِنْ نَبِيَ يَمْرَضُ إِلَّا خُيِّرَ بَيْنَ الدُّنْيَا وَالْآخِرَة

Every Prophet who falls ill is given the choice between this life and the Hereafter.

During the illness that preceded his death, his voice became weak and I heard him saying, مَعَ الَّذِينَ أَنْعَمَ اللّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ (in the company of those on whom Allah has bestowed His grace, the Prophets, the true believers (**Siddiqin**), the martyrs and the righteous).

I knew then that he was being given the choice.''

Muslim recorded this **Hadith**.

This **Hadith** explains the meaning of another **Hadith**;

the Prophet said before his death;

اللَّهُمَّ (فِي) الرَّفِيقِ الْأَعْلَى

O Allah! In the Most High Company,

three times, and he then died, may Allah's best blessings be upon him.

The Reason Behind Revealing this Honorable Ayah

Ibn Jarir recorded that Sa`id bin Jubayr said,

"An **Ansari** man came to the Messenger of Allah while feeling sad. The Prophet said to him, `Why do I see you sad?'

He said, `O Allah's Prophet! I was contemplating about something.'

The Prophet said, `What is it?'

The **Ansari** said, `We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you.'

The Prophet did not say anything, but later Jibril came down to him with this **Ayah**, وَمَن يُطِعِ اللّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ (And whoever obeys Allah and the Messenger then they will be in the company of those

on whom Allah has bestowed His grace, of the Prophets), and the Prophet sent the good news to the **Ansari** man.''

This **Hadith** was narrated in **Mursal** form from Masruq, Ikrimah, Amir Ash-Sha`bi, Qatadah and Ar-Rabi bin Anas.

This is the version with the best chain of narrators.

Abu Bakr bin Marduwyah recorded it with a different chain from Aishah, who said;

"A man came to the Prophet and said to him, `O Messenger of Allah! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.'

The Prophet did not answer him until the **Ayah**,

وَمَن يُطِعِ اللّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقًا

And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous. And how excellent these companions are!

was revealed to him.''

This was collected by Al-Hafiz Abu Abdullah Al-Maqdisi in his book, Sifat Al-Jannah, he then commented,

"I do not see problems with this chain.''

And Allah knows best.

Muslim recorded that Rabi`ah bin Ka`b Al-Aslami said,

"I used to sleep at the Prophet's house and bring him his water for ablution and his needs. He once said to me, `Ask me.'

I said, `O Messenger of Allah! I ask that I be your companion in Paradise.'

He said, `Anything except that?'

I said, `Only that.'

He said,

فَأَعِنِّي عَلى نَفْسِكَ بِكَثْرَةِ السُّجُود

Then help me (fulfill this wish) for you by performing many prostrations.''

Imam Ahmad recorded that `Amr bin Murrah Al-Juhani said,

"A man came to the Prophet and said, `O Allah's Messenger! I bear witness that there is no deity worthy of worship except Allah and that you are the Messenger of Allah, pray the five (daily prayers), give the **Zakah** due on my wealth and fast the month of **Ramadan**.'

The Messenger of Allah said,

مَــنْ مَــاتَ عَلى هَــذَا كَانَ مَــعَ النَّبِيِّيــنَ وَالصِّـدِّيقِينَ وَالشُّــهَدَاءِ يَــــــوْمَ الْقِيَـــــامَةِ،هَكَذا وَنَصَبَ أُصْبُعَيْهِ مَا لَمْ يَعُقَّ وَالِدَيْه

Whoever dies in this state will be with the Prophets, the truthful and martyrs on the Day of Resurrection, as long as - and he raised his finger - he is not disobedient to his parents.''

Only Ahmad recorded this **Hadith**.

Greater news than this is in the authentic **Hadith** collected in the **Sahih** and **Musnad** compilations, in **Mutawatir** form, narrated by several Companions that the Messenger of Allah was asked about the person who loves a people, but his status is not close to theirs.

The Messenger said,

الْمَرْءُ مَعَ مَنْ أَحَب

One is with those whom he loves.

Anas commented,

"Muslims were never happier than with this **Hadith**.''

In another narration, Anas said,

"I love the Messenger of Allah, Abu Bakr and Umar, and I hope that Allah will resurrect me with them, even though I did not perform actions similar to theirs.''

Allah said,

ذَلِكَ الْفَضْلُ مِنَ اللّهِ ...

Such is the bounty from Allah,

meaning, from Allah by His mercy, for it is He who made them suitable for this, not their good deeds.

... وَكَفَى بِاللّهِ عَلِيمًا (٧٠)

and Allah is sufficient as All-Knower,

He knows those who deserve guidance and success.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ خُذُواْ حِذْرَكُمْ فَانفِرُواْ ثُبَاتٍ أَوِ انْفِرُواْ جَمِيعاً

4:71 O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

وَإِنَّ مِنْكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَـبَتْكُمْ مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَىَّ إِذْ لَمْ أَكُنْ مَّعَهُمْ شَهِيداً

4:72 There is certainly among you he who would linger behind. If a misfortune befalls you, he says, "Indeed Allah has favored me in that I was not present among them.''

وَلَئِنْ أَصَـبَكُمْ فَضْلٌ مِنَ اللهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يلَيتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً

4:73 But if a bounty comes to you from Allah, he would surely say - as if there had never been ties of affection between you and him, "Oh! I wish I had been with them; then I would have achieved a great success.''

فَلْيُقَاتِلْ فِى سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَوةَ الدُّنْيَا بِالاٌّخِرَةِ وَمَن يُقَـتِلْ فِى سَبِيلِ اللَّهِ فَيُقْتَلْ أَو يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً

4:74 So fight those who trade the life of this world with the Hereafter, in the cause of Allah, and whoever fights in the cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.

The Necessity of Taking Necessary Precautions Against the Enemy

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوِ انفِرُوا جَمِيعًا (٧١)

you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

Allah commands His faithful servants to take precautions against their enemies, by being prepared with the necessary weapons and supplies, and increasing the number of troops fighting in His cause.

ثُبَاتٍ (in parties) means,

group after group, party after party, and expedition after expedition.

Ali bin Talhah reported that Ibn Abbas said that, فَانفِرُواْ ثُبَاتٍ (and either go forth in parties) means,

"In groups, expedition after expedition,

أَوِ انفِرُواْ جَمِيعًا (or go forth all together), means, all of you.''

Similar was reported from Mujahid, Ikrimah, As-Suddi, Qatadah, Ad-Dahhak, Ata Al-Khurasani, Muqatil bin Hayyan and Khusayf Al-Jazari.

Refraining from Joining Jihad is a Sign of Hypocrites

Allah said,

وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ ...

There is certainly among you he who would linger behind.

Mujahid and others said,

"this **Ayah** was revealed about the hypocrites."

Muqatil bin Hayyan said that, لَّيُبَطِّئَنَّ (linger behind) means,

stays behind and does not join **Jihad**.

It is also possible that this person himself lingers behind, while luring others away from joining **Jihad**. For instance, Abdullah bin Ubayy bin Salul, may Allah curse him, used to linger behind and lure other people to do the same and refrain from joining **Jihad**, as Ibn Jurayj and Ibn Jarir stated. This is why Allah said about the hypocrite, that when he lingers behind from **Jihad**, then:


... فَإِنْ أَصَابَتْكُم مُّصِيبَةٌ ...

If a misfortune befalls you,

death, martyrdom, or - by Allah's wisdom - being defeated by the enemy.

... قَالَ قَدْ أَنْعَمَ اللّهُ عَلَيَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا (٧٢)

he says, "Indeed Allah has favored me that I was not present among them.''

meaning, since I did not join them in battle. Because he considers this one of Allah's favors on him, unaware of the reward that he might have gained from enduring war or martyrdom, if he was killed.

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ الله ...

But if a bounty comes to you from Allah,

such as victory, triumph and booty.

... لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ ...

he would surely say - as if there had never been ties of affection between you and him,

meaning, as if he was not a follower of your religion.

... يَا لَيتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا (٧٣)

"Oh! I wish I had been with them; then I would have achieved a great success.''

by being assigned a share of the booty and taking possession of that share. This is his ultimate aim and objective.

The Encouragement to Participation in Jihad

Allah then said,

فَلْيُقَاتِلْ ...

So fight,

the believer with an aversion (to fighting),

... فِي سَبِيلِ اللّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ ...

those who trade the life of this world with the Hereafter,

referring to those sell their religion for the meager goods of the world, and they only do this because of their disbelief and lack of faith.

Allah then said;

... وَمَن يُقَاتِلْ فِي سَبِيلِ اللّهِ فَيُقْتَلْ أَو يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (٧٤)

And whoever fights in the cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.

meaning, whoever fights in the cause of Allah, whether he was killed or triumphant, he will earn an immense compensation and a great reward with Allah.

The Two **Sahihs** recorded,

وَتَكَفَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ، إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَة

Allah has guaranteed the **Mujahid** in His cause that;

- He will either bring death to him, admitting into Paradise;
- or, He will help him return safely to his home with whatever reward and booty he gained.

وَمَا لَكُمْ لاَ تُقَـتِلُونَ فِى سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَنِ الَّذِينَ يَقُولُونَ

4:75 And what is wrong with you that you fight not in the cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is:

رَبَّنَآ أَخْرِجْنَا مِنْ هَـذِهِ الْقَرْيَةِ الظَّـلِمِ أَهْلُهَا وَاجْعَلْ لَّنَا مِن لَّدُنْكَ وَلِيّاً وَاجْعَلْ لَّنَا مِن لَّدُنْكَ نَصِيراً

"Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.''

الَّذِينَ ءَامَنُواْ يُقَـتِلُونَ فِى سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُواْ يُقَـتِلُونَ فِى سَبِيلِ الطَّـغُوتِ فَقَـتِلُواْ أَوْلِيَاءَ الشَّيْطَـنِ إِنَّ كَيْدَ الشَّيْطَـنِ كَانَ ضَعِيفاً

4:76 Those who believe, fight in the cause of Allah, and those who disbelieve, fight in the cause of the Taghut. So fight against the friends of Shaytan; ever feeble indeed is the plot of Shaytan.

Encouraging Jihad to Defend the Oppressed

Allah say;

وَمَا لَكُمْ لاَ تُقَاتِلُونَ فِي سَبِيلِ اللّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ...

And what is wrong with you that you fight not in the cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children,

Allah encouraged His believing servants to perform **Jihad** in His cause and to strive hard to save the oppressed Muslims in Makkah, men, women and children who were restless because of having to remain there.

This is why Allah said,

... الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَـذِهِ الْقَرْيَةِ ...

whose cry is: "Our Lord! Rescue us from this town,

referring to Makkah.

In a similar **Ayah**, Allah said,

وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِى أَخْرَجَتْكَ

And many a town, stronger than your town which has driven you out. (47:13)

Allah then describes this town,

... الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا (٧٥)

whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.

meaning, send protectors and helpers for us.

Al-Bukhari recorded that Ibn Abbas said,

"I and my mother were from the oppressed (in Makkah).''

Allah then said,

الَّذِينَ آمَنُواْ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ وَالَّذِينَ كَفَرُواْ يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ ...

Those who believe, fight in the cause of Allah, and those who disbelieve, fight in the cause of the **Taghut**.

Therefore, the believers fight in obedience to Allah and to gain His pleasure, while the disbelievers fight in obedience to **Shaytan**.

Allah then encourages the believers to fight His enemies,

... فَقَاتِلُواْ أَوْلِيَاء الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا (٧٦)

So fight against the friends of **Shaytan**; ever feeble indeed is the plot of **Shaytan**.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّواْ أَيْدِيَكُمْ وَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَوةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

4:77 Have you not seen those who were told to hold back their hands (from fighting) and perform Salah and give Zakah, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more.

وَقَالُواْ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ

They say: "Our Lord! Why have You ordained for us fighting Would that You granted us respite for a short period!''

قُلْ مَتَـعُ الدُّنْيَا قَلِيلٌ وَالاٌّخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلاَ تُظْلَمُونَ فَتِيلاً

Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatil.

أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ

4:78 "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!''

وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُواْ هَـذِهِ مِنْ عِندِ اللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُواْ هَـذِهِ مِنْ عِندِكَ

And if some good reaches them, they say, "This is from Allah,'' but if some evil befalls them, they say, "This is from you.''

قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ فَمَا لِهَـؤُلاءِ الْقَوْمِ لاَ يَكَادُونَ يَفْقَهُونَ حَدِيثاً

Say: "All things are from Allah,'' so what is wrong with these people that they fail to understand any word!

مَّآ أَصَـبَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَآ أَصَـبَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ

4:79 Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself.

وَأَرْسَلْنَـكَ لِلنَّاسِ رَسُولاً وَكَفَى بِاللَّهِ شَهِيداً

And We have sent you as a Messenger to mankind, and Allah is sufficient as a Witness.

The Wish that the Order for Jihad be Delayed

Allah says;

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّواْ أَيْدِيَكُمْ وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّهِ أَوْ أَشَدَّ خَشْيَةً ...

Have you not seen those who were told to hold back their hands (from fighting) and perform **Salah** and give **Zakah**, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more.

In the beginning of Islam, Muslims in Makkah were commanded to perform the prayer and pay some charity, so as to comfort the poor among them. They were also commanded to be forgiving and forbearing with the idolators and to observe patience with them at the time. However, they were eager and anticipating the

time when they would be allowed to fight, so that they could punish their enemies.

The situation at that time did not permit armed conflict for many reasons. For instance, Muslims were few at the time, compared to their numerous enemies. The Muslims' city was a sacred one and the most honored area on the earth, and this is why the command to fight was not revealed in Makkah.

Later on when the Muslims controlled a town of their own, Al-Madinah, and had strength, power and support, **Jihad** was then legislated. Yet, when the command to fight was revealed, just as Muslims wished, some of them became weary and were very fearful of facing the idolators in battle.

... وَقَالُواْ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ ...

They say: "Our Lord! Why have You ordained for us fighting Would that You had granted us respite for a short period!''

> meaning, we wish that **Jihad** was delayed until a later time, because it means bloodshed, orphans and widows. In a similar Ayah, Allah said,
>
> وَيَقُولُ الَّذِينَ ءَامَنُواْ لَوْلاَ نُزِّلَتْ سُورَةٌ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ
>
> Those who believe say: "Why is not a **Surah** sent down (for us) But when a decisive is sent down, and fighting is mentioned. (47:20)

Ibn Abi Hatim recorded that Ibn Abbas said that;

> Abdur-Rahman bin Awf and several of his companions came to the Prophet while in Makkah and said, "O Allah's Prophet! We were mighty when we were pagans, but when we embraced the faith, we became weak.''
>
> The Prophet said,

إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا الْقَوْمَ

I was commanded to pardon the people, so do not fight them.

When Allah transferred the Prophet to Al-Madinah, He commanded him to fight (the idolators), but they (some Muslims) held back. So, Allah revealed the **Ayah**; أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّواْ أَيْدِيَكُمْ (Have you not seen those who were told to hold back their hands).

This **Hadith** was collected by An-Nasa'i and Al-Hakim.

Allah's statement,

... قُلْ مَتَاعُ الدَّنْيَا قَلِيلٌ وَالآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى ...

Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah,

means, the destination of the one who with **Taqwa** is better for him than this life.

... وَلاَ تُظْلَمُونَ فَتِيلاً (٧٧)

and you shall not be dealt with unjustly even equal to the **Fatil**.

for your good deeds. Rather, you will earn your full rewards for them.

This promise directs the focus of believers away from this life and makes them eager for the Hereafter, all the while encouraging them to fight in Jihad.

There is No Escaping Death

Allah said,

أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ الْمَوْتُ ...

Wheresoever you may be, death will overtake you,

meaning, you shall certainly die and none of you shall ever escape death.

Allah said,

كُلُّ مَنْ عَلَيْهَا فَانٍ

Whatsoever is on it (the earth) will perish) (55:26)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Everyone shall taste death. (21:35)

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ

And We granted not to any human being immortality before you. (21:24)

Therefore, every soul shall taste death and nothing can save any person from it, whether he performed **Jihad** or not. Everyone has an appointed time, and a limited term of life.

In the illness that preceded his death, Khalid bin Al-Walid said, while in his bed,

"I participated in so and so number of battles, and every part of my body sustained an injury due to a stab or a shot. Yet here I am, I die in my bed! Let not the eyes of the cowards ever taste sleep.''

Allah's statement,

... وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ...

even if you are in fortresses built up strong and high!

means, entrenched, fortified, high and towering. No caution or fortification can ever avert death.

The Hypocrites Sense a Bad Omen Because of the Prophet!

Allah said,



And if some good reaches them,

> meaning, fertile years and provision of fruits, produce, children, etc., as said by Ibn Abbas, Abu Al-Aliyah and As-Suddi.

... يَقُولُواْ هَـذِهِ مِنْ عِندِ اللّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ ...

they say, "This is from Allah,'' but if some evil befalls them,

> drought, famine, shortages of fruits and produce, death that strikes their children or animals, and so forth, as Abu Al-`Aliyah and As-Suddi stated.

... يَقُولُواْ هَـذِهِ مِنْ عِندِكَ ...

they say, "This is from you,''

> meaning, because of you and because we followed you and embraced your religion.
>
> Allah said about the people of Fir`awn,
>
> فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُواْ لَنَا هَـذِهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُواْ بِمُوسَى وَمَن مَّعَهُ
>
> But whenever good came to them, they said: "Ours is this.'' And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. (7:131)
>
> Allah said,
>
> وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ
>
> And among mankind is he who worships Allah as it were upon the edge (i. e. in doubt). (22:11)
>
> The same is the statement uttered by the hypocrites, who embraced Islam outwardly, but disliked it inwardly. This is why when a calamity befell them, they attributed it to following the Prophet.

Consequently, Allah revealed,

... قُلْ كُلًّ مِّنْ عِندِ اللّهِ ...

Say: All things are from Allah,

> Allah's statement that all things are from Him means, everything occurs by the decision and decree of Allah, and His decision shall come to pass for both the righteous and the wicked, the faithful and the disbelievers.

... فَمَا لِهَـؤُلاء الْقَوْمِ لاَ يَكَادُونَ يَفْقَهُونَ حَدِيثًا (٧٨)

so what is wrong with these people that they fail to understand any word!

Allah then said while addressing His Messenger, but referring to mankind in general,

مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّهِ ...

Whatever of good reaches you, is from Allah,

> meaning, of Allah's bounty, favor, kindness and mercy.

... وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ...

But whatever of evil befalls you, is from yourself,

> meaning because of you and due to your actions. Similarly, Allah said,
>
> وَمَآ أَصَـبَكُمْ مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَن كَثِيرٍ
>
> And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (42:30)

As-Suddi, Al-Hasan Al-Basri, Ibn Jurayj and Ibn Zayd said that, فَمِن نَّفْسِكَ (from yourself) means,

> because of your errors.

Qatadah said that, فَمِن نَّفْسِكَ (From yourself) means,

> as punishment for you, O son of Adam, because of your sins.

Allah said,

... وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولاً ...

And We have sent you as a Messenger to mankind,

> so that you convey to them Allah's commandments, what He likes and is pleased with, and what He dislikes and refuses.

... وَكَفَى بِاللّهِ شَهِيدًا (٧٩)

and Allah is sufficient as a Witness.

> that He has sent you. He is also Witness over you and them, having full knowledge in what you convey to them and the disbelief and rebellion with which they respond to the truth.

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّى فَمَآ أَرْسَلْنَـكَ عَلَيْهِمْ حَفِيظاً

4:80 He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, then We have not sent you as a watcher over them.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُواْ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِى تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ

4:81 They say: "We are obedient,'' but when they leave you, a section of them spends all night in planning other than what you say. But Allah records their nightly (plots).

فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلاً

So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.

Obeying the Messenger is Obeying Allah

Allah says;

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّهَ ...

He who obeys the Messenger, has indeed obeyed Allah,

Allah states that whoever obeys His servant and Messenger, Muhammad, obeys Allah; and whoever disobeys him, disobeys Allah. Verily, whatever the Messenger utters is not of his own desire, but a revelation inspired to him.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said,

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى الْأَمِيرَ فَقَدْ عَصَانِي

Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah. Whoever obeys the Amir (leader, ruler), obeys me; and whoever disobeys the Amir, disobeys me.

This **Hadith** was recorded in the Two **Sahihs**.

Allah's statement,

... وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (٨٠)

But he who turns away, then We have not sent you as a watcher over them.

means, do not worry about him. Your job is only to convey, and whoever obeys you, he will

acquire happiness and success and you will gain a similar reward to that he earns. As for the one who turns away from you, he will gain failure and loss and you will not carry a burden because of what he does.

A **Hadith** states,

مَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَه

Whoever obeys Allah and His Messenger, will acquire guidance; and whoever disobeys Allah and His Messenger, will only harm himself.

The Foolishness of the Hypocrites

Allah said,

وَيَقُولُونَ طَاعَةٌ ...

They say: "We are obedient,''

Allah states that the hypocrites pretend to be loyal and obedient.

... فَإِذَا بَرَزُواْ مِنْ عِندِكَ ...

but when they leave you,

meaning, when they depart and are no longer with you,

... بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ...

a section of them spends all night in planning other than what you say.

They plot at night among themselves for other than what they pretend when they are with you.

Allah said,

... وَاللّهُ يَكْتُبُ مَا يُبَيِّتُونَ ...

But Allah records their nightly (plots).

meaning, He has full knowledge of their plots and records it through His command to His scribes, the angels who are responsible for recording the actions of the servants.

This is a threat from Allah, stating that He knows what the hypocrites try to hide, their plotting in the night to defy the Messenger and oppose him, even though they pretend to be loyal and obedient to him. Allah will certainly punish them for this conduct.

In a similar **Ayah**, Allah said,

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ وَمَآ أُوْلَـئِكَ بِالْمُؤْمِنِينَ

They say: "We have believed in Allah and in the Messenger, and we obey,'' then a party of them turn away thereafter, such are not believers. (24:47)

Allah's statement,

... فَأَعْرِضْ عَنْهُمْ ...

So turn aside from them,

means, pardon them, be forbearing with them, do not punish them, do not expose them to the people and do not fear them.

... وَتَوَكَّلْ عَلَى اللّهِ وَكَفَى بِاللّهِ وَكِيلاً (٨١)

and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.

meaning, He is sufficient as Protector, Supporter and Helper for those who rely on Him and return to Him.

أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُواْ فِيهِ اخْتِلَـفاً كَثِيراً

4:82 Do they not then consider the Qur'an carefully! Had it been from other than Allah, they would surely, have found therein contradictions in abundance.

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الاٌّمْنِ أَوِ الْخَوْفِ أَذَاعُواْ بِهِ

4:83 When there comes to them some matter touching (public) safety or fear, they make it known (among the people);

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِى الاٌّمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).

وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لاَتَّبَعْتُمُ الشَّيْطَـنَ إِلاَّ قَلِيلاً

Had it not been for the grace and mercy of Allah upon you, you would have followed Shaytan, except a few of you.

The Qur'an is True

Allah says;

أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ ...

Do they not then consider the Qur'an carefully!

Allah commands them to contemplate about the Qur'an and forbids them from ignoring it, or ignoring its wise meanings and eloquent words.

Allah states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Qur'an, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur'an is the truth coming from the Truth, Allah.

This is why Allah said in another **Ayah**,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it). (47:24)

Allah then said,

... وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللّهِ ...

Had it been from other than Allah,

meaning, had it been fraudulent and made up, as the ignorant idolators and hypocrites assert in their hearts.

... لَوَجَدُواْ فِيهِ اخْتِلاَفًا ...

they would surely, have found therein contradictions,

discrepancies and inconsistencies

... كَثِيرًا (٨٢)

in abundance.

However, this Qur'an is free of shortcomings, and therefore, it is from Allah.

Similarly, Allah describes those who are firmly grounded in knowledge,

ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا

We believe in it, all of it is from our Lord. (3:7)

meaning, the **Muhkam** sections (entirely clear) and the **Mutashabih** sections (not entirely clear)

of the Qur'an are all true. So they understand the not entirely clear from the clear, and thus gain guidance.

As for those in whose heart is the disease of hypocrisy, they understand the **Muhkam** from the **Mutashabih**; thus only gaining misguidance.

Allah praised those who have knowledge and criticized the wicked.

Imam Ahmad recorded that `Amr bin Shu`ayb said that his father said that his grandfather said,

"I and my brother were present in a gathering, which is more precious to me than red camels. My brother and I came and found that some of the leaders of the Companions of the Messenger of Allah were sitting close to a door of his. We did not like the idea of being separate from them, so we sat near the room. They then mentioned an **Ayah** and began disputing until they raised their voices.

The Messenger of Allah was so angry that when he went out his face was red. He threw sand on them and said to them,

مَهْلًا يَا قَوْمِ، بِهَذَا أُهْلِكَتِ الْأُمَمُ مِنْ قَبْلِكُمْ، بِاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَضَرْبِهِمِ الْكُتُبَ بَعْضَهَا بِبَعْضٍ، إِنَّ الْقُرْآنَ لَمْ يَنْزِلْ يُكَذِّبُ بَعْضُهُ بَعْضًا، إِنَّمَا يُصَدِّقُ بَعْضُهُ بَعْضًا، فَمَا عَرَفْتُمْ مِنْهُ فَاعْمَلُوا بِهِ، وَمَا جَهِلْتُمْ مِنْهُ فَرُدُّوهُ إِلَى عَالِمِه

Behold, O people! This is how the nations before you were destroyed, because of their disputing with their Prophets and their contradicting parts of the Books with other parts. The Qur'an does not contradict itself. Rather, it testifies to the truth of itself. Therefore, whatever of it you have knowledge in, then implement it, and whatever you do not know of it, then refer it to those who have knowledge in it."

Ahmad recorded that Abdullah bin `Amr said,

> "I went to the Messenger of Allah one day. When we were sitting, two men disputed about an **Ayah**, and their voices became loud. The Prophet said,
>
> إِنَّمَا هَلَكَتِ الْأُمَمُ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَاب
>
> Verily, the nations before you were destroyed because of their disagreements over the Book.
>
> Muslim and An-Nasa'i recorded this Hadith.

The Prohibition of Disclosing Unreliable and Uninvestigated News

Allah said,

وَإِذَا جَاءهُمْ أَمْرٌ مِّنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُواْ بِهِ ...

When there comes to them some matter touching (public) safety or fear, they make it known (among the people);

> chastising those who indulge in things before being sure of their truth, disclosing them, making them known and spreading their news, even though such news might not be true at all.

In the introduction to his **Sahih**, Imam Muslim recorded that Abu Hurayrah said that the Prophet said,

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِع

> Narrating everything one hears is sufficient to make a person a liar.
>
> This is the same narration collected by Abu Dawud in the section of **Adab** (manners) in his **Sunan**.

In the Two **Sahihs**, it is recorded that Al-Mughirah bin Shu`bah said that the Messenger of Allah prohibited,

"It was said,'' and, "So-and-so said.''

This **Hadith** refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing.

The **Sahih** also records,

مَنْ حَدَّثَ بِحَدِيثٍ وَهُوَ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ

Whoever narrates a **Hadith** while knowing it is false, then he is one of the two liars (who invents and who spreads the lie).

We should mention here the **Hadith** of Umar bin Al-Khattab collected in the Two **Sahihs**.

When Umar was informed that the Messenger of Allah divorced his wives, he came from his house, entered the **Masjid** and found the people talking about this news. He could not wait and went to the Prophet to ask him about what had truly happened, asking him, "Have you divorced your wives?''

The Prophet said, "No.''

Umar said, "I said, **Allahu Akbar**...'' and mentioned the rest of the **Hadith**.

In the narration that Muslim collected, Umar said,

"I asked, `Have you divorced them?'

He said, `No.'

So, I stood by the door of the **Masjid** and shouted with the loudest voice, `The Messenger of Allah did not divorce his wives.'

Then, this **Ayah** was revealed,

وَإِذَا جَاءهُمْ أَمْرٌ مِّنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُواْ بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ

When there comes to them some matter touching (public) safety or fear, they make it known

(among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).

So I properly investigated that matter.''

This **Ayah** refers to proper investigation, or extraction of matters from their proper resources.

Allah's statement,

... وَلَوْلاَ فَضْلُ اللّهِ عَلَيْكُمْ وَرَحْمَتُهُ...

Had it not been for the grace and mercy of Allah upon you,

... لاَتَّبَعْتُمُ الشَّيْطَانَ إِلاَّ قَلِيلاً (٨٣)

you would have followed **Shaytan** except a few of you.

Ali bin Abi Talhah reported from Ibn Abbas,

refers to the believers.

فَقَاتِلْ فِى سَبِيلِ اللَّهِ لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا

4:84 Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers.

وَاللَّهُ أَشَدُّ بَأْساً وَأَشَدُّ تَنكِيلاً

And Allah is Stronger in might and Stronger in punishing.

مَّن يَشْفَعْ شَفَـعَةً حَسَنَةً يَكُنْ لَّهُ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَـعَةً سَيِّئَةً يَكُنْ لَّهُ كِفْلٌ مَّنْهَا

4:85 Whosoever intercedes for a good cause, will have the reward thereof; and whosoever intercedes for an evil cause, will have a share in its burden.

وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ مُّقِيتاً

And Allah is Ever All-Able to do everything.

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ

4:86 When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَىْءٍ حَسِيباً

Certainly, Allah is Ever a Careful Account Taker of all things.

اللَّهُ لا إِلَـهَ إِلاَّ هُوَ

4:87 Allah! None has the right to be worshipped but He.

لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَـمَةِ لاَ رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثاً

Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah

Allah Commands His Messenger to Perform Jihad

Allah commands;

فَقَاتِلْ فِي سَبِيلِ اللَّهِ ...

Then fight in the cause of Allah,

> Allah commands His servant and Messenger, Muhammad , to himself fight in **Jihad** and not to be concerned about those who do not join Jihad.

Hence Allah's statement,

... لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ ...

you are not tasked (held responsible) except for yourself,

Ibn Abi Hatim recorded that Abu Ishaq said,

> "I asked Al-Bara bin Azib about a man who meets a hundred enemies and still fights them, would he be one of those referred to in Allah's statement, وَلاَ تُلْقُواْ بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ (And do not throw yourselves into destruction (by not spending your wealth in the cause of Allah). (2:195)
>
> He said, `Allah said to His Prophet,
>
> فَقَاتِلْ فِي سَبِيلِ اللّهِ لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ (Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you)).''

Imam Ahmad recorded Sulayman bin Dawud saying that Abu Bakr bin Ayyash said that Abu Ishaq said,

> "I asked Al-Bara, `If a man attacks the lines of the idolators, would he be throwing himself to destruction?'
>
> He said, `No, because Allah has sent His Messenger and commanded him, فَقَاتِلْ فِي سَبِيلِ اللّهِ لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ (Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself).
>
> That **Ayah** is about spending (in Allah's cause).''

Inciting the Believers to Fight

Allah said,



and incite the believers,

> to fight, by encouraging them and strengthening their resolve in this regard.

For instance, the Prophet said to the believers at the battle of **Badr**, while organizing their lines,

> قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّموَاتُ وَالْأَرْض

> Stand up and march forth to a Paradise, as wide as the heavens and Earth.

There are many **Hadiths** that encourage **Jihad**.

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

> مَنْ آمَنَ بِاللهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّـةَ، هَاجَرَ فِي سَبِيلِ اللهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا

> Whoever believes in Allah and His Messenger, offers prayer, pays the **Zakah** and fasts the month of **Ramadan**, will rightfully be granted Paradise by Allah, no matter whether he migrates in Allah's cause or remains in the land where he is born.

> The people said, `O Allah's Messenger! Shall we acquaint the people with this good news!'

> He said,

> إِنَّ فِي الْجَنَّـةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ وَسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّة

> Paradise has one hundred grades which Allah has reserved for the **Mujahidin** who fight in His

cause, the distance between each two grades is like the distance between the heaven and the Earth. So, when you ask Allah, ask for **Al-Firdaws**, which is the best and highest part of Paradise, above it is the Throne of the Most Beneficent (Allah) and from it originate the rivers of Paradise.

There are various narrations for this **Hadith** from Ubadah, Mu`adh, and Abu Ad-Darda'.

Abu Sa`id Al-Khudri narrated that the Messenger of Allah said,

يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍصلى الله عليه وسلّم نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّـة

O Abu Sa`id! Whoever accepts Allah as his Lord, Islam as his religion and Muhammad as the Prophet, then he would rightfully acquire Paradise.

Abu Sa`id liked these words and said, "O Allah's Messenger! Repeat them for me.''

The Prophet repeated his words, then said,

وَأُخْرَى يَرْفَعُ اللهُ الْعَبْدَبِهَا مِائَة دَرَجَةٍ فِي الْجَنَّـةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْض

And (there is) another deed for which Allah raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.

Abu Sa`id said, "What is it, O Allah's Messenger!''

He said,


الْجِهَادُ فِي سَبِيلِ الله

Jihad in Allah's cause.

This **Hadith** was collected by Muslim.

Allah's statement,

... عَسَى اللّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُواْ ...

it may be that Allah will restrain the evil might of the disbelievers.

means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islam and its people and to endure and be patient against the enemy.

Allah's statement,

... وَاللّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلاً (٨٤)

And Allah is Stronger in might and Stronger in punishing.

means, He is able over them in this life and the Hereafter, just as He said in another **Ayah**,

ذَلِكَ وَلَوْ يَشَآءُ اللَّهُ لاَنْتَصَرَ مِنْهُمْ وَلَـكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ

But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. (47:4)

Interceding for a Good or an Evil Cause

Allah said,

مَّن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا ...

Whosoever intercedes for a good cause, will have the reward thereof;

meaning, whoever intercedes in a matter that produces good results, will acquire a share in that good.

... وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا ...

And whosoever intercedes for an evil cause, will have a share in its burden.

meaning, he will carry a burden due to what resulted from his intercession and intention.

For instance, it is recorded in the Sahih that the Prophet said,

اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاء

Intercede and you will gain a reward of it. Yet, Allah shall decide whatever He wills by the words of His Prophet.

Mujahid bin Jabr said,

"This **Ayah** was revealed about the intercession of people on behalf of each other.''

Allah then said,

... وَكَانَ اللّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا (٨٥)

And Allah is Ever **Muqit** over everything.

Ibn Abbas, Ata, Atiyah, Qatadah and Matar Al-Warraq said that,

مُّقِيتًا (**Muqit**) means, "Watcher.''

Mujahid said that;

Muqit means, `Witness', and in another narration, `Able to do.'

Returning the Salam, With a Better Salam

Allah said,

وَإِذَا حُيِّيْتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ...

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.

meaning, if the Muslim greets you with the **Salam**, then return the greeting with a better **Salam**, or at least equal to the **Salam** that was

given. Therefore, the better **Salam** is recommended, while returning it equally is an obligation.

Imam Ahmad recorded that Abu Raja Al-Utaridi said that;

> Imran bin Husayn said that a man came to the Messenger of Allah and said, "**As-Salamu Alaykum**''.
>
> The Prophet returned the greeting, and after the man sat down he said, "Ten.''
>
> Another man came and said, "**As-Salamu Alaykum wa Rahmatullah**, O Allah's Messenger.''
>
> The Prophet returned the greeting, and after the man sat down he said, "Twenty.''
>
> Then another man came and said, "**As-Salamu Alaykum wa Rahmatullah wa Barakatuh**.''
>
> The Prophet returned the greeting, and after the man sat down he said, "Thirty.''
>
> This is the narration recorded by Abu Dawud. At-Tirmidhi, An-Nasa'i and Al-Bazzar also recorded it.
>
> At-Tirmidhi said, "**Hasan Gharib**''.

There are several other **Hadiths** on this subject from Abu Sa`id, Ali, and Sahl bin Hanif. When the Muslim is greeted with the full form of **Salam**, he is obliged to return the greeting equally.

As for **Ahl Adh-Dhimmah** the **Salam** should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two **Sahihs** their greeting is returned to them equally.

Ibn Umar narrated that the Messenger of Allah said,

إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْك

When the Jews greet you, one of them would say, `**As-Samu `Alayka** (death be unto you).'

Therefore, say, `**Wa `Alayka** (and the same to you).')

In his **Sahih**, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلى أَضْيَقِه

Do not initiate greeting the Jews and Christians with the **Salam**, and when you pass by them on a road, force them to its narrowest path.

Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّـةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُم

By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other! Spread the **Salam** among yourselves.

... إِنَّ اللّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا (٨٦)

Certainly, Allah is Ever a Careful Account Taker of all things.

Allah said,

اللّهُ لا إِلَـهَ إِلاَّ هُوَ ...

Allah! none has the right to be worshipped but He.

informing that He is singled out as the sole God of all creation.

Allah then said,

... لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لاَ رَيْبَ فِيهِ ...

Surely, He will gather you together on the Day of Resurrection about which there is no doubt.

swearing that He will gather the earlier and latter generations in one area, rewarding or punishing each person according to his or her actions.

Allah said,

... وَمَنْ أَصْدَقُ مِنَ اللّهِ حَدِيثًا (٨٧)

And who is truer in statement than Allah.

meaning, no one utters more truthful statements than Allah, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

فَمَا لَكُمْ فِى الْمُنَـفِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُواْ

4:88 Then what is the matter with you that you are divided into two parties about the hypocrites! Allah has cast them back because of what they have earned.

أَتُرِيدُونَ أَن تَهْدُواْ مَنْ أَضَلَّ اللَّهُ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلاً

Do you want to guide him whom Allah has made to go astray! And he whom Allah has made to go astray, you will never find for him a way.

وَدُّواْ لَوْ تَكْفُرُونَ كَمَا كَفَرُواْ فَتَكُونُونَ سَوَآءً فَلاَ تَتَّخِذُواْ مِنْهُمْ أَوْلِيَآءَ حَتَّى يُهَاجِرُواْ فِى سَبِيلِ اللَّهِ

4:89 They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not Awliya' from them, till they emigrate in the way of Allah.

فَإِنْ تَوَلَّوْاْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ وَلاَ تَتَّخِذُواْ مِنْهُمْ وَلِيّاً وَلاَ نَصِيراً

But if they turn back, take (hold of) them and kill them wherever you find them, and take neither Awliya' nor helpers from them.

إِلاَّ الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَـقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَـتِلُونَكُمْ أَوْ يُقَـتِلُواْ قَوْمَهُمْ

4:90 Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people.

وَلَوْ شَآءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَـتَلُوكُمْ

Had Allah willed, indeed He would have given them power over you, and they would have fought you.

فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَـتِلُوكُمْ وَأَلْقَوْاْ إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلاً

So, if they withdraw from you, and fight not against you, and offer you peace, then Allah has made no way for you against them.

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ

4:91 You will find others that wish to have security from you and security from their people.

كُلَّ مَا رُدُّوٓا۟ إِلَى الْفِتْنِةِ أُرْكِسُوا۟ فِيهَا

Every time they are sent back to Fitnah, they yield thereto.

فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا۟ إِلَيْكُمُ السَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثِقِفْتُمُوهُمْ

If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you Thaqiftumuhum.

وَأُوْلَـئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَـناً مُّبِيناً

In their case, We have provided you with a clear warrant against them.

Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madinah Before Uhud

Allah says;

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ ...

Then what is the matter with you that you are divided into two parties about the hypocrites!

Allah criticizes the believers for disagreeing over the hypocrites.

There are conflicting opinions over the reason behind revealing this **Ayah**.

Imam Ahmad recorded that Zayd bin Thabit said that;

Messenger of Allah marched towards **Uhud**. However, some people who accompanied him went back to Al-Madinah, and the Companions of the Messenger of Allah divided into two groups concerning them, one saying they should be killed and the other objecting.

Allah sent down, فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ (Then what is the matter with you that you are divided into two parties about the hypocrites).

The Messenger of Allah said,

إِنَّهَا طَيْبَةٌ، وَإِنَّهَا تَنْفِي الْخَبَثَ، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيد

She (Al-Madinah) is **Taybah**, and she expels filth, just as the billow expels rust from iron.

The Two **Sahihs** also recorded this **Hadith**.

Al-Awfi reported that Ibn Abbas said that;

the **Ayah** was revealed about some people in Makkah who said they embraced Islam, yet they gave their support to the idolators. One time, theses people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muhammad, there will be no harm for us from their side.''

When the believers got news that these people went out of Makkah, some of them said, "Let us march to these cowards and kill them, because they support your enemy against you.''

However, another group from the believers said, "Glory be to Allah! Do you kill a people who say as you have said, just because they did not perform **Hijrah** or leave their land. Is it allowed to shed their blood and confiscate their money in this case?''

So they divided to two groups, while the Messenger was with them, and did not prohibit either group from reiterating their argument.

Thereafter, Allah revealed, **فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ** (Then what is the matter with you that you are divided into two parties about the hypocrites).

Ibn Abi Hatim recorded this **Hadith**.

Allah said,

... وَاللّهُ أَرْكَسَهُم بِمَا كَسَبُواْ ...

Allah has cast them back because of what they have earned.

meaning, He made them revert to, and fall into error.

Ibn Abbas said that, **أَرْكَسَهُم** (**Arkasahum**),

means, `cast them' .

Allah's statement, **بِمَا كَسَبُواْ** (because of what they have earned),

means, because of their defiance and disobedience to the Messenger and following falsehood.

... أَتُرِيدُونَ أَن تَهْدُواْ مَنْ أَضَلَّ اللّهُ وَمَن يُضْلِلِ اللّهُ فَلَن تَجِدَ لَهُ سَبِيلاً (٨٨)

Do you want to guide him whom Allah has made to go astray! And he whom Allah has made to go astray, you will never find for him a way.

meaning, there will be no path for him, or way to guidance.

Allah's statement,

وَدُّواْ لَوْ تَكْفُرُونَ كَمَا كَفَرُواْ فَتَكُونُونَ سَوَاء ...

They wish that you reject faith, as they have rejected, and thus that you all become equal.

means, they wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you.

Therefore, Allah said,

... فَلاَ تَتَّخِذُواْ مِنْهُمْ أَوْلِيَاء حَتَّى يُهَاجِرُواْ فِي سَبِيلِ اللّهِ فَإِن تَوَلَّوْاْ ...

So take not **Awliya** from them, till they emigrate in the way of Allah. But if they turn back,

Al-Awfi reported from Ibn Abbas,

if they abandon **Hijrah**.

As-Suddi said that this part of the **Ayah** means,

"If they make their disbelief public.''

... فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدتَّمُوهُمْ وَلاَ تَتَّخِذُواْ مِنْهُمْ وَلِيًّا وَلاَ نَصِيرًا (٨٩)

take (hold of) them and kill them wherever you find them, and take neither **Awliya** nor helpers from them.

Combatants and Noncombatants

Allah excluded some people;

إِلاَّ الَّذِينَ يَصِلُونَ إِلَىَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ...

Except those who join a group, between you and whom there is a treaty (of peace),

meaning, except those who join and take refuge with a people with whom you have a pact of peace, or people of **Dhimmah**, then treat them as you treat the people with whom you have peace.

This is the saying of As-Suddi, Ibn Zayd and Ibn Jarir.

In his **Sahih**, Al-Bukhari recorded the story of the treaty of Al-Hudaybiyyah, where it was mentioned that;

> whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muhammad and his Companions and enter a pact with them were allowed.

It was reported that Ibn Abbas said that;

> this **Ayah** was later abrogated by Allah's statement,
>
> فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ
>
> Then when the Sacred Months have passed, kill the idolators wherever you find them. (9:5)

Allah said,

... أَوْ جَآؤُوكُمْ حَصِرَتْ صُدُورُهُمْ ...

or those who approach you with their breasts restraining,

> referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with hesitation in their hearts because of their aversion to fighting the Muslims.

... أَن يُقَاتِلُونَكُمْ أَوْ يُقَاتِلُواْ قَوْمَهُمْ ...

from fighting you as well as fighting their own people.

> They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

... وَلَوْ شَاء اللّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ...

Had Allah willed, indeed He would have given them power over you, and they would have fought you.

> meaning, it is from Allah's mercy that He has stopped them from fighting you.

... فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْاْ إِلَيْكُمُ السَّلَمَ ...

So, if they withdraw from you, and fight not against you, and offer you peace,

meaning, they revert to peace.

... فَمَا جَعَلَ اللّهُ لَكُمْ عَلَيْهِمْ سَبِيلاً (٩٠)

then Allah has opened no way for you against them.

you do not have the right to kill them, as long as they take this position.

This was the position of Banu Hashim (the tribe of the Prophet), such as Al-Abbas, who accompanied the idolators in the battle of **Badr**, for they joined the battle with great hesitation. This is why the Prophet commanded that Al-Abbas not be killed, but only captured.

Allah's statement,

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ ...

You will find others that wish to have security from you and security from their people.

refers to a type of people who on the surface appear to be like the type we just mentioned. However, the intention of each type is different, for the latter are hypocrites. They pretend to be Muslims with the Prophet and his Companions, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolators in secret and worship what they worship, so that they are at peace with them also. These people have secretly sided with the idolators, just as Allah described them,

وَإِذَا خَلَوْاْ إِلَى شَيَـطِينِهِمْ قَالُواْ إِنَّا مَعَكُمْ

But when they are alone with their **Shayatin**, they say: "Truly, we are with you.'' (2:14)

In this **Ayah**, Allah said,

... كُلَّ مَا رُدُّوَاْ إِلَى الْفِتْنِةِ أُرْكِسُواْ فِيهَا ...

Every time they are sent back to **Fitnah**, they yield thereto.

> meaning, they dwell in **Fitnah**.

As-Suddi said that;

> the **Fitnah** mentioned here refers to **Shirk**.

Ibn Jarir recorded that Mujahid said that;

> the **Ayah** was revealed about a group from Makkah who used to go to the Prophet (in Al-Madinah) pretending to be Muslims. However, when they went back to Quraysh, they reverted to worshipping idols. They wanted to be at peace with both sides. Allah commanded they should be fought against, unless they withdraw from combat and resort to peace.

This is why Allah said,

... فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُواْ إِلَيْكُمُ السَّلَمَ ...

If they withdraw not from you, nor offer you peace,

> meaning, revert to peaceful and complacent behavior.

... وَيَكُفُّوَاْ أَيْدِيَهُمْ ...

nor restrain their hands,

> refrain from fighting you,



take (hold of) them,

> capture them.

... وَاقْتُلُوهُمْ حَيْثُ ثِقِفْتُمُوهُمْ ...

and kill them wherever you **Thaqiftumuhum**.

> wherever you find them.

... وَأُوْلَـئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا (٩١)

In their case, We have provided you with a clear warrant against them,

meaning an unequivocal and plain warrant.

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِناً إِلاَّ خَطَئاً

4:92 It is not for a believer to kill a believer except by mistake;

وَمَن قَتَلَ مُؤْمِناً خَطَئاً فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ إِلاَّ أَن يَصَّدَّقُواْ

and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family unless they remit it.

فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مْؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);

وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةً

and if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood money) must be paid to his family, and a believing slave must be freed.

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ

And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allah.

وَكَانَ اللَّهُ عَلِيماً حَكِيماً

And Allah is Ever All-Knowing, All-Wise.

وَمَن يَقْتُلْ مُؤْمِناً مُّتَعَمِّداً فَجَزَآؤُهُ جَهَنَّمُ خَالِداً فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَاباً عَظِيماً

4:93 And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.

The Ruling Concerning Killing a Believer by Mistake

Allah said;

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلاَّ خَطَئًا ...

It is not for a believer to kill a believer except by mistake;

Allah states that the believer is not allowed to kill his believing brother under any circumstances.

In the Two **Sahihs**, it is recorded that Ibn Mas`ud said that the Messenger of Allah said,

لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، إِلَّا بِإِحْدَى ثَلَاثٍ:

- النَّفْسُ بِالنَّفْسِ،
- وَالثَّيِّبُ الزَّانِي،
- وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَة

The blood of a Muslim who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, is sacred, except in three instances. They are:

- life for life,
- the married adulterer,
- and whoever reverts from the religion and abandons the **Jama`ah** (community of the faithful believers).

When one commits any of these three offenses, it is not up to ordinary citizens to kill him or her, because this is the responsibility of the Muslim Leader or his deputy.

Allah said, إِلاَّ خَطَئًا (except by mistake).

There is a difference of opinion concerning the reason behind revealing this part of the **Ayah**.

Mujahid and others said that;

it was revealed about Ayyash bin Abi Rabiah, Abu Jahl's half brother, from his mother's side, Asma' bint Makhrabah. Ayyash killed a man called Al-Harith bin Yazid Al-Amiri, out of revenge for torturing him and his brother because of their Islam. That man later embraced Islam and performed **Hijrah**, but Ayyash did not know this fact. On the Day of the Makkan conquest, Ayyash saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allah sent down this **Ayah**.

Abdur-Rahman bin Zayd bin Aslam said that;

this **Ayah** was revealed about Abu Ad-Darda' because he killed a man after he embraced the faith, just as Abu Ad-Darda' held the sword above him. When this matter was conveyed to the Messenger of Allah, Abu Ad-Darda' said, "He only said that to avert death.''

The Prophet said to him,

هَلَّا شَقَقْتَ عَنْ قَلْبِه

Have you opened his heart?

The basis for this story is in the **Sahih**, but it is not about Abu Ad-Darda'.

Allah said,

... وَمَن قَتَلَ مُؤْمِنًا خَطَئًا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ ...

and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family.

thus, ordaining two requirements for murder by mistake.

- The first requirement is the **Kaffarah** (fine) for the great sin that has been committed, even if it was a mistake. The **Kaffarah** is to free a Muslim slave, not a non-Muslim slave.

Imam Ahmad recorded that;

a man from the **Ansar** said that he brought a slave and said, "O Messenger of Allah! I have to free a believing slave, so if you see that this slave is a believer, I will free her.''

The Messenger of Allah asked her,

أَتَشْهَدِينَ أَنْ لَا إِلهَ إِلَّا اللهُ ؟

Do you testify that there is no deity worthy of worship except Allah?

She said, "Yes.''

He asked her,

أَتَشْهَدِينَ أَنِّي رَسُولُ اللهِ ؟

Do you testify that I am the Messenger of Allah?

She said, "Yes.''

He asked,

أَتُؤْمِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ ؟

Do you believe in Resurrection after death?

She said, "Yes.''

The Prophet said,

أَعْتِقْهَا

Then free her.

This is an authentic chain of narration, and not knowing the name of the **Ansari** Companion does not lessen its authenticity.

Allah's statement,



and submit compensation (blood money) to the deceased's family.

- is the second obligation which involves the killer and the family of the deceased, who will receive blood money as compensation for their loss.

The compensation is only obligatory for the one who possesses one of five; as Imam Ahmad, and the **Sunan** compilers recorded from Ibn Mas`ud. He said;

"Allah's Messenger determined that the **Diyah** (blood money) for unintentional murder is twenty camels which entered their fourth year, twenty camels which entered their fifth year, twenty camels which entered their second year, and twenty camels which entered their third year.''

This is the wording of An-Nasa'i.

This **Diyah** is required from the elders of the killer's tribe, not from his own money.

In the Two **Sahihs**, it is recorded that Abu Hurayrah said,

> "Two women from Hudhayl quarreled and one of them threw a stone at the other and killed her and her unborn fetus. They disputed before the Messenger of Allah and he decided that the **Diyah** of the fetus should be to free a male or a female slave. He also decided that the **Diyah** of the deceased is required from the elders of the killer's tribe.''

This **Hadith** indicates that in the case of what appears to be intentional murder, the **Diyah** is the same as that for killing by virtual mistake.

The former type requires three types of **Diyah**, just like intentional murder, because it is somewhat similar to intentional murder.

Al-Bukhari recorded in his **Sahih** that Abdullah bin Umar said,

> "The Messenger of Allah sent Khalid bin Al-Walid to Banu Jadhimah and he called them to Islam, but they did not know how to say, `We became Muslims.'
>
> They started saying, `**Saba'na**, **Saba'na** (we became Sabians).
>
> Khalid started killing them, and when this news was conveyed to the Messenger of Allah, he raised his hands and said,
>
> اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِد
>
> O Allah! I declare my innocence before You of what Khalid did.
>
> The Messenger sent Ali to pay the **Diyah** of those who were killed and to compensate for the property that was destroyed, to the extent of replacing the dog's bowl.

This **Hadith** indicates that the mistake of the Leader or his deputy (Khalid in this case) is paid from the Muslim Treasury.

Allah said,

... إِلاَّ أَن يَصَّدَّقُواْ ...

unless they remit it,

meaning, the **Diyah** must be delivered to the family of the deceased, unless they forfeit their right, in which case the **Diyah** does not become necessary.

Allah's statement,

... فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مْؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ...

If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);

means, if the murdered person was a believer, yet his family were combatant disbelievers, then they will receive no **Diyah**. In this case, the murderer only has to free a believing slave.

Allah's statement,

... وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ ...

and if he belonged to a people with whom you have a treaty of mutual alliance,

meaning, if the family of the deceased were from **Ahl Adh-Dhimmah** or with whom there is a peace treaty.

... فَدِيَةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةً ...

then compensation (blood money) must be paid to his family, and a believing slave must be freed.

then they deserve his **Diyah**; full **Diyah** if the deceased was a believer, in which case the killer is required to free a believing slave also.

... فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ...

And whoso finds this beyond his means, he must fast for two consecutive months.

without breaking the fast (in the days of) the two months. If he breaks the fast without justification, i.e. illness, menstruation, post-natal bleeding, then he has to start all over again.

Allah's statement,

.... تَوْبَةً مِّنَ اللّهِ ...

to seek repentance from Allah.

means, this is how the one who kills by mistake can repent, he fasts two consecutive months if he does not find a slave to free.

... وَكَانَ اللّهُ عَلِيمًا حَكِيمًا (٩٢)

And Allah is Ever All-Knowing, All-Wise,

we mentioned the explanation of this before.

Warning Against Intentional Murder

After Allah mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder.

Allah said,

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (٩٣)

And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.

This **Ayah** carries a stern warning and promise for those who commit so grave a sin that it is mentioned along with **Shirk** in several **Ayat** of Allah's Book. For instance, in Surah **Al-Furqan**, Allah said,

> وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ
>
> And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause. (25:68)
>
> Allah said,
>
> قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُوا بِهِ شَيْئاً
>
> Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him. (6:151)

There are many **Ayat** and **Hadiths** that prohibit murder.

In the Two **Sahihs**, it is recorded that Ibn Mas`ud said that the Messenger of Allah said,

> أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاء
>
> Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.

In a **Hadith** that Abu Dawud recorded, Ubadah bin As-Samit states that the Messenger of Allah said,

لَا يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا، مَا لَمْ يُصِبْ دَمًا حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَّح

The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened.

Another **Hadith**, states,

لَزَوَالُ الدُّنْيَا أَهْوَنُ عِنْدَ اللهِ مِنْ قَتْلِ رَجُلٍ مُسْلِم

The destruction of this earthly life is less significant before Allah than killing a Muslim man (or woman).

Will the Repentance of those who Commit Intentional Murder, be Accepted

Ibn Abbas held the view that;

> the repentance of one who intentionally murders a believer, will not be accepted.

Al-Bukhari recorded that Ibn Jubayr said,

> "The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn Abbas to ask him about it.
>
> He said, `This **Ayah**, وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ (And whoever kills a believer intentionally, his recompense is Hell) was the last revealed (on this subject) and nothing abrogated it.'"
>
> Muslim and An-Nasa'i also recorded it.

However, the majority of scholars of the earlier and later generations said that;

> the killer's repentance can be accepted. If he repents, and goes back to Allah humbly, submissively, and performing righteous deeds, then Allah will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering.
>
> Allah said, وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ (And those who invoke not any other god along with Allah), until, إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا (Except those who repent and believe, and do righteous deeds). (25:68-70)
>
> The **Ayah** we just mentioned should not be considered abrogated or only applicable to the disbelievers (who become Muslim), for this contradicts the general, encompassing indications of the **Ayah** and requires evidence to support it. Allah knows best.
>
> Allah said,
>
> قُلْ يعِبَادِىَ الَّذِينَ أَسْرَفُواْ عَلَى أَنفُسِهِمْ لاَ تَقْنَطُواْ مِن رَّحْمَةِ اللَّهِ
>
> Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah. (39:53)

This **Ayah** is general, covering all types of sins, including **Kufr**, **Shirk**, doubt, hypocrisy, murder, sin, and so forth. Therefore, everyone who repents sincerely from any of these errors, then Allah will forgive him.

Allah said,

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills. (4:48)

This **Ayah** is general and includes every sin except **Shirk**, and it has been mentioned in this **Surah**, both after this **Ayah** and before it, in order to encourage hope in Allah, and Allah knows best.

It is confirmed in the Two **Sahihs**, that;

> an Israeli killed one hundred people then he asked a scholar, "Is it possible for me to repent?''
>
> So he replied, "What is there that would prevent you from repentance?''
>
> So he told him to go to another land where Allah was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him.

Although this **Hadith** is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted.

Indeed, Allah relieved Muslims from the burdens and restrictions that were placed on the Jews, and He sent our Prophet with the easy Hanifiyyah way (Islamic Monotheism).

As for the honorable **Ayah**, **وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا** (And whoever kills a believer intentionally), Abu Hurayrah and several among the **Salaf** said that;

this is his punishment, if Allah decides to punish him. And this is the case with every threat that is issued for every sin.

For instance, there could be good deeds that this person has done that would prevent him from being punished for that, and Allah knows best.

Even if the murderer inevitably enters the Fire -- as Ibn Abbas stated because his repentance was not accepted, or he did not have good deeds to save him, he will not remain there for eternity, but only for a long time.

There are **Mutawatir Hadiths** stating that the Messenger of Allah said,

إنَّهُ يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى ذَرَّةٍ مِنْ إيمَان

Whoever has the least speck of faith in his heart shall ultimately depart the Fire.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا ضَرَبْتُمْ فِى سَبِيلِ اللَّهِ فَتَبَيَّنُواْ وَلاَ تَقُولُواْ لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَـمَ لَسْتَ مُؤْمِناً تَبْتَغُونَ عَرَضَ الْحَيَوةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ

4:94 O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There is much more benefit with Allah.

كَذلِكَ كُنتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُواْ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً

Even as he is now, so were you yourselves before, till Allah conferred on you His Favors, therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.

Greeting with the Salam is a Sign of Islam

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللّهِ فَتَبَيَّنُواْ وَلاَ تَقُولُواْ لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا...

O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;'' seeking the perishable goods of the worldly life.

Imam Ahmad recorded that Ikrimah said that Ibn Abbas said,

"A man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet and said **Salam** to them. They said (to each other), `He only said **Salam** to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet, and this **Ayah** was revealed, يَا أَيُّهَا الَّذِينَ آمَنُواْ (O you who believe!), until the end of the **Ayah**.''

At-Tirmidhi recorded this in his (chapter on) **Tafsir**, and said, "This **Hadith** is **Hasan**, and it is also reported from Usamah bin Zayd.''

Al-Hakim also recorded it and said, "Its chain is **Sahih**, but they did not collect it.''

Al-Bukhari recorded that Ibn Abbas commented; وَلاَ تَقُولُواْ لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا (and say not to anyone who greets you: "You are not a believer),''

"A man was tending his sheep and the Muslims caught up with him. He said, `**As-Salamu Alaykum**.' However, they killed him and took his sheep. Allah revealed the **Ayah**; وَلاَ تَقُولُواْ لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا (And say not to anyone who greets you: "You are not a believer; seeking the perishable goods of the worldly life).''

Ibn Abbas said; "The goods of this world were those sheep.'' And he recited, السَّلاَمَ (Peace)."

Imam Ahmad recorded that Al-Qa`qa bin Abdullah bin Abi Hadrad narrated that his father Abdullah bin Abi Hadrad said,

"The Messenger of Allah sent us to (the area of) Idam. I rode out with a group of Muslims that included Abu Qatadah, Al-Harith bin Rabi and Muhallam bin Juthamah bin Qays. We continued on until we reached the area of Idam, where `Amr bin Al-Adbat Al-Ashja`i passed by us on his camel. When he passed by us he said **Salam** to us, and we did not attack him. Because of some previous problems with him, Muhallam bin Juthamah killed him and took his camel. When we went back to the Messenger of Allah and told him what had happened, a part of the Qur'an was revealed about us, يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللّهِ (O you who believe! When you go (to fight) in the cause of Allah), until, خَبِيرًا (Well-Aware).'' Only Ahmad recorded this **Hadith**.

Al-Bukhari recorded that Ibn Abbas said that the Messenger of Allah said to Al-Miqdad,

إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْل

You killed a believing man who hid his faith with disbelieving people, after he had announced his faith to you. Remember that you used to hide your faith in Makkah before.

Al-Bukhari recorded this shorter version without a complete chain of narrators.

However a longer version with a connected chain of narrators has also been recorded.

Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn Abbas said,

"The Messenger of Allah sent a military expedition under the authority of Al-Miqdad bin Al-Aswad and when they reached the designated area, they found the people had dispersed.

However, a man with a lot of wealth did not leave and said, `I bear witness that there is no deity worthy of worship except Allah.'

Yet, Al-Miqdad killed him, and a man said to him, `You killed a man after he proclaimed: `There is no deity worthy of worship except Allah. By Allah I will mention what you did to the Prophet.'

When they went back to the Messenger of Allah, they said, `O Messenger of Allah! Al-Miqdad killed a man who testified that there is no deity worthy of worship except Allah.'

He said,

ادْعُوا لِيَ الْمِقْدَادَ، يَا مِقْدَادُ أَقَتَلْتَ رَجُلًا يَقُولُ: لَا إِلهَ إِلَّا اللهُ، فَكَيْفَ لَكَ بِلَا إِلهَ إِلَّا اللهُ غَدًا ؟

Summon Al-Miqdad before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allah." What would you do when you face, "There is no deity worthy of worship except Allah tomorrow!"

Allah then revealed;

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللّهِ فَتَبَيَّنُواْ وَلاَ تَقُولُواْ لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ اللّهُ عَلَيْكُمْ فَتَبَيَّنُواْ...

O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;'' seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves

before till Allah conferred on you His Favors, therefore, be cautious in discrimination.

The Messenger of Allah said to Al-Miqdad,

كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْل

He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah.''

Allah's statement,

... فَعِندَ اللّهِ مَغَانِمُ كَثِيرَةٌ ...

There is much more benefit with Allah.

> means, better than what you desired of worldly possessions which made you kill the one who greeted you with the **Salam** and pronounced his faith to you. Yet, you ignored all this and accused him of hypocrisy, to acquire the gains of this life. However, the pure wealth with Allah is far better than what you acquired.

Allah's statement,

...كَذَلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ اللّهُ عَلَيْكُمْ ...

so were you yourselves before, till Allah conferred on you His Favors.

> means, beforehand, you used to be in the same situation like this person who hid his faith from his people.
>
> We mentioned the relevant **Hadiths** above. Allah said,
>
> وَاذْكُرُواْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى الأٌّرْضِ
>
> And remember when you were few and were reckoned weak in the land. (8:26)

Abdur-Razzaq recorded that Sa`id bin Jubayr commented about Allah's statement, كَذَلِكَ كُنتُم مِّن قَبْلُ (so were you yourselves before),

> "You used to hide your faith, just as this shepherd hid his faith.''

Allah said,

... فَتَبَيَّنُوا ...

therefore, be cautious in discrimination,

then said,

... إِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

Allah is Ever Well-Aware of what you do.

Sa`id bin Jubayr stated,

> this part of the **Ayah** contains a threat and a warning.

لاَّ يَسْتَوِى الْقَـعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِى الضَّرَرِ وَالْمُجَـهِدُونَ فِى سَبِيلِ اللَّهِ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ

4:95 Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives.

فَضَّلَ اللَّهُ الْمُجَـهِدِينَ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ عَلَى الْقَـعِدِينَ دَرَجَةً

Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home).

وَكُـلاًّ وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَـهِدِينَ عَلَى الْقَـعِدِينَ أَجْراً عَظِيماً

Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.

دَرَجَـتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

4:96 Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.

The Mujahid and those Who Do not Join Jihad are Not the Same, (and Jihad is Fard Kifayah)

Allah says;

لاَّ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فَضَّلَ اللّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ...

Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home).

Al-Bukhari recorded that Al-Bara' said,

"When the **Ayah**, was revealed, the Messenger of Allah called Zayd and commanded him to write it.

Then, Ibn Umm Maktum came and mentioned that he was blind. Allah revealed, غَيْرُ أُوْلِي الضَّرَرِ (except those who are disabled (by injury or are blind or lame)).''

Al-Bukhari recorded that Sahl bin Sa`d As-Sa`di said,

> "I saw Marwan bin Al-Hakam sitting in the **Masjid**. I came and sat by his side. He told us that Zayd bin Thabit told him that Allah's Messenger dictated this **Ayah** to him, لاَّ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ (Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah).
>
> Ibn Umm Maktum came to the Prophet as he was dictating that very **Ayah** to me. Ibn Umm Maktum said, `O Allah's Messenger! By Allah, if I had power, I would surely take part in **Jihad**.'
>
> He was a blind man. So Allah sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. That ended after Allah revealed, غَيْرُ أُوْلِي الضَّرَرِ (except those who are disabled).''
>
> This was recorded by Al-Bukhari.

At-Tirmidhi recorded that Ibn Abbas said, لاَّ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ (Not equal are those of the believers who sit (at home), except those who are disabled),

> refers to those who did not go to the battle of **Badr** and those who went to **Badr**.
>
> When the battle of **Badr** was about to occur, Abu Ahmad bin Jahsh and Ibn Umm Maktum said, `We are blind, O Messenger of Allah! Do we have an excuse?'
>
> The **Ayah**, لاَّ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ (Not equal are those of the believers who sit (at home), except those who are disabled) was revealed.

Allah made those who fight, above those who sit in their homes not hindered by disability. وَفَضَّلَ اللّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا (but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward. Degrees of (higher) grades from Him), above the believers who sit at home without a disability hindering them.''

This is the wording recorded by At-Tirmidhi, who said, "**Hasan Gharib**".

Allah's statement, لاَّ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ (Not equal are those of the believers who sit (at home)) this is general. Soon after, the revelation came down with, غَيْرُ أُوْلِي الضَّرَرِ (except those who are disabled). So whoever has a disability, such as blindness, a limp, or an illness that prevents them from joining **Jihad**, they were not compared to the Mujahidin who strive in Allah's cause with their selves and wealth, as those who are not disabled and did not join the **Jihad** were.

In his **Sahih**, Al-Bukhari recorded that Anas said that the Messenger of Allah said,

إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ، إِلَّا وَهُمْ مَعَكُمْ فِيه

There are people who remained in Al-Madinah, who were with you in every march you marched and every valley you crossed.

They said, "While they are still in Al-Madinah, O Messenger of Allah?''

He said,

نَعَمْ حَبَسَهُمُ الْعُذْر

Yes. Only their disability hindered them (from joining you).

Allah said,

... وَكُـلاًّ وَعَدَ اللّهُ الْحُسْنَى ...

Unto each, Allah has promised good,

meaning, Paradise and tremendous rewards.

This **Ayah** indicates that **Jihad** is not **Fard** on each and every individual, but it is **Fard Kifayah** (which is a collective duty).

Allah then said,

... وَفَضَّلَ اللّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا (٩٥)

but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.

Allah mentions what He has given them rooms in Paradise, along with His forgiveness and the descent of mercy and blessing on them, as a favor and honor from Him.

So He said;

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللّهُ غَفُورًا رَّحِيمًا (٩٦)

Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.

In the Two **Sahihs**, it is recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

There are a hundred grades in Paradise that Allah has prepared for the **Mujahidin** in His cause, between each two grades is the distance between heaven and Earth.

إِنَّ الَّذِينَ تَوَفَّـهُمُ الْمَلَـئِكَةُ ظَـلِمِى أَنفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ

4:97 Verily, as for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you!"

قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِى الاٌّرْضِ

They reply: "We were weak and oppressed on the earth.''

قَالْوَاْ أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَـجِرُواْ فِيهَا

They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein!''

فَأُوْلَـئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَآءَتْ مَصِيراً

Such men will find their abode in Hell - what an evil destination!

إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَنِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً

4:98 Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

فَأُوْلَـئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوّاً غَفُوراً

4:99 These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.

وَمَن يُهَاجِرْ فِى سَبِيلِ اللَّهِ يَجِدْ فِى الاٌّرْضِ مُرَاغَماً كَثِيراً وَسَعَةً

4:100 He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by.

وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَـجِراً إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah.

وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

And Allah is Ever Oft-Forgiving, Most Merciful.

The Prohibition of Residing Among the Disbelievers While Able to Emigrate

Allah says;

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ ...

Verily, as for those whom the angels take (in death) while they are wronging themselves,

Al-Bukhari recorded that Muhammad bin Abdur-Rahman, Abu Al-Aswad, said,

"The people of Al-Madinah were forced to prepare an army (to fight against the people of Ash-Sham during the **Khilafah** of Abdullah bin Az-Zubayir at Makkah), and I was enlisted in it.

Then I met Ikrimah, the freed slave of Ibn Abbas, and informed him (about it), and he forbade me strongly from doing so (i.e., to enlist in that army), and then he said to me,

`Ibn Abbas told me that some Muslims used to go out with the idolators increasing the size of their army against the Messenger of Allah. Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and

killed, and Allah sent down the **Ayah**, إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ (Verily, as for those whom the angels take (in death) while they are wronging themselves).'''

Ad-Dahhak stated that;

this **Ayah** was revealed about some hypocrites who did not join the Messenger of Allah but remained in Makkah and went out with the idolators for the battle of **Badr**.

They were killed among those who were killed. Thus, this honorable **Ayah** was revealed about those who reside among the idolators, while able to perform **Hijrah** and unable to practice the faith.

Such people will be committing injustice against themselves and falling into a prohibition according to the consensus and also according to this **Ayah**, إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ (Verily, as for those whom the angels take (in death) while they are wronging themselves), by refraining from **Hijrah**.

... قَالُواْ فِيمَ كُنتُمْ ...

They (angels) say (to them): "In what (condition) were you!''

meaning, why did you remain here and not perform **Hijrah**!

... قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ ...

They reply: "We were weak and oppressed on the earth.''

meaning, we are unable to leave the land or move about in the earth.

... قَالْوَاْ أَلَمْ تَكُنْ أَرْضُ اللّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ...

They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein!''

... فَأُوْلَـئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءتْ مَصِيرًا (٩٧)

Such men will find their abode in Hell - what an evil destination!

Abu Dawud recorded that;

Samurah bin Jundub said that the Messenger of Allah said,

مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُه

Whoever mingles with the idolator and resides with him, he is just like him.

Allah's statement,

إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً (٩٨)

Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

is an excuse that Allah gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go.

This is why Allah said, لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً (Who cannot devise a plan, nor are they able to direct their way),

meaning, they do not find the way to emigrate, as Mujahid, Ikrimah and As-Suddi stated.

Allah's statement,

فَأُوْلَـئِكَ عَسَى اللّهُ أَن يَعْفُوَ عَنْهُمْ ...

These are they whom Allah is likely to forgive them,

means, pardon them for not migrating, and here, `likely' means He shall,

... وَكَانَ اللّهُ عَفُوًّا غَفُورًا (٩٩)

and Allah is Ever Oft-Pardoning, Oft-Forgiving.

Al-Bukhari recorded that Abu Hurayrah said,

"While the Messenger of Allah was praying `Isha', he said, `Sami` Allahu Liman Hamidah.' He then said before he prostrated,

اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُف

O Allah! Save Ayyash bin Abi Rabi`ah. O Allah! Save Salamah bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusuf.)''

Al-Bukhari recorded that Abu An-Nu`man said that Hammad bin Zayd said that Ayub narrated that Ibn Abi Mulaykah said that Ibn Abbas commented on the verse, إِلاَّ الْمُسْتَضْعَفِينَ (Except the weak ones among men),

"I and my mother were among those (weak ones) whom Allah excused.''

Allah's statement,

وَمَن يُهَاجِرْ فِي سَبِيلِ اللّهِ يَجِدْ فِي الأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً ...

He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by.

this encourages the believers to perform Hijrah and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to.

Mujahid said that, مُرَاغَمًا كَثِيرًا (many dwelling places) means,

he will find a way out of what he dislikes.

Allah's statement, وَسَعَةً (and plenty to live by).

refers to provision.

Qatadah also said that, يَجِدْ فِي الأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً (...will find on earth many dwelling places and plenty to live by) means,

Allah will take him from misguidance to guidance and from poverty to richness.

Allah's statement,

... وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللّهِ ...

And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah.

means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allah.

The Two **Sahihs**, along with the **Musnad** and **Sunan** compilers, recorded that Umar bin Al-Khattab said that the Messenger of Allah said,

إِنَّمَا الْأَعْمَالُ بِالنِّـيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلى دُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلى مَا هَاجَرَ إِلَيْه

The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allah and His Messenger, then his emigration is for Allah and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for.

This **Hadith** is general, it applies to **Hijrah** as well as every other deed.

In the Two **Sahihs**, it is recorded that;

a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar if he has a chance to repent. The scholar said, "What prevents you from repentance!'' The scholar told the killer to emigrate from his land to another land where Allah is worshipped.

When he left his land and started on the migration to the other land, death overtook him on the way.

The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination.

They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land.

Allah commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul.

In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.

... وَكَانَ اللّهُ غَفُورًا رَّحِيمًا (١٠٠)

And Allah is Ever Oft-Forgiving, Most Merciful.

وَإِذَا ضَرَبْتُمْ فِى الاٌّرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُواْ مِنَ الصَّلَوةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُواْ إِنَّ الْكَـفِرِينَ كَانُواْ لَكُمْ عَدُوّاً مُّبِيناً

4:101 And when you Darabtum in the land, there is no sin on you if you shorten the Salah if you fear that the disbelievers may put you in trial, verily, the disbelievers are ever unto you open enemies.

Salat Al-Qasr, Shortening the Prayer

Allah said,

وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ ...

And when you **Darabtum** in the land,

meaning if you travel in the land.

In another **Ayah**, Allah said,

أَن سَيَكُونُ مِنكُمْ مَّرْضَى وَءَاخَرُونَ يَضْرِبُونَ فِى الاٌّرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَءَاخَرُونَ

He knows that there will be some among you sick, others **Yadribuna** (traveling) through the land, seeking of Allah's bounty...). (73:20)

Allah's statement,

... فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُواْ مِنَ الصَّلاَةِ ...

there is no sin on you if you shorten the **Salah** (prayer),

by reducing (the units of the prayer) from four to two.

Allah's statement,

... إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُواْ ...

if you fear that the disbelievers may put you in trial (attack you),

refers to the typical type of fear prevalent when this **Ayah** was revealed.

In the beginning of Islam, and after the **Hijrah**, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islam and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allah said;

وَلاَ تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى الْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّناً

And force not your slave girls to prostitution, if they desire chastity. (24:33)

And His saying;

وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ

And your stepdaughters, under your guardianship, born of your wives whom you have gone into. (24:23)

Imam Ahmad recorded that Ya`la bin Umayyah said,

"I asked `Umar bin Al-Khattab about the verse: فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُواْ مِنَ الصَّلاَةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُواْ (there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial), `Allah granted Muslims safety now.'

Umar said to me, `I wondered about the same thing and asked the Messenger of Allah about it and he said,

صَدَقَــةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَه

A gift that Allah has bestowed on you, so accept His gift.''

Muslim and the collectors of **Sunan** recorded this **Hadith**.

At-Tirmidhi said, "**Hasan Sahih**''.

Ali bin Al-Madini said, "This **Hadith** is **Hasan Sahih** from the narration of Umar, and it is not preserved by any other route besides this one, and its narrators are all known.''

Abu Bakr Ibn Abi Shaybah recorded that Abu Hanzalah Al-Hadha' said,

"I asked Ibn Umar about the **Qasr** prayer and he said,

`It consists of two **Rak`ahs**.'

I said, what about Allah's statement, إِنْ خِفْتُمْ أن يَفْتِنَكُمُ الَّذِينَ كَفَرُواْ (if you fear that the disbelievers may put you in trial (attack you), `We are safe now.'

He said, `This is the **Sunnah** of the Messenger of Allah.'''

Al-Bukhari recorded that Anas said,

"We went out with the Messenger of Allah from Al-Madinah to Makkah; he used to pray two **Rak`ahs** until we went back to Al-Madinah.''

When he was asked how long they remained in Makkah, he said, "We remained in Makkah for ten days.''

This was recorded by the Group.

Imam Ahmad recorded that Harithah bin Wahb Al-Khuza`i said,

"I prayed behind the Prophet for the **Zuhr** and **`Asr** prayers in Mina, when the people were numerous and very safe, and he prayed two **Rak`ahs**.''

This was recorded by the Group, with the exception of Ibn Majah.

Al-Bukhari's narration of this **Hadith** reads,

"The Prophet led us in the prayer at Mina during the peace period by offering two **Rak`ahs**.''

Allah's statement,

... إِنَّ الْكَافِرِينَ كَانُواْ لَكُمْ عَدُوًّا مُّبِينًا (١٠١)

verily, the disbelievers are ever unto you open enemies.

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُواْ أَسْلِحَتَهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ

4:102 When you (O Messenger Muhammad) are among them, and lead them in Salah, let one party of them stand up (in prayer) with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms.

الَّذِينَ كَفَرُواْ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَحِدَةً وَلاَ جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْرَكُمْ

Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves.

إِنَّ اللَّهَ أَعَدَّ لِلْكَـفِرِينَ عَذَاباً مُّهِيناً

Verily, Allah has prepared a humiliating torment for the disbelievers.

The Description of The Fear Prayer

Allah says;

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاَةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُواْ أَسْلِحَتَهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُواْ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَاحِدَةً ...

When you (O Messenger Muhammad) are among them, and lead them in **Salah**, let one party of them stand up (in prayer) with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush,

The Fear prayer has different forms, for the enemy is sometimes in the direction of the **Qiblah** and sometimes in another direction.

The Fear prayer consists sometimes of four **Rak`ahs**, three **Rak`ahs**, as for **Maghrib**, and sometimes two Rak`ah like **Fajr** and prayer during travel.

The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the **Qiblah** or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer.

Some scholars said that in the latter case, they pray only one **Rak`ah**, for Ibn Abbas narrated,

"By the words of your Prophet, Allah has ordained the prayer of four **Rak`ah** while residing, two **Rak`ah** during travel, and one **Rak`ah** during fear.''

Muslim, Abu Dawud, An-Nasa'i and Ibn Majah recorded it.

This is also the view of Ahmad bin Hanbal.

Al-Mundhiri said,

"This is the saying of Ata, Jabir, Al-Hasan, Mujahid, Al-Hakam, Qatadah and Hammad; and Tawus and Ad-Dahhak also preferred it.''

Abu Asim Al-Abadi mentioned that Muhammad bin Nasr Al-Marwazi said,

the Fajr prayer also becomes one **Rak`ah** during fear.

This is also the opinion of Ibn Hazm.

Ishaq bin Rahwayh said,

"When a battle is raging, one **Rak`ah** during which you nod your head is sufficient for you. If you are unable, then one prostration is sufficient, because the prostration is remembrance of Allah.''

The Reason behind Revealing this Ayah

Imam Ahmad recorded that Abu Ayyash Az-Zuraqi said,

"We were with the Messenger of Allah in the area of Usfan (a well known place near Makkah), when the idolators met us under the command of Khalid bin Al-Walid, and they were between us and the **Qiblah**. The Messenger of Allah led us in **Zuhr** prayer, and the idolators said, `They were busy with something during which we had a chance to attack them.'

They then said, `Next, there will come a prayer (**`Asr**) that is dearer to them than their children and themselves.'

However, Jibril came down with these **Ayat** between the prayers of **Zuhr** and **`Asr**, وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاَة (When you (O Messenger Muhammad) are among them, and lead them in **Salah** (prayer)).

When the time for prayer came, the Messenger of Allah commanded Muslims to hold their weapons and he made us stand in two lines behind him. When he bowed, we all bowed behind him. When he raised his head, we all raised our heads.

The Prophet then prostrated with the line that was behind him while the rest stood in guard. When they finished with the prostration and stood up, the rest sat and performed prostration, while those who performed it stood up in guard after the two lines exchanged position.

The Prophet then bowed and they all bowed after him, then raised their heads after he raised his head. Then the Prophet performed prostration with the line that was behind him, while the rest stood in guard. When those who made prostration sat, the rest prostrated.

The Prophet then performed the **Taslim** and ended the prayer.

The Messenger of Allah performed this prayer twice, once in Usfan and once in the land of Banu Sulaym.'''

This is the narration recorded by Abu Dawud and An-Nasa'i, and it has an authentic chain of narration and many other texts to support it.

Al-Bukhari recorded that Ibn Abbas said,

"Once the Prophet led the Fear prayer and the people stood behind him. He said **Allahu-Akbar** and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second **Rak`ah** and those who had prayed the first **Rak`ah** left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer.''

Imam Ahmad recorded that Jabir bin Abdullah said that;

the Messenger of Allah led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet led those who were behind him with one **Rak`ah** and two prostrations. They then moved to the position of those who did not pray, while the others stood in their place, and the Messenger of Allah performed one **Rak`ah** and two prostrations and then said the **Salam**. Therefore, the Prophet prayed two Rak`ah while they prayed one.

An-Nasa'i recorded this **Hadith**, while Muslim collected other wordings for it.

Collectors of the **Sahih**, **Sunan** and **Musnad** collections recorded this in a **Hadith** from Jabir.

Ibn Abi Hatim recorded that Salim said that;

his father said, وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاَةَ (When you (O Messenger Muhammad) are among them, and lead them in **Salah** (prayer)) refers to the Fear prayer.

The Messenger of Allah led one group and prayed one **Rak`ah**, while the second group faced the enemy. Then the second group that faced the enemy came and Allah's Messenger led them, praying one **Rak`ah**, and then said the **Salam**. Each of the two groups then stood up and prayed one more **Rak`ah** each (while the other group stood in guard).''

The Group collected this **Hadith** with Ma`mar in its chain of narrators.

This **Hadith** also has many other chains of narration from several Companions, and Al-Hafiz Abu Bakr Ibn Marduwyah collected these various narrations, as did Ibn Jarir.

As for the command to hold the weapons during the Fear prayer,

a group of scholars said that it is obligatory according to the **Ayah**. What testifies to this is that Allah said;

... وَلاَ جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْرَكُمْ ...

But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves,

> meaning, so that when necessary, you will be able to get to your weapons easily.

... إِنَّ اللّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا (١٠٢)

Verily, Allah has prepared a humiliating torment for the disbelievers.

فَإِذَا قَضَيْتُمُ الصَّلَوٰةَ فَاذْكُرُواْ اللَّهَ قِيَـماً وَقُعُوداً وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُواْ الصَّلَوٰةَ

4:103 When you have finished the Salah, remember Allah standing, sitting down, and on your sides, but when you are free from danger, perform the Salah.

إِنَّ الصَّلَوٰةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَـباً مَّوْقُوتاً

Verily, Salah is kitaban on the believers at fixed hours.

وَلاَ تَهِنُواْ فِى ابْتِغَآءِ الْقَوْمِ إِن تَكُونُواْ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لاَ يَرْجُونَ

4:104 And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not;

وَكَانَ اللَّهُ عَلِيماً حَكِيماً

and Allah is Ever All-Knowing, All-Wise.

The Order for Ample Remembrance After the Fear Prayer

Allah says;

فَإِذَا قَضَيْتُمُ الصَّلاَةَ فَاذْكُرُوا اللّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ ...

When you have finished the **Salah**, remember Allah standing, sitting down, and on your sides,

Allah commands **Dhikr** after finishing the Fear prayer, in particular, even though such **Dhikr** is encouraged after finishing other types of prayer in general. In the case of Fear prayer, **Dhikr** is encouraged even more because the pillars of the prayer are diminished since they move about while performing it, etc., unlike other prayers.

Allah said about the Sacred Months, فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ (so wrong not yourselves therein), (9:36) even though injustice is prohibited all year long. However, injustice is particularly outlawed during the Sacred Months due to their sanctity and honor.

So Allah's statement, فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُواْ اللّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ (When you have finished **Salah**, remember Allah standing, sitting down, and on your sides), means, in all conditions,

... فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُواْ الصَّلاَةَ ...

But when you are free from danger perform the **Salah**.

when you are safe, tranquil and fear subsides,

فَأَقِيمُواْ الصَّلاَةَ (perform the **Salah**),

by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc.

Allah's statement,

... إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا (١٠٣)

Verily, the **Salah** is **Kitaban** on the believers at fixed hours.

means, enjoined, as Ibn Abbas stated.

Ibn Abbas also said,

"The prayer has a fixed time, just as the case with **Hajj**.''

Similar is reported from Mujahid, Salim bin Abdullah, Ali bin Al-Husayn, Muhammad bin Ali, Al-Hasan, Muqatil. As-Suddi and Atiyah Al-Awfi.

The Encouragement to Pursue the Enemy Despite Injuries

Allah's statement,

وَلاَ تَهِنُواْ فِي ابْتِغَاء الْقَوْمِ ...

And don't be weak in the pursuit of the enemy;

means, do not weaken your resolve in pursuit of your enemy. Rather, pursue them vigorously, fight them and be wary of them.

... إِن تَكُونُواْ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمونَ ...

if you are suffering then surely they are suffering as you are suffering,

meaning, just as you suffer from injuries and death, the same happens to the enemy.

In another **Ayah**, Allah said,

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

If you suffer a harm, be sure a similar harm has struck the others. (3:140)

Allah then said,

... وَتَرْجُونَ مِنَ اللّهِ مَا لاَ يَرْجُونَ ...

but you have a hope from Allah that for which they hope not;

meaning, you and they are equal regarding the injuries and pain that you suffer from. However, you hope for Allah's reward, victory and aid, just as He has promised you in His Book and by the words of his Messenger. Surely, Allah's promise is true. On the other hand, your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allah and raise it high.

... وَكَانَ اللّهُ عَلِيمًا حَكِيمًا (١٠٤)

And Allah is Ever All-Knowing, All-Wise.

means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordainments, and He is worthy of praise in all conditions.

إِنَّآ أَنزَلْنَا إِلَيْكَ الْكِتَـبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ أَرَاكَ اللَّهُ وَلاَ تَكُنْ لِّلْخَآئِنِينَ خَصِيماً

4:105 Surely, We have sent down to you (O Muhammad) the Book in truth that you might judge between men by that which Allah has shown you, so be not a pleader for the treacherous.

وَاسْتَغْفِرِ اللَّهِ إِنَّ اللَّهَ كَانَ غَفُوراً رَّحِيماً

4:106 And seek the forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.

وَلاَ تُجَـدِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لاَ يُحِبُّ مَن كَانَ خَوَّاناً أَثِيماً

4:107 And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لاَ يَرْضَى مِنَ الْقَوْلِ

4:108 They may hide (their crimes) from men, but they cannot hide (them) from Allah; for He is with them (by His knowledge), when they plot by night in words that He does not approve.

وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطاً

And Allah ever encompasses what they do.

هَـأَنْتُمْ هَـؤُلاءِ جَـدَلْتُمْ عَنْهُمْ فِى الْحَيَوةِ الدُّنْيَا فَمَن يُجَـدِلُ اللَّهَ عَنْـهُمْ يَوْمَ الْقِيَـمَةِ أَمْ مَّن يَكُونُ عَلَيْهِمْ وَكِيلاً

4:109 Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender.

The Necessity of Referring to What Allah has Revealed for Judgment

Allah says to His Messenger, Muhammad,

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ ...

Surely, We have sent down to you the Book in truth,

meaning, it truly came from Allah and its narrations and commandments are true.

Allah then said,

... لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللّهُ ...

that you might judge between men by that which Allah has shown you,

In the Two **Sahihs**, it is recorded that;

Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allah heard the noise of disputing people close to the door of his room, and he went out to them saying,

أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا أَقْضِي بِنَحْوٍ مِمَّا أَسْمَعُ، وَلَعَلَّ أَحَدَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا

Verily, I am only human and I judge based on what I hear. Some of you might be more eloquent in presenting his case than others, so that I judge in his favor. If I judge in one's favor concerning the right of another Muslim, then it is a piece of the Fire. So let one take it or leave it.

Imam Ahmad recorded that Umm Salamah said,

"Two men from the Ansar came to the Messenger of Allah with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allah said,

إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، وَإِنَّمَا أَقْضِي بَيْنَكُمْ عَلَى نَحْوٍ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ، يَأْتِي بِهَا إِسْطَامًا فِي عُنُقِهِ يَوْمَ الْقِيَامَةِ

You bring your disputes to me, but I am only human. Some of you might be more persuasive in their arguments than others. I only judge between you according to what I hear. Therefore, whomever I judge in his favor and give him a part of his brother's right, let him not take it, for it is a part of the Fire that I am giving him and it will be tied around his neck on the Day of Resurrection.

The two men cried and each one of them said, `I forfeit my right to my brother.'

The Messenger of Allah said,

أمَا إذْ قلتُمَا فَاذْهَبَا فَاقْتَسِمَا، ثمَّ تَوَخَّيَا الْحَقَّ ثمَّ اسْتَهِمَا، ثم لِيُحْلِلْ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَه

Since you said that, then go and divide the inheritance, and try to be just in your division. Then draw lots, and each one of you should forgive his brother thereafter (regardless of who got the best share).''

... وَلاَ تَكُن لِّلْخَآئِنِينَ خَصِيمًا (١٠٥)

so be not a pleader for the treacherous.

وَاسْتَغْفِرِ اللّهِ إِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا (١٠٦)

And seek the forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.

وَلاَ تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا (١٠٧)

And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner.

Allah's statement,

يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ اللّهِ ...

They may hide (their crimes) from men, but they cannot hide (them) from Allah;

chastises the hypocrites because they hide their evil works from the people so that they will not criticize them. Yet, the hypocrites disclose this evil with Allah, Who has perfect watch over their secrets and knows what is in their hearts.

This is why Allah said,

... وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لاَ يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللّهُ بِمَا يَعْمَلُونَ مُحِيطًا (١٠٨)

for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do.

threatening and warning them.

Allah then said,

هَاأَنتُمْ هَـؤُلاء جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا ...

Lo! You are those who have argued for them in the life of this world,

meaning, suppose these people gain the verdict from the rulers in their favor in this life, since the rulers judge according to what is apparent to them.

... فَمَن يُجَادِلُ اللّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ ...

but who will argue for them on the Day of Resurrection against Allah,

However, what will their condition be on the Day of Resurrection before Allah, Who knows the secret and what is even more hidden Who will be his advocate on that Day Verily, none will support them that Day.

Hence, Allah's statement,

... أم مَّن يَكُونُ عَلَيْهِمْ وَكِيلاً (١٠٩)

or who will then be their defender!

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً

4:110 And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.

وَمَن يَكْسِبْ إِثْماً فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ

4:111 And whoever earns sin, he earns it only against himself.

وَكَانَ اللَّهُ عَلِيماً حَكِيماً

And Allah is Ever All-Knowing, All-Wise.

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْماً ثُمَّ يَرْمِ بِهِ بَرِيئاً فَقَدِ احْتَمَلَ بُهْتَـناً وَإِثْماً مُّبِيناً

4:112 And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلاَّ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَىْءٍ

4:113 Had not the grace of Allah and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least.

وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَـبَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيماً

Allah has sent down to you the Book, and the Hikmah, and taught you that which you knew not. And ever great is the grace of Allah unto you.

The Encouragement to Seek Allah's Forgiveness, and Warning those who Falsely Accuse Innocent People

Allah emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit.

Allah said,

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا (١١٠)

> And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.

> Ali bin Abi Talhah said that Ibn Abbas commented about this **Ayah**,

>> "Allah informs His servants of His forgiveness, forbearing generosity and expansive mercy. So whoever commits a sin, whether minor or major, ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا (but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful), even if his sins were greater than the heavens, the earth and the mountains.''

> Imam Ahmad recorded that Ali said,

>> "Whenever I hear anything from the Messenger of Allah, Allah benefits me with whatever He wills of that. Abu Bakr told me, and Abu Bakr has said the truth, that the Messenger of Allah said,

>> مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللهَ لِذٰلِكَ الذَّنْبِ، إِلَّا غَفَرَ لَه

>> No Muslim commits a sin and then performs ablution, prays two **Rak`ahs** and begs Allah for forgiveness for that sin, but He forgives him.

>> He then recited these two **Ayat**, وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ (And whoever does evil or wrongs

himself), (4:110) and, وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ (And those who, when they have committed Fahishah or wronged themselves with evil).'' (3:135)

Allah's statement,

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ...

And whoever earns sin, he earns it only against himself.

is similar to His statement,

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

And no bearer of burdens shall bear the burden of another. (35:18)

So no one will avail anyone else. Rather, every soul, and none else, shall carry its own burden.

This is why Allah said,

... وَكَانَ اللّهُ عَلِيمًا حَكِيمًا (١١١)

And Allah is Ever All-Knowing, All-Wise.

meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا (١١٢)

And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

وَلَوْلاَ فَضْلُ اللّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّآئِفَةٌ مُّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلاُّ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ ...

Had not the grace of Allah and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own

selves, and no harm can they do to you in the least. Allah has sent down to you the Book, and the **Hikmah**,

.... وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ...

and taught you that which you knew not,

before this revelation was sent down to you.

Similarly, Allah said,

وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا الْكِتَـبُ

And thus We have sent to you (O Muhammad) a **Ruh** (a revelation, and a mercy) of Our command. You knew not what is the Book) **until** the end of the Surah. (42:52-53)

Allah said,

وَمَا كُنتَ تَرْجُو أَن يُلْقَى إِلَيْكَ الْكِتَـبُ إِلاَّ رَحْمَةً مِّن رَّبِّكَ

And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord. (28:86)

So Allah said;

... وَكَانَ فَضْلُ اللّهِ عَلَيْكَ عَظِيمًا (١١٣)

And ever great is the grace of Allah unto you (O Muhammad).

لاَّ خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَـحٍ بَيْنَ النَّاسِ

4:114 There is no good in most of their secret talks save (in) him who orders Sadaqah, or goodness, or conciliation between mankind;

وَمَن يَفْعَلْ ذلِكَ ابْتَغَآءَ مَرْضَـتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً

and he who does this, seeking the good pleasure of Allah, We shall give him a great reward.

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَآءَتْ مَصِيراً

4:115 And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell what an evil destination!

Righteous Najwa, Secret Talk

Allah said,

لاَّ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ ...

There is no good in most of their secret talks,

meaning, what the people say to each other.

... إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ ...

save him who orders **Sadaqah** (charity), or goodness, or reconciliation between mankind;

meaning, except for this type of talk.

Imam Ahmad recorded that Umm Kulthum bint Uqbah said that she heard the Messenger of Allah saying,

لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا

He who brings about reconciliation between people by embellishing good or saying good things, is not a liar.

She also said,

"I never heard him allow what the people say (lies) except in three cases:

- in war,
- bringing peace between people and
- the man's speech (invented compliments) to his wife and her speech to her husband.''

Umm Kulthum bint Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allah.

The Group also recorded this **Hadith**, with the exception of Ibn Majah.

Imam Ahmad recorded that Abu Ad-Darda said that the Messenger of Allah said,

أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ، وَالصَّلَاةِ، وَالصَّدَقَةِ ؟

Should I tell you what is better than the grade of fasting, praying and **Sadaqah**?

They said, "Yes, O Allah's Messenger!''

He said,

إِصْلَاحُ ذَاتِ الْبَيْنِ

Bringing reconciliation between people.

He also said,

وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَة

Spoiling the relationship (between people) is the destroyer.

Abu Dawud and At-Tirmidhi also recorded this **Hadith**, and At-Tirmidhi said, "**Hasan Sahih**''.

Allah said,

... وَمَن يَفْعَلْ ذَلِكَ ابْتَغَاء مَرْضَاتِ اللّهِ ...

and he who does this, seeking the good pleasure of Allah,

> with sincerity and awaiting the reward with Allah, the Exalted and Most Honored,

... فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (١١٤)

We shall give him a great reward.

> meaning, an immense, enormous and tremendous reward.

The Punishment for Contradicting and Opposing the Messenger and Following a Path Other than That of the Believers

Allah's statement,

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى ...

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him.

> refers to whoever intentionally takes a path other than the path of the Law revealed to the Messenger, after the truth has been made clear, apparent and plain to him.

Allah's statement,

... وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ ...

and follows other than the believers' way,

> refers to a type of conduct that is closely related to contradicting the Messenger. This contradiction could be in the form of contradicting a text (from the Qur'an or **Sunnah**) or contradicting what the **Ummah** of Muhammad has agreed on. The **Ummah** of Muhammad is immune from error when they all agree on something, a miracle that

serves to increase their honor, due to the greatness of their Prophet.

There are many authentic **Hadiths** on this subject.

Allah warned against the evil of contradicting the Prophet and his **Ummah**, when He said,

... نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءتْ مَصِيرًا (١١٥)

We shall keep him in the path he has chosen, and burn him in Hell --- what an evil destination!

meaning, when one goes on this wicked path, We will punish him by making the evil path appear good in his heart, and will beautify it for him so that he is tempted further.

For instance, Allah said,

فَذَرْنِى وَمَن يُكَذِّبُ بِهَـذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لاَ يَعْلَمُونَ

Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. (68:44)

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

So when they turned away (from the path of Allah), Allah turned their hearts away. (61:5)

and,

وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

And We shall leave them in their trespass to wander blindly. (6:110)

Allah made the Fire the destination of such people in the Hereafter. Indeed, the path of those who avoid the right guidance will only lead to the Fire on the Day of Resurrection, as evident by Allah's statements,

احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ

(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils). (37:22)

and,

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّواْ أَنَّهُمْ مُّوَاقِعُوهَا وَلَمْ يَجِدُواْ عَنْهَا مَصْرِفًا

And the criminals, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there. (18:53)

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

4:116 Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that,

وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَـلاً بَعِيداً

and whoever sets up partners in worship with Allah, has indeed strayed far away.

إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَـثاً وَإِن يَدْعُونَ إِلاَّ شَيْطَـناً مَّرِيداً

4:117 They invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaytan, a persistent rebel!

لَّعَنَهُ اللَّهُ

4:118 Allah cursed him.

وَقَالَ لاّتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيباً مَّفْرُوضاً

And he (Shaytan) said: "I will take an appointed portion of your servants."

وَلأُضِلَّنَّهُمْ وَلأُمَنِّيَنَّهُمْ وَلاّمُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ الأَنْعَـمِ وَلاّمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ

4:119 "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.''

وَمَن يَتَّخِذِ الشَّيْطَـنَ وَلِيّاً مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَاناً مُّبِيناً

And whoever takes Shaytan as a Wali instead of Allah, has surely suffered a manifest loss.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَـنُ إِلاَّ غُرُوراً

4:120 He (Shaytan) makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.

أُوْلَـئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلاَ يَجِدُونَ عَنْهَا مَحِيصاً

4:121 The dwelling of such (people) is Hell, and they will find no way of escape from it.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَنُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً

4:122 And those who believe and do righteous good deeds, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever.

وَعْدَ اللَّهِ حَقّاً وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلاً

Allah's promise is the truth; and whose words can be truer than those of Allah!

Shirk Shall not be Forgiven, in Reality the Idolators Worship Shaytan

We talked about Allah's statement,

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء ...

Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that,

before (**Ayah** 48) and mentioned the relevant **Hadiths** in the beginning of this **Surah**.

Allah's statement,

... وَمَن يُشْرِكْ بِاللّهِ فَقَدْ ضَلَّ ضَلاَلاً بَعِيدًا (١١٦)

and whoever sets up partners in worship with Allah, has indeed strayed far away.

> means, he will have taken other than the true path, deviated from guidance and righteousness, destroyed himself in this life and the Hereafter, and lost contentment in this life and the Hereafter.

إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَاثًا ...

They invoke nothing but female deities besides Him (Allah),

Juwaybir said that Ad-Dahhak said about Allah's statement,

> "The idolators claimed that the angels are Allah's daughters, saying, `We only worship them so that they bring us closer to Allah.'

So they took the angels as gods, made the shapes of girls and decided, `These (idols) resemble the daughters of Allah (i.e., the angels), Whom we worship.'''

This is similar to Allah's statements,

أَفَرَءَيْتُمُ اللَّـتَ وَالْعُزَّى

Have you then considered **Al-Lat** and **Al-`Uzza**! (53:19)

وَجَعَلُواْ الْمَلَـئِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَـنِ إِنَـثاً

And they make the angels who themselves are servants of the Most Gracious (Allah) females. (43:19)

وَجَعَلُواْ بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَباً

And they have invented a kinship between Him and the Jinn. (37:158)

Allah's statement,

... وَإِن يَدْعُونَ إِلاَّ شَيْطَانًا مَّرِيدًا (١١٧)

and they invoke nothing but **Shaytan**, a persistent rebel!

means, **Shaytan** has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping **Shaytan** in reality, just as Allah said in another **Ayah**,

أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيطَـنَ

Did I not command you, O Children of Adam, that you should not worship **Shaytan**. (36:60)

Allah said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ

Nay, but they used to worship the Jinn; most of them were believers in them. (34:41)

Allah's statement,

لَّعَنَهُ اللّهُ ...

Allah cursed him,

means, He expelled him and banished him from His mercy and His grace.

... وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا (١١٨)

And he (**Shaytan**) said: "I will take an appointed portion of your servants"

means, a fixed and known share.

Muqatil bin Hayyan commented,

"From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise.''

وَلأُضِلَّنَّهُمْ ...

Verily, I will mislead them,

from the true path,

... وَلأُمَنِّيَنَّهُمْ ...

and surely, I will arouse in them false desires;

tempting them to feign repentance, arousing false hopes in them, encouraging them to delay and procrastinate with righteous deeds, deceiving them.

... وَلآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الأَنْعَامِ ...

and certainly, I will order them to slit the ears of cattle,

Qatadah and As-Suddi stated,

> meaning, slitting their ears to designate them as **Bahirah**, **Sa'ibah**, and a **Wasilah**.

... وَلآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّهِ ...

And indeed I will order them to change the nature created by Allah.

According to Al-Hasan bin Abi Al-Hasan Al-Basri,

> means tattooing.

In his **Sahih**, Muslim recorded the prohibition of tattooing the face, which in one of its wordings states:

> "May Allah curse whoever does this.''

It is also recorded in the **Sahih** that Ibn Mas`ud said,

> "May Allah curse those who have tattoos and those who do it, who pluck their (facial) hairs and the one who does it for them, and those who make spaces between their teeth for the purpose of beauty, changing what Allah has created.''
>
> He then said,
>
> "Why should not I curse whom the Messenger of Allah has cursed, when the Book of Allah commands it,'' referring to the **Ayah**,
>
> وَمَآ ءَاتَـكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَـكُمْ عَنْهُ فَانتَهُواْ
>
>> And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it). (59:7)

Allah's statement,

... وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا (١١٩)

And whoever takes **Shaytan** as a **Wali** (protector or helper) instead of Allah, has surely suffered a manifest loss.

means, he will have lost this life and the Hereafter.

Indeed, this is a type of loss that cannot be compensated or restored.

Allah's statement,

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُورًا (١٢٠)

He (**Shaytan**) makes promises to them, and arouses in them false desires;

explains the true reality. Surely, **Shaytan** deceitfully promises his supporters and tempts them into believing that they are winners in this and the Hereafter.

This is why Allah said, وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُورًا (and **Shaytan's** promises are nothing but deceptions).

Allah states that on the Day of Return,

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ إِنَّ اللّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ

And Shaytan will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you, until, إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (Verily, there is a painful torment for the wrongdoers). (14:22)

Allah's statement,

أُوْلَـئِكَ ...

of such (people),

refers to those who like and prefer what **Shaytan** is promising and assuring them of.

... مَأْوَاهُمْ جَهَنَّمُ ...

The dwelling of such (people) is Hell,

as their destination and abode on the Day of Resurrection,

... وَلاَ يَجِدُونَ عَنْهَا مَحِيصًا (١٢١)

and they will find no way of escape from it.

meaning, they will not be able to avoid, avert, evade or elude the Hellfire.

The Reward of Righteous Believers

Allah then mentions the condition of the content righteous believers and the perfect honor they will earn in the end.

Allah said,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ...

And those who believe and do righteous good deeds,

meaning, their hearts were truthful and their limbs obedient with the righteous acts they were commanded, all the while abandoning the evil they were prohibited from doing.

... سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

We shall admit them to Gardens under which rivers flow (Paradise).

meaning, they will think of where they want these rivers to flow and they will flow there,

... خَالِدِينَ فِيهَا أَبَدًا ...

to dwell therein forever,

without end or being removed from it.

... وَعْدَ اللّهِ حَقًّا ...

Allah's promise is the truth,

meaning, this is a true promise from Allah, and verily, Allah's promise shall come to pass.

Allah then said,

... وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلاً (١٢٢)

and whose words can be truer than those of Allah!

meaning, none is more truthful in statement and narration than Allah. There is no deity worthy of worship, or Lord except Him.

The Messenger of Allah used to proclaim in his speech,

إِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍصلى الله عليه وسلّم،

وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّار

The most truthful speech is Allah's Speech, and the best guidance is the guidance of Muhammad.

The worst matters are the newly invented (in religion), every newly invented matter is an innovation, and every innovation is a heresy, and every heresy is in the Fire.

لَّيْسَ بِأَمَـنِيِّكُمْ وَلا أَمَانِىِّ أَهْلِ الْكِتَـبِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلاَ يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيّاً وَلاَ نَصِيراً

4:123 It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.

وَمَن يَعْمَلْ مِنَ الصَّـلِحَـتَ مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ نَقِيراً

4:124 And whoever does righteous good deeds, male or female, and is a believer, such will enter Paradise and not the least injustice, even to the size of a Naqir, will be done to them.

وَمَنْ أَحْسَنُ دِيناً مِمَّنْ أَسْلَمَ وَجْهَهُ لله وَهُوَ مُحْسِنٌ

4:125 And who can be better in religion than one who submits his face (himself) to Allah; and he is a Muhsin (a doer of good).

واتَّبَعَ مِلَّةَ إِبْرَهِيمَ حَنِيفاً وَاتَّخَذَ اللَّهُ إِبْرَهِيمَ خَلِيلاً

And follows the religion of Ibrahim the Hanif (Monotheist). And Allah did take Ibrahim as a Khalil (an intimate friend)!

وَلِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَكَانَ اللَّهُ بِكُلِّ شَىْءٍ مٌّحِيطاً

4:126 And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever Encompassing all things.

Success is Only Achieved by Performing Righteous Deeds, not Wishful Thinking

Allah says;

لَّيْسَ بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ ...

It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof,

Qatadah said,

"We were told that the Muslims and the People of the Scriptures mentioned their own virtues to each other.

People of the Scriptures said, `Our Prophet came before your Prophet and our Book before your Book. Therefore, we should have more right to Allah than you have.'

Muslims said, `Rather, we have more right to Allah than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.'

Allah sent down,

لَّيْسَ بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ

It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof,

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ للهِ وَهُوَ مُحْسِنٌ

And who can be better in religion than one who submits his face (himself) to Allah; and he is a **Muhsin**.

Allah then supported the argument of the Muslims against their opponents of the other religions.''

Similar statements were attributed to As-Suddi, Masruq, Ad-Dahhak and Abu Salih.

Al-Awfi reported that Ibn Abbas commented on this **Ayah** (4:123)

"The followers of various religions disputed, the people of the **Tawrah** said, `Our Book is the best Book and our Prophet (Musa) is the best Prophet.'

The people of the **Injil** said similarly, the people of Islam said, `There is no religion except Islam, our Book has abrogated every other Book, our Prophet is the Final Prophet, and you were commanded to believe in your Books and adhere to our Book.'

Allah judged between them, saying,

لَّيْسَ بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ

> It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof.''

This **Ayah** indicates that the religion is not accepted on account of wishful thinking or mere hopes. Rather, the accepted religion relies on what resides in the heart and which is made truthful through actions. It is not true that when one utters a claim to something, he attains it merely on account of his claim. It is not true that every person who claims to be on the truth is considered as such, merely on account of his words, until his claim gains merit with proof from Allah.

Hence Allah's statement,

لَّيْسَ بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ ....

It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof,

> meaning safety will not be acquired by you or them just by wishful thinking. Rather, the key is in obeying Allah and following what He has legislated through the words of His honorable Messengers.
>
> This is why Allah said afterwards, مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ (whosoever works evil, will have the recompense thereof).
>
> Similarly, Allah said,
>
> فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ
>
> وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ
>
> So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it. (99:7-8)

and it was reported that when these **Ayat** were revealed, they became hard on many Companions.

Ibn Abi Hatim recorded that Aishah said,

"I said, `O Messenger of Allah! I know the hardest **Ayah** in the Qur'an.'

He said, `What is it, O Aishah!'

I said, **مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ** (whoever works evil, will have the recompense thereof).

He said,

هُوَ مَا يُصِيبُ الْعَبْدَالْمُؤْمِنَ، حَتَّى النَّكْبَةِ يُنْكَبُهَا

That is what strikes the believing servant, even the problems that bother him.''

Ibn Jarir and Abu Dawud also recorded this **Hadith**.

Sa`id bin Mansur recorded that Abu Hurayrah said,

"When the Ayah, **مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ** (whosoever works evil, will have the recompense thereof) was revealed, it was hard on Muslims.

The Messenger of Allah said to them,

سَدِّدُوا وَقَارِبُوا، فَإِنَّ فِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةً، حَتَّى الشَّوْكَةِ يُشَاكُهَا، وَالنَّكْبَةِ يُنْكَبُهَا

Be steadfast and seek closeness. Everything that afflicts the Muslim, even the thorn that pierces his skin and the hardship he suffers, will be an expiation for him.''

This is the wording collected by Ahmad through Sufyan bin Uyaynah.

Muslim and At-Tirmidhi also recorded it.

Allah's statement,

... وَلاَ يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلاَ نَصِيرًا (١٢٣)

and he will not find any protector or helper besides Allah,

Ali bin Abi Talhah reported that Ibn Abbas said;

"Unless he repents and Allah forgives him.''

Ibn Abi Hatim recorded it.

Allah then said,

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتَ مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ ...

And whoever does righteous good deeds, male or female, and is a believer,

Allah mentions the recompense for evil actions and that He will surely inflict its punishment on the servant, either in this life, which is better for him, or in the Hereafter, we seek refuge with Allah from this end.

We also beg Allah for our well-being in this life and the Hereafter and for His forgiveness, mercy and pardon.

Allah then mentions His kindness, generosity and mercy in accepting the good deeds from His servants, whether male or female, with the condition that they embrace the faith.

... فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ نَقِيرًا (١٢٤)

such will enter Paradise and not the least injustice, even to the size of a **Naqir**, will be done to them.

Allah stated that He will admit the believers into Paradise and will not withhold any of their righteous deeds, even the weight of a **Naqir** - speck on the back of a date-stone.

Earlier, we discussed the **Fatil** - the scalish thread in the long slit of a date-stone, and both of these, along with the **Qitmir** -- the thin membrane over the date-stone were mentioned in the Qur'an.

Allah then said,

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لله ...

And who can be better in religion than one who submits his face to Allah.

> meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allah.



and he is a **Muhsin**,

> following the correct guidance that Allah legislated in the religion of truth which He sent His Messenger with.

These are the two conditions, in the absence of which no deed will be accepted from anyone;

- sincerity and
- correctness.

The work is sincere when it is performed for Allah alone and it becomes correct when it conforms to the **Shariah**. So, the deed becomes outwardly correct with following the **Sunnah** and inwardly correct with sincerity. When any deed lacks either of these two conditions, the deed becomes null and void.

For instance, when one lacks the pillar of sincerity in his work, he becomes a hypocrite who shows off for people. Whoever does not follow the **Shariah**, he becomes an ignorant, wicked person. When one combines both pillars, his actions will be the deeds of the faithful believers whose best deeds are accepted from them and their errors erased.

Consequently, Allah said,

... وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ...

And follows the religion of Ibrahim the **Hanif** (Monotheist).

referring to Muhammad and his following, until the Day of Resurrection.

Allah said,

إِنَّ أَوْلَى النَّاسِ بِإِبْرَهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِىُّ

Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet. (3:68)

and,

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrahim the **Hanif** (Monotheist) and he was not of the **Mushrikin**. (16:123)

The **Hanif**, intentionally and with knowledge, avoids **Shirk**, he goes attentively to the truth, allowing no one to hinder him or stop him from it.

Ibrahim is Allah's Khalil

Allah's statement,

... وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلاً (١٢٥)

And Allah did take Ibrahim as a **Khalil** (an intimate friend)!

encourages following Ibrahim **Al-Khalil**, because he was and still is an **Imam** whose conduct is followed and imitated.

Indeed, Ibrahim reached the ultimate closeness to Allah that the servants seek, for he attained the grade of **Khalil**, which is the highest grade of love. He acquired all this due to his obedience to His Lord, just as Allah has described him,

وَإِبْرَهِيمَ الَّذِى وَفَّى

And of Ibrahim, the one who fulfilled, (53:37)

وَإِذِ ابْتَلَى إِبْرَهِيمَ رَبُّهُ بِكَلِمَـتٍ فَأَتَمَّهُنَّ

And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled). (2:124)

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily, Ibrahim was an **Ummah**, obedient to Allah, a **Hanif**, and he was not one of the **Mushrikin**. (16:120)

Al-Bukhari recorded that `Amr bin Maymun said that;

when Mu`adh came back from Yemen, he led them in the **Fajr** prayer and recited, **وَاتَّخَذَ اللّهُ إِبْرَاهِيمَ خَلِيلاً** (And Allah did take Ibrahim as a **Khalil**!)

One of the men present commented, "Surely, the eye of Ibrahim's mother has been comforted.''

Ibrahim was called Allah's **Khalil** due to his Lord's great love towards him, on account of the acts of obedience he performed that Allah loves and prefers.

We should mention here that in the Two **Sahihs**, it is recorded that Abu Sa`id Al-Khudri said that;

when the Messenger of Allah gave them his last speech, he said,

َمَّا بَعْدُ، أَيُّهَا النَّاسُ فَلَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرِ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلكِنْ صَاحِبُكُمْ خَلِيلُ الله

O people! If I were to take a **Khalil** from the people of the earth, I would have taken Abu Bakr bin Abi Quhafah as my **Khalil**. However, your companion (meaning himself) is the **Khalil** of Allah.

Jundub bin Abdullah Al-Bajali, Abdullah bin `Amr bin Al-`As and Abdullah bin Mas`ud narrated that the Prophet said,

إِنَّ اللهَ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا

Allah has chosen me as His **Khalil**, just as He has chosen Ibrahim as His **Khalil**.

Allah's statement,

وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

And to Allah belongs all that is in the heavens and all that is in the earth.

means, everything and everyone are His property, servants and creation, and He has full authority over all of this. There is no one who can avert Allah's decision or question His judgment. He is never asked about what He does due to His might, ability, fairness, wisdom, compassion and mercy.

Allah's statement,

... وَكَانَ اللّهُ بِكُلِّ شَيْءٍ مُّحِيطًا (١٢٦)

And Allah is Ever Encompassing all things.

means, His knowledge encompasses everything and nothing concerning His servants is ever hidden from Him. Nothing, even the weight of an atom, ever escapes His observation in the heavens and earth, nor anything smaller or bigger than that.

وَيَسْتَفْتُونَكَ فِى النِّسَآءِ

4:127 They ask your legal instruction concerning women.

قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِى الْكِتَـبِ فِى يَتَـمَى النِّسَآءِ الَّلَـتِى لاَ تُؤْتُونَـهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَنِ وَأَن تَقُومُواْ لِلْيَتَـمَى بِالْقِسْطِ

Say: "Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not what they deserve and yet whom you desire to marry, and the children who are weak and oppressed, and that you stand firm for justice to orphans.

وَمَا تَفْعَلُواْ مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيماً

And whatever good you do, Allah is Ever All-Aware of it.

The Ruling Concerning Female Orphans

Allah says;

وَيَسْتَفْتُونَكَ فِي النِّسَاء قُلِ اللّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاء اللاَّتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ...

They ask your instruction concerning women. Say: "Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not what they deserve and yet whom you desire to marry,

Al-Bukhari recorded that Aishah said about the **Ayah**,

> "It is about the man who is taking care of a female orphan, being her caretaker and inheritor. Her money is joined with his money to such an extent, that she shares with him even the branch of a date that he has. So he likes (for material

gain) to marry her himself, and hates to marry her to another man who would have a share in his money, on account of her share in his money. Therefore, he refuses to let her marry anyone else. So, this **Ayah** was revealed.''

Muslim also recorded it.

Ibn Abi Hatim recorded that Aishah said,

"The people asked Allah's Messenger (about orphan girls), so Allah revealed, وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ (They ask your instruction concerning women. Say, "Allah instructs you about them and about what is recited unto you in the Book...").

What is meant by Allah's saying, `And about what is recited unto you in the Book' is the former verse (4:3) which said, وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاءِ (If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice.)''

Aishah said,

"Allah's statement, وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ (whom you desire to marry...) also refers to the desire of the guardian not to marry an orphan girl under his supervision when she lacks property or beauty. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).''

The basis of this is recorded in Two **Sahihs**.

Consequently, when a man is the caretaker of a female orphan, he might like to marry her himself. In this case, Allah commands him to give her a suitable dowry that other women of her status get. If he does not want to do that, then

let him marry other women, for Allah has made this matter easy for Muslims.

Sometimes, the caretaker does not desire to marry the orphan under his care, because she is not attractive to his eye. In this case, Allah forbids the caretaker from preventing the female orphan from marrying another man for fear that her husband would share in the money that is mutually shared between the caretaker and the girl.

Ali bin Abi Talhah said that Ibn Abbas said,

"During the time of **Jahiliyyah**, the caretaker of a female orphan would cover her with his rope, and when he did that, no man would marry her. If she was beautiful and he desired to marry her, he married her and took control of her wealth. If she was not beautiful, he did not allow her to marry until she died, and when she died he inherited her money. Allah prohibited and outlawed this practice. "

... وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ...

and the children who are weak and oppressed,

He also said about Allah's statement,

that during the time of **Jahiliyyah**, they used to deny young children and females a share of inheritance. So Allah's statement, **لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ** (you give not what they deserve) thus prohibiting this practice and designating a fixed share for each, **لِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ** (To the male, a portion equal to that of two females..) whether they were young or old, as Sa`id bin Jubayr and others stated.

... وَأَن تَقُومُواْ لِلْيَتَامَى بِالْقِسْطِ ...

and that you stand firm for justice to orphans.

Sa`id bin Jubayr said about Allah's statement,

"Just as when she is beautiful and wealthy you would want to marry her and have her for yourself, so when she is not wealthy or beautiful, marry her and have her for yourself.''

Allah's statement,

... وَمَا تَفْعَلُواْ مِنْ خَيْرٍ فَإِنَّ اللّهَ كَانَ بِهِ عَلِيمًا (١٢٧)

And whatever good you do, Allah is Ever All-Aware of it.

encourages performing the good deeds and fulfilling the commandments, and states that Allah is knowledgeable of all of this and He will reward for it in the best and most perfect manner.

وَإِنِ امْرَأَةٌ خَـفَتْ مِن بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً فَلاَ جُنَاْحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحاً وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الأَنفُسُ الشُّحَّ

4:128 And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human souls are swayed by greed.

وَإِن تُحْسِنُواْ وَتَتَّقُواْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً

But if you do good and have Taqwa, verily, Allah is Ever Well-Acquainted with what you do.

وَلَن تَسْتَطِيعُواْ أَن تَعْدِلُواْ بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلاَ تَمِيلُواْ كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ

4:129 You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them so as to leave the other hanging.

وَإِن تُصلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُوراً رَّحِيماً

And if you do justice, and do all that is right and have Taqwa, then Allah is Ever Oft-Forgiving, Most Merciful.

وَإِن يَتَفَرَّقَا يُغْنِ اللَّهُ كُلاًّ مِّن سَعَتِهِ وَكَانَ اللَّهُ وَسِعاً حَكِيماً

4:130 But if they separate (by divorce), Allah will provide abundance for everyone of them from His bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.

The Ruling Concerning Desertion on the Part of the Husband

Allah says;

وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا ...

And if a woman fears cruelty or desertion on her husband's part,

Allah states, and thus legislates accordingly, that sometimes, the man inclines away from his wife, sometimes towards her and sometimes he parts with her.

In the first case, when the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. Hence, there is no harm if she offers such concessions, and if her husband accepts them.

This is why Allah said,

... فَلاَ جُنَاحَ عَلَيْهِمَا أَن يُصلِحَا بَيْنَهُمَا صُلْحًا ...

there is no sin on them both if they make terms of peace between themselves;

He then said,

... وَالصُّلْحُ خَيْرٌ ...

and making peace is better, (than divorce).

Allah's statement,

... وَأُحْضِرَتِ الأنفُسُ الشُّحَّ ...

And human souls are swayed by greed.

> means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting.

Abu Dawud At-Tayalisi recorded that Ibn Abbas said,

> "Sawdah feared that the Messenger of Allah might divorce her and she said, `O Messenger of Allah! Do not divorce me; give my day to Aishah.' And he did, and later on Allah sent down, وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاْحَ عَلَيْهِمَا (And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both).
>
> Ibn Abbas said,
>
> > "Whatever (legal agreement) the spouses mutually agree to is allowed.''
> >
> > At-Tirmidhi recorded it and said, "**Hasan Gharib**''.

In the Two **Sahihs**, it is recorded that Aishah said that;

> when Sawdah bint Zam`ah became old, she forfeited her day to Aishah, and the Prophet used to spend Sawdah's night with Aishah.
>
> There is a similar narration also collected by Al-Bukhari.

Al-Bukhari also recorded that A'ishah commented; وَإِن امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا (And if a woman fears cruelty or desertion on her husband's part), that it refers to,

> "A man who is married to an old woman, and he does not desire her and wants to divorce her. So she says, `I forfeit my right on you.' So this Ayah was revealed.''

Meaning of "Making Peace is Better

Allah said,

... وَالصُّلْحُ خَيْرٌ ...

And making peace is better.

Ali bin Abi Talhah related that Ibn Abbas said that the **Ayah** refers to,

> "When the husband gives his wife the choice between staying with him or leaving him, as this is better than the husband preferring other wives to her.''

> However, the apparent wording of the **Ayah** refers to the settlement where the wife forfeits some of the rights she has over her husband, with the husband agreeing to this concession, and that this settlement is better than divorce.

> For instance, the Prophet kept Sawdah bint Zam`ah as his wife after she offered to forfeit her day for Aishah. By keeping her among his wives, his **Ummah** may follow this kind of settlement. Since settlement and peace are better with Allah than parting,

Allah said,

... وَالصُّلْحُ خَيْرٌ ...

and making peace is better.

> Divorce is not preferred with Allah.

The meaning of Allah's statement,

... وَإِن تُحْسِنُواْ وَتَتَّقُواْ فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (١٢٨)

But if you do good and have **Taqwa**, verily, Allah is Ever Well-Acquainted with what you do.

> if you are patient with the wife you dislike and treat her as other wives are treated, then Allah knows what you do and will reward you for it perfectly.

Allah's statement,

وَلَن تَسْتَطِيعُواْ أَن تَعْدِلُواْ بَيْنَ النِّسَاء وَلَوْ حَرَصْتُمْ ...

You will never be able to do perfect justice between wives even if it is your ardent desire,

Ibn Abbas, Ubaydah As-Salmani, Mujahid, Al-Hasan Al-Basri and Ad-Dahhak bin Muzahim stated,

> means, O people! You will never be able to be perfectly just between wives in every respect. Even when one divides the nights justly between wives, there will still be various degrees concerning love, desire and sexual intimacy.

Imam Ahmad and the collectors of the **Sunan** recorded that Aishah said,

> "The Messenger of Allah used to treat his wives equally and proclaim,
>
> اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ، فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِك
>
> O Allah! This is my division in what I own, so do not blame me for what You own and I do not own, (referring to his heart).
>
> This was the wording that Abu Dawud collected, and its chain of narrators is **Sahih**.

Allah's statement,

... فَلاَ تَمِيلُواْ كُلَّ الْمَيْلِ ...

so do not incline too much to one of them,

> means, when you like one of your wives more than others, do not exaggerate in treating her that way.

... فَتَذَرُوهَا كَالْمُعَلَّقَةِ ...

so as to leave the other hanging.

> referring to the other wives.

Ibn Abbas, Mujahid, Sa`id bin Jubayr, Al-Hasan, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi and Muqatil bin Hayyan said that;

> **Mu`allaqah** (hanging) means, "She is neither divorced nor married.''

Abu Dawud At-Tayalisi recorded that Abu Hurayrah said that the Messenger of Allah said,

> مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلى إِحْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَأَحَدُ شِقَّيْهِ سَاقِط
>
> Whoever has two wives and inclines to one of them (too much), will come on the Day of Resurrection with one of his sides dragging.

Allah's statement,

... وَإِن تُصْلِحُواْ وَتَتَّقُواْ فَإِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا (١٢٩)

And if you do justice, and do all that is right and have **Taqwa**, then Allah is Ever Oft-Forgiving, Most Merciful.

> The **Ayah** states: If you do justice and divide equally in what you have power over, while fearing Allah in all conditions, then Allah will forgive you the favoritism that you showed to some of your wives.

Allah then said,

وَإِن يَتَفَرَّقَا يُغْنِ اللّهُ كُلاًّ مِّن سَعَتِهِ وَكَانَ اللّهُ وَاسِعًا حَكِيمًا (١٣٠)

But if they separate (divorce), Allah will provide abundance for everyone of them from His bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.

This is the third case between husband and wife, in which divorce occurs. Allah states that if the spouses separate by divorce, then Allah will suffice them by giving him a better wife and her a better husband.

The meaning of, وَكَانَ اللّهُ وَاسِعًا حَكِيمًا (And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.) is:

His favor is tremendous, His bounty is enormous and He is All-Wise in all His actions, decisions and commandments.

وَلِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

4:131 And to Allah belongs all that is in the heavens and all that is in the earth.

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ وَإِيَّـكُمْ أَنِ اتَّقُواْ اللَّهَ

And verily, We have recommended to the People of the Scripture before you, and to you that you have Taqwa of Allah.

وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَكَانَ اللَّهُ غَنِيّاً حَمِيداً

But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (free of any needs), Worthy of all praise.

وَللَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَكَفَى بِاللَّهِ وَكِيلاً

4:132 And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as Disposer of affairs.

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِـاخَرِينَ وَكَانَ اللَّهُ عَلَى ذلِكَ قَدِيراً

4:133 If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.

مَّن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ الدُّنْيَا وَالاٌّخِرَةِ

4:134 Whoever desires the rewards of this life, then with Allah is the reward of this worldly life and of the Hereafter.

وَكَانَ اللَّهُ سَمِيعاً بَصِيراً

And Allah is Ever All-Hearer, All-Seer.

The Necessity of Taqwa of Allah

Allah says;

وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

And to Allah belongs all that is in the heavens and all that is in the earth.

Allah states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them.

Hence Allah's statement,

... وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ ....

And verily, We have recommended to the People of the Scripture before you, and to you,

> meaning, We have recommended to you what We recommended to the People of Scriptures;

... أَنِ اتَّقُواْ اللّهَ ...

that you have **Taqwa** of Allah.

> **Taqwa** of Allah, by worshipping Him Alone without partners.

Allah then said,

... وَإِن تَكْفُرُواْ فَإِنَّ لِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth.

In another **Ayah**, Allah said that Musa said to his people,

> إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الاٌّرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ
>
> "If you disbelieve, you and all on the earth together, then verily, Allah is Rich (free of any need), Owner of all praise.'' (14:8)
>
> Allah said,
>
> فَكَفَرُواْ وَتَوَلَّواْ وَّاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِىٌّ حَمِيدٌ
>
> So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of any need), Worthy of all praise. (64:6)

... وَكَانَ اللّهُ غَنِيًّا حَمِيدًا (١٣١)

and Allah is Ever Rich (free of any needs), Worthy of all praise.

meaning, He is far too Rich than to need His servants, and worthy of all praise in all His decisions and commandments.

The meaning of Allah's statement,

وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَكَفَى بِاللّهِ وَكِيلاً (١٣٢)

And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as a Disposer of affairs.

He has perfect watch over every soul, knowing what it deserves, He is the Watcher, and Witness of all things.

Allah's statement,

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللّهُ عَلَى ذَلِكَ قَدِيرًا (١٣٣)

If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.

means, He is able to take you away and replace you with other people if you disobey Him.

In a similar **Ayah**, Allah said,

الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ

And if you turn away, He will exchange you for some other people and they will not be your likes. (47:38)

Allah's statement,

مَّن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللّهِ ثَوَابُ الدُّنْيَا وَالآخِرَةِ ...

Whoever desires the rewards of this life, then with Allah is the reward of this worldly life and of the Hereafter.

means, O those whose ultimate desire is this life, know that Allah owns the rewards of this life and

the Hereafter. Therefore, if you ask Allah for both, He will enrich you, award you and suffice for you.

As Allah said,

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى الدُّنْيَا وَمَا لَهُ فِى الاٌّخِرَةِ مِنْ خَلَـقٍ

وِمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى الدُّنْيَا حَسَنَةً وَفِي الاٌّخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

أُولَـئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا

But of mankind there are some who say: "Our Lord! Give us in this world!'' and for such there will be no portion in the Hereafter.

And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!'' For them there will be allotted a share for what they have earned), (2:200-202)

مَن كَانَ يُرِيدُ حَرْثَ الاٌّخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ

Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward. (42:20)

مَّن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاء لِمَن نُّرِيدُ

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like) until, **انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ** (See how We prefer one above another (in this world)). (17:18-21)

So Allah said here,

... وَكَانَ اللّهُ سَمِيعًا بَصِيرًا (١٣٤)

And Allah is Ever All-Hearer, All-Seer.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ كُونُواْ قَوَّامِينَ بِالْقِسْطِ شُهَدَآءِ لِلَّهِ وَلَوْ عَلَى أَنفُسِكُمْ أَوِ الْوَلِدَيْنِ وَالاٌّقْرَبِينَ إِن يَكُنْ غَنِيّاً أَوْ فَقَيراً فَاللَّهُ أَوْلَى بِهِمَا

4:135 O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both.

فَلاَ تَتَّبِعُواْ الْهَوَى أَن تَعْدِلُواْ وَإِن تَلْوُواْ أَوْ تُعْرِضُواْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً

So follow not the lusts, lest you may avoid justice; and if you Talwu or Tu`ridu, it, verily, Allah is Ever Well-Acquainted with what you do.

Commanding Justice and Conveying the Witness for Allah

Allah commands;

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُونُواْ قَوَّامِينَ بِالْقِسْطِ شُهَدَاء لِلّهِ ...

O you who believe! Stand out firmly for justice, as witnesses to Allah,

Allah commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allah. They are also required to help, support and aid each other for Allah's sake.

Allah's statement, شُهَدَاء لِلّهِ (as witnesses to Allah) is similar to His statement,

وَأَقِيمُواْ الشَّهَـدَةَ لِلَّهِ

And establish the testimony for Allah. (65:2)

Testimony should be delivered precisely, for the sake of Allah, thus making the testimony correct, truly just, and free of alterations, changes or deletions.

This is why Allah said,

... وَلَوْ عَلَى أَنفُسِكُمْ ...

even though it be against yourselves,

meaning, give correct testimony, and say the truth when you are asked about it, even if harm will effect you as a consequence. Indeed, Allah shall make a way out and give relief for those who obey Him in every matter.

Allah's statement,

... أَوِ الْوَالِدَيْنِ وَالأَقْرَبِينَ ...

or your parents, or your kin,

means, even if you have to testify against your parents and kin, do not compromise for their sake. Rather, give the correct and just witness even if they are harmed in the process, for the truth presides above everyone and is preferred to everyone.

Allah's statement,

... إِن يَكُنْ غَنِيًّا أَوْ فَقَيرًا فَاللّهُ أَوْلَى بِهِمَا ...

be he rich or poor, Allah is a better Protector to both.

means, do not favor someone (in your testimony) because he is rich, or feel pity for him because he is poor, for Allah is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them.

Allah's statement,

... فَلاَ تَتَّبِعُوا الْهَوَى أَن تَعْدِلُواْ ...

So follow not the lusts, lest you may avoid justice;

means, let not desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations.

Allah said;

وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُواْ اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى

And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety. (5:8)

when the Prophet sent Abdullah bin Rawahah to collect the tax on the fruits and produce of the Jews of Khyber, they offered him a bribe so that he would go easy on them. He said; "By Allah! I have come to you from the dearest of the creation to me (Muhammad), and you are more hated by me than an equivalent number of apes and swine. However, my love for him (the Prophet) and hatred for you shall not prevent me from being just with you.'' On that, they said, "This (justice) is the basis which the heavens and earth were created.''

We will mention this **Hadith** later in Surah **Al-Ma'idah** (Surah 5) Allah willing.

Allah's statement afterwards,

... وَإِن تَلْوُواْ أَوْ تُعْرِضُواْ ...

and if you **Talwu** or **Tu`ridu**.

According to Mujahid and several others among the **Salaf**,

means, "Distort your testimony and change it.''

Talwu, includes distortion and intentional lying.

For instance, Allah said,

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَـبِ

And verily, among them is a party who **Yalwuna** (distort) the Book with their tongues (as they read). (3:78)

Tu`ridu, includes hiding and withholding the testimony.

Allah said,

وَمَن يَكْتُمْهَا فَإِنَّهُ ءَاثِمٌ قَلْبُهُ

Who hides it, surely, his heart is sinful. (2:283)

The Prophet said,

خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا

The best witness is he who discloses his testimony before being asked to do so.

Allah then warned,

... فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (١٣٥)

Verily, Allah is Ever Well-Acquainted with what you do.

and will reward or punish you accordingly.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَـبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَـبِ الَّذِى أَنزَلَ مِن قَبْلُ

4:136 O you who believe! Believe in Allah, and His Messenger, and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before;

وَمَن يَكْفُرْ بِاللَّهِ وَمَلَـئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الاٌّخِرِ فَقَدْ ضَلَّ ضَلَـلاً بَعِيداً

and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

The Order to Have Faith after Believing

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ آمِنُواْ بِاللّهِ وَرَسُولِهِ ...

O you who believe! Believe in Allah, and His Messenger,

Allah commands His faithful servants to adhere to all the elements of faith, its branches, pillars and cornerstones. This is not stated as mere redundancy, but from the view of completing faith and the continual maintenance of it.

For instance, the believer proclaims in every prayer, **اهدِنَــــا الصِّرَاطَ المُستَقِيم** (Guide us to the straight way) which means, make us aware of the straight path and increase us in guidance and strengthen us on it.

In this **Ayah** Allah commands the believers to believe in Him and in His Messenger, just as He said elsewhere,

يأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَءَامِنُواْ بِرَسُولِهِ

O you who believe! Have Taqwa of Allah, and believe in His Messenger. (57:28)

Allah's statement,

... وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ ...

and the Book which He has sent down to His Messenger,

refers to the Qur'an,

while,

... وَالْكِتَابِ الَّذِيَ أَنزَلَ مِن قَبْلُ ...

and the Scripture which He sent down to those before (him);

refers to the previously revealed divine Books.

Allah then said,

... وَمَن يَكْفُرْ بِاللّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ فَقَدْ ضَلَّ ضَلاَلاً بَعِيدًا (١٣٦)

and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

> meaning, he will have deviated from the correct guidance and strayed far away from its path.

إِنَّ الَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ازْدَادُواْ كُفْراً لَّمْ يَكُنْ اللَّهُ لِيَغْفِرَ لَهُمْ وَلاَ لِيَهْدِيَهُمْ سَبِيلاً

4:137 Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (right) way.

بَشِّرِ الْمُنَـفِقِينَ بِأَنَّ لَهُمْ عَذَاباً أَلِيماً

4:138 Give to the hypocrites the tidings that there is for them a painful torment.

الَّذِينَ يَتَّخِذُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ

4:139 Those who take disbelievers for friends instead of believers, do they seek honor with them!

فَإِنَّ العِزَّةَ لِلَّهِ جَمِيعاً

Verily, then to Allah belongs all honor.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتَـبِ أَنْ إِذَا سَمِعْتُمْ ءَايَـتِ اللَّهِ يُكَفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلاَ تَقْعُدُواْ مَعَهُمْ حَتَّى يَخُوضُواْ فِى حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذاً مِّثْلُهُمْ

4:140 And it has already been revealed to you in the Book that when you hear the verses of Allah being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them.

إِنَّ اللَّهَ جَامِعُ الْمُنَـفِقِينَ وَالْكَـفِرِينَ فِى جَهَنَّمَ جَمِيعاً

Surely, Allah will collect the hypocrites and disbelievers all together in Hell.

Characteristics of the Hypocrites and Their Destination

Allah says;

إِنَّ الَّذِينَ آمَنُواْ ثُمَّ كَفَرُواْ ثُمَّ آمَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ازْدَادُواْ كُفْرًا ...

Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief;

Allah states that whoever embraces the faith, reverts from it, embraces it again, reverts from it and remains on disbelief and increases in it until death, then he will never have a chance to gain accepted repentance after death. Nor will Allah forgive him, or deliver him from his plight to the path of correct guidance.

This is why Allah said,

... لَّمْ يَكُنِ اللّهُ لِيَغْفِرَ لَهُمْ وَلاَ لِيَهْدِيَهُمْ سَبِيلاً (١٣٧)

Allah will not forgive them, nor guide them on the (right) way.

Ibn Abi Hatim recorded that his father said that Ahmad bin Abdah related that Hafs bin Jami said that Samak said that Ikrimah reported that Ibn Abbas commented; ثُمَّ ازْدَادُواْ كُفْرًا (and go on increasing in disbelief),

"They remain on disbelief until they die.''

Mujahid said similarly.

Allah then said,

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (١٣٨)

Give to the hypocrites the tidings that there is for them a painful torment.

Hence, the hypocrites have this characteristic, for they believe, then disbelieve, and this is why their hearts become sealed.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاء مِن دُونِ الْمُؤْمِنِينَ ...

Those who take disbelievers for friends instead of believers,

Allah describes the hypocrites as taking the disbelievers as friends instead of the believers, meaning they are the disbelievers' supporters in reality, for they give them their loyalty and friendship in secret.

They also say to disbelievers when they are alone with them, "We are with you, we only mock the believers by pretending to follow their religion.''

Allah said, while chastising them for being friends with the disbelievers,

... أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ ...

do they seek honor, with them,

... فَإِنَّ العِزَّةَ لِلّهِ جَمِيعًا (١٣٩)

Verily, then to Allah belongs all honor.

Allah states that honor, power and glory is for Him Alone without partners, and for those whom Allah grants such qualities to.

Allah said,

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعاً

Whosoever desires honor, then to Allah belong all honor, (35:10)

and,

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَـكِنَّ الْمُنَـفِقِينَ لاَ يَعْلَمُونَ

But honor belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not. (63:8)

The statement that honor is Allah's Alone, is meant to encourage the servants to adhere to their servitude to Allah and to be among His faithful servants who will gain victory in this life and when the Witnesses stand up to testify on the Day of Resurrection.

Allah's statement,

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللّهِ يُكَفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلاَ تَقْعُدُواْ مَعَهُمْ حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِّثْلُهُمْ ...

And it has already been revealed to you in the Book that when you hear the verses of Allah being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them.

The **Ayah** means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allah's **Ayat** are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing.

So Allah said, (But if you stayed with them) إِنَّكُمْ إِذًا مِّثْلُهُمْ (certainly in that case you would be like them), concerning the burden they will earn. What has already been revealed in the Book -- as the **Ayah** says -- is the **Ayah** in Surah **Al-An`am**, which was revealed in Makkah,

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِى ءَايَـتِنَا فَأَعْرِضْ عَنْهُمْ

And when you see those who engage in false conversation about Our verses (of the Qur'an) by mocking at them, stay away from them. (6:68)

Muqatil bin Hayyan said that;

this **Ayah** (4:140) abrogated the **Ayah** in Surah **Al-An`am**, referring to the part that says here, إِنَّكُمْ إِذًا مِّثْلُهُمْ ((But if you stayed with them) certainly in that case you would be like them), and Allah's statement in **Al-An`am**,

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَـكِن ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ

Those who fear Allah, keep their duty to Him and avoid evil, are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may have **Taqwa**. (6:69)

Allah's statement,

... إِنَّ اللّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا (١٤٠)

Surely, Allah will collect the hypocrites and disbelievers all together in Hell.

means, just as the hypocrites participate in the Kufr of disbelievers, Allah will join them all together to reside in the Fire for eternity, dwelling in torment, punishment, enchained, restrained and in drinking boiling water.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُواْ أَلَمْ نَكُنْ مَّعَكُمْ وَإِن كَانَ لِلْكَـفِرِينَ نَصِيبٌ قَالُواْ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِينَ

4:141 Those who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you!'' But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers!''

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَـمَةِ وَلَن يَجْعَلَ اللَّهُ لِلْكَـفِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً

Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers.

Hypocrites Wait and Watch what Happens to Muslims

Allah says;

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ ...

Those who wait and watch about you;

Allah states that the hypocrites watch and await the harm that occurs to the believers, awaiting the time when the Muslim circumstances and religion are dissolved and the state of **Kufr** takes over.

... فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ ...

if you gain a victory from Allah,

triumph, aid and booty,

... قَالُواْ أَلَمْ نَكُن مَّعَكُمْ ...

they say, "Were we not with you'!'

trying to come closer to the believers with this statement.

However,

... وَإِن كَانَ لِلْكَافِرِينَ نَصِيبٌ ...

But if the disbelievers gain a success,

by gaining victory over the believers sometimes, just as occurred during **Uhud**, for surely, the Messengers are tested, but the final victory is theirs.

... قَالُواْ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ الْمُؤْمِنِينَ ...

they say (to them), "Did we not gain mastery over you and did we not protect you from the believers!''

meaning, did we not help you in secret and try our best to confuse the believers and weaken their resolve, until you gained victory over them!

This statement of the hypocrites is an attempt to strengthen relations with the disbelievers, because they pretend to be friends with both parties so that they will be safe from their harm, due to their weak faith and lack of certainty.

Allah said,

... فَاللّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ...

Allah will judge between you (all) on the Day of Resurrection.

meaning, by what He knows about you, O hypocrites. Therefore, do not be deceived by being shaded under the protection of Islamic Law in this life, which is such only out of Allah's wisdom. Surely, on the Day of Resurrection, your pretending shall not benefit you, because on that Day, the secrets of the souls will be disclosed and the contents of the hearts will be collected.

Allah said,

... وَلَن يَجْعَلَ اللّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً (١٤١)

And never will Allah grant to the disbelievers a way (to triumph) over the believers.

Abdur-Razzaq recorded that Yasi Al-Kindi said,

> "A man came to Ali bin Abi Talib and said, `What about this Ayah, وَلَن يَجْعَلَ اللّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً (And never will Allah grant to the disbelievers a way (to triumph) over the believers),
>
> Ali said, `Come closer, come closer. Allah will judge between you on the Day of Resurrection, and He will not grant victory for the disbelievers over the believers.'''

Ibn Jurayj recorded that Ata' Al-Khurasani said that Ibn Abbas said that, وَلَن يَجْعَلَ اللّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً (And never will Allah grant to the disbelievers a way (to triumph) over the believers),

> "Will occur on the Day of Resurrection.''

As-Suddi recorded that Abu Malik Al-Ashjai said that;

> it occurs on the Day of Resurrection.

As-Suddi said that;

> "way'' means, proof.

It is possible that;

> the meaning of, `and never will Allah grant to the disbelievers a way (to triumph) over the believers', is in this life by being unable to exterminate the believers completely, although they sometimes gain victory over some Muslims. However, the Final Triumph will be for the believers in this life and the Hereafter.
>
> Allah said,

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا

Verily, We will indeed make victorious Our Messengers and those who believe in the worldly life. (40:51)

This provides a rebuttal to the wishes of the hypocrites for the destruction of the believers, and their loyalty to the disbelievers, fearing for themselves if they are victorious.

In another **Ayah**, Allah said,

فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ

And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, until, نَادِمِينَ (Regretful). (6:52)

إِنَّ الْمُنَـفِقِينَ يُخَـدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

4:142 Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them.

وَإِذَا قَامُواْ إِلَى الصَّلَوةِ قَامُواْ كُسَالَى يُرَآءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللَّهَ إِلاَّ قَلِيلاً

And when they stand up for Salah, they stand with laziness and to be seen of men, and they do not remember Allah but little.

مُّذَبْذَبِينَ بَيْنَ ذلِكَ لاَ إِلَى هَـؤُلاءِ وَلاَ إِلَى هَـؤُلاءِ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلاً

4:143 (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way.

The Hypocrites Try to Deceive Allah and Sway Between Believers and Disbelievers

In the beginning of Surah **Al-Baqarah** we mentioned Allah's statement, **يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا** (They (think to) deceive Allah and those who believe). (2:8)

Here, Allah states,

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللّهَ وَهُوَ خَادِعُهُمْ ...

Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them.

There is no doubt that Allah can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. However, the hypocrites, due to their ignorance, scarce knowledge and weak minds, think that since they were successful in deceiving people, using Islamic Law as a cover of safety for themselves, they will acquire the same status with Allah on the Day of Resurrection and deceive Him too.

Allah states that on that Day, the hypocrites will swear to Him that they were on the path of righteousness and correctness thinking that such statement will benefit them with Allah.

For instance, Allah said,

يَوْمَ يَبْعَثُهُمُ اللَّهِ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُم

On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. (58:18)

Allah's statement, **وَهُوَ خَادِعُهُمْ** (but it is He Who deceives them) means,

He lures them further into injustice and misguidance. He also prevents them from reaching the truth in this life and on the Day of Resurrection.

Allah said,

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!'' It will be said: "Go back to your rear! Then seek a light!'' until, وَبِئْسَ الْمَصِيرُ (And worst indeed is that destination). (57:13-15)

A **Hadith** states;

مَن سَمَّعَ سَمَّعَ اللهُ بِهِ، وَمَنْ رَاءَى رَاءَى اللهُ بِه

Whoever wants to be heard of, Allah will make him heard of, and whoever wants to be seen, Allah will show him.

Allah's statement,

... وَإِذَا قَامُواْ إِلَى الصَّلَاةِ قَامُواْ كُسَالَى ...

And when they stand up for **Salah**, they stand with laziness.

This is the characteristic of the hypocrites with the most honored, best and righteous act of worship, the prayer. When they stand for prayer, they stand in laziness because they neither truly intend to perform it nor do they believe in it, have humility in it, or understand it. This is the description of their outward attitude!

As for their hearts, Allah said,

... يُرَآؤُونَ النَّاسَ ...

to be seen of men,

meaning, they do not have sincerity when worshipping Allah. Rather, they show off to people so that they gain closeness to them. They

are often absent from the prayers that they can hide away from, such as the **Isha** prayer and the Dawn prayer that are prayed in darkness.

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامُ، ثُمَّ آمُرَ رَجُلًا فَيُصَلِّي بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّار

The heaviest prayers on the hypocrites are the **Isha** and Dawn prayers. If they know their rewards, they will attend them even if they have to crawl.

I was about to order someone to pronounce the **Adhan** for the prayer, then order someone to lead the prayer for the people, then order some men to collect fire-wood (fuel); then I would burn the houses around men who did not attend the (compulsory congregational) prayer.

In another narration, the Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ، لَشَهِدَ الصَّلَاةَ، وَلَوْلَا مَا فِي الْبُيُوتِ مِنَ النِّسَاءِ وَالذُّرِّيَّـةِ لَحَرَّقْتُ عَلَيْهِمْ بُيُوتَـهُمْ بِالنَّار

By Him, in Whose Hand my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat between two ribs, he would have turned up for the prayer, and had it not been that the houses have women and children in them, I would burn their homes around them.

Allah's statement,

... وَلاَ يَذْكُرُونَ اللّهَ إِلاَّ قَلِيلاً (١٤٢)

And they do not remember Allah but little.

means, during the prayer they do not feel humbleness or pay attention to what they are reciting. Rather, during their prayer, they are inattentive, jesting and avoid the good that they are meant to receive from prayer.

Imam Malik reported that Al-Ala' bin Abdur-Rahman said that Anas bin Malik said that the Messenger of Allah said,

تِلْكَ صَلَاةُ الْمُنَافِقِ،

تِلْكَ صَلَاةُ الْمُنَافِقِ،

تِلْكَ صَلَاةُ الْمُنَافِقِ،

يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ، قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا

This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite.

He sits watching the sun until when it goes down between the two horns of the devil, he stands up pecks out four **Rak`ahs** (for **Asr**) without remembering Allah during them except little.

Muslim, At-Tirmidhi and An-Nasa'i also recorded it.

At-Tirmidhi said "**Hasan Sahih**''.

Allah's statement,

مُّذَبْذَبِينَ بَيْنَ ذَلِكَ لاَ إِلَى هَـؤُلاء ...

(They are) swaying between this and that, belonging neither to these,

means that the hypocrites are swaying between faith and disbelief. So they are neither with believers inwardly or outwardly nor with disbelievers inwardly or outwardly. Rather, they are with the believers outwardly and with the

disbelievers inwardly. Some of them would suffer fits of doubt, leaning towards these sometimes and towards those sometimes.

كُلَّمَآ أَضَآءَ لَهُم مَّشَوْاْ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُواْ

Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. (2:20)

Mujahid said; **مُّذَبْذَبِينَ بَيْنَ ذَلِكَ لاَ إِلَى هَـؤُلاء** ((They are) swaying between this and that, belonging neither to these),

"The Companions of Muhammad,

... وَلاَ إِلَى هَـؤُلاء ...

nor to those:

the Jews.''

Ibn Jarir recorded that Ibn Umar said that the Prophet said,

مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، وَلَا تَدْرِي أَيَّتَهُمَا تَتْبَع

The example of the hypocrite is the example of the sheep wandering between two herds, sometimes she goes to one of them, and sometimes the other, confused over whom she should follow.

Muslim also recorded it.

This is why Allah said afterwards,

... وَمَن يُضْلِلِ اللّهُ فَلَن تَجِدَ لَهُ سَبِيلاً (١٤٣)

and he whom Allah sends astray, you will not find for him a way.

meaning, whomever He leads astray from the guidance, **فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا** (For him you will find no **Wali** (guiding friend) to lead him (to the right

path)) (18:17) because, مَن يُضْلِلِ اللّهُ فَلاَ هَادِيَ لَهُ (Whomsoever Allah sends astray, none can guide him). (7:186)

So the hypocrites whom Allah has led astray from the paths of safety will never find a guide to direct them, nor someone to save them. There is none who can resist Allah's decision, and He is not asked about what He does, while they all will be asked.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ

4:144 O you who believe! Do not take disbelievers as friends instead of believers.

أَتُرِيدُونَ أَن تَجْعَلُواْ للَّهِ عَلَيْكُمْ سُلْطَاناً مُّبِيناً

Do you wish to offer Allah a manifest Sultan against yourselves!

إِنَّ الْمُنَـفِقِينَ فِى الدَّرْكِ الاٌّسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيراً

4:145 Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللَّهِ وَأَخْلَصُواْ دِينَهُمْ للَّهِ فَأُوْلَـئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْراً عَظِيماً

4:146 Except those who repent, do righteous good deeds, depend on Allah, and purify their religion for Allah, then they will be with the believers. And Allah will grant the believers a great reward.

مَّا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ

4:147 Why should Allah punish you if you have thanked (Him) and have believed in Him.

وَكَانَ اللَّهُ شَـكِراً عَلِيماً

And Allah is Ever All-Appreciative (of good), All-Knowing.

The Prohibition of Wilayah with the Disbelievers

Allah

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْكَافِرِينَ أَوْلِيَاء مِن دُونِ الْمُؤْمِنِينَ ...

O you who believe! Do not take disbelievers as friends instead of believers.

Allah forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them.

In another **Ayah**, Allah said,

لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً وَيُحَذِّرْكُمُ اللَّهُ نَفْسَهُ

Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself. (3:28)

meaning, He warns you against His punishment if you fall into what He has prohibited.

This is why Allah said here,

... أَتُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا (١٤٤)

Do you wish to offer Allah a manifest **Sultan** against yourselves!

> meaning, proof against you that warrants receiving His torment.

Ibn Abi Hatim narrated that Ibn Abbas commented; **سُلْطَانًا مُّبِينًا** (manifest **Sultan**),

> "The word **Sultan** in the Qur'an means proof.''
>
> There is an authentic chain of narration for this statement, which is also the saying of Mujahid, Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, As-Suddi and An-Nadr bin Arabi.

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allah then states that,

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ ...

Verily, the hypocrites will be in the lowest depths of the Fire;

on the Day of Resurrection due to their tremendous **Kufr**.

Al-Walibi (Ali bin Abi Talhah) said that Ibn Abbas said, **فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ** (in the lowest depths (grade) of the Fire),

> means, in the bottom of the Fire.

Other scholars said that;

> the Fire has ever lower depths just as Paradise had ever higher grades.

Ibn Jarir recorded that Abdullah bin Mas`ud said that, إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ (Verily, the hypocrites will be in the lowest depths (grade) of the Fire),

"Inside coffins of Fire that surround them, for they are closed and sealed in them.''

Ibn Abi Hatim recorded that when Ibn Mas`ud was asked about the hypocrites, he said,

"They will be placed in coffins made of fire and they will be closed in them in the lowest depth of the Fire.''

... وَلَن تَجِدَ لَهُمْ نَصِيرًا (١٤٥)

no helper will you find for them.

to save them from their misery and painful torment.

Allah then states that whoever among the hypocrites repents in this life, Allah will accept his repentance and sorrow, if his repentance were sincere and he then follows it by performing righteous deeds, all the while depending on his Lord.

Allah said,

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللّهِ وَأَخْلَصُواْ دِينَهُمْ لِلّهِ ...

Except those who repent (from hypocrisy), do righteous good deeds, depend on Allah, and purify their religion for Allah,

replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

... فَأُوْلَـئِكَ مَعَ الْمُؤْمِنِينَ ...

then they will be with the believers.

on the Day of Resurrection.

... وَسَوْفَ يُؤْتِ اللّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا (١٤٦)

And Allah will grant to the believers a great reward.

Allah then states that He is too Rich to need anyone and that He only punishes the servants because of their sins.

مَّا يَفْعَلُ اللّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنتُمْ ...

Why should Allah punish you if you have thanked (Him) and have believed in Him.

by correcting your actions and having faith in Allah and His Messenger.

... وَكَانَ اللّهُ شَاكِرًا عَلِيمًا (١٤٧)

And Allah is Ever All-Appreciative (of good), All-Knowing.

Allah appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.

لاَّ يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلاَّ مَن ظُلِمَ

4:148 Allah does not like that the evil should be uttered in public except by him who has been wronged.

وَكَانَ اللَّهُ سَمِيعاً عَلِيماً

And Allah is Ever All-Hearer, All-Knower.

إِن تُبْدُواْ خَيْراً أَوْ تُخْفُوهُ أَوْ تَعْفُواْ عَن سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوّاً قَدِيراً

4:149 Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allah is Ever Pardoning, All-Powerful.

The Permission to Utter Evil in Public, For One Who Was Wronged

Allah says;

لاَّ يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوَءِ مِنَ الْقَوْلِ إِلاَّ مَن ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا (١٤٨)

Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.

Ali bin Abi Talhah said that Ibn Abbas commented on the Ayah, لاَّ يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوَءِ مِنَ الْقَوْلِ (Allah does not like that the evil should be uttered in public),

> "Allah does not like that any one should invoke Him against anyone else, unless one was wronged. In this case, Allah allows one to invoke Him against whoever wronged him. Hence Allah's statement, إِلاَّ مَن ظُلِمَ (except by him who has been wronged). Yet, it is better for one if he observes patience.''

Al-Hasan Al-Basri commented,

> "One should not invoke Allah (for curses) against whoever wronged him. Rather, he should supplicate, `O Allah! Help me against him and take my right from him.'''

In another narration, Al-Hasan said,

> "Allah has allowed one to invoke Him against whoever wronged him without transgressing the limits.''

Abdul-Karim bin Malik Al-Jazari said about this **Ayah**;

> "When a man curses you, you could curse him in retaliation. But if he lies about you, you may not lie about him.
>
> وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُوْلَـئِكَ مَا عَلَيْهِمْ مِّن سَبِيلٍ
>
> And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.'' (42:41)

Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

الْمُسْتَبَّانِ مَا قَالَا، فَعَلَى الْبَادِئِ مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُوم

Whatever words are uttered by those who curse each other, then he who started it will carry the burden thereof, unless the one who was wronged transgresses the limit.

Allah said,

إِن تُبْدُواْ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُواْ عَن سُوَءٍ فَإِنَّ اللّهَ كَانَ عَفُوًّا قَدِيرًا (١٤٩)

Whether you disclose a good deed, or conceal it, or pardon an evil; verily, Allah is Ever Pardoning, All-Powerful.

Meaning when you, mankind, admit to a good favor done to you, or conceal it, and forgive those who wrong you, then this will bring you closer to Allah and increase your reward with Him.

Among Allah's attributes is that He forgives and pardons His servants, although He is able to punish them. Hence Allah's statement, **فَإِنَّ اللّهَ كَانَ عَفُوًّا قَدِيرًا** (Verily, Allah is Ever Pardoning, All-Powerful).

It was reported that some of the angels who carry Allah's Throne praise Him saying,

"All praise is due to You for Your forbearing even though You have perfect knowledge (in all evil committed).''

Some of them supplicate,

"All praise is due to You for Your forgiving even though You have perfect ability (to punish).''

An authentic **Hadith** states,

مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَلَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ للهِ رَفَعَهُ الله

No charity shall ever decrease wealth, and Allah will only increase the honor of a servant who pardons, and he who is humble for Allah's sake, then Allah will elevate his grade.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ اللَّهِ وَرُسُلِهِ وَيقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلاً

4:150 Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, "We believe in some but reject others,'' and wish to adopt a way in between.

أُوْلَـئِكَ هُمُ الْكَـفِرُونَ حَقّاً وَأَعْتَدْنَا لِلْكَـفِرِينَ عَذَاباً مُّهِيناً

4:151 They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

وَالَّذِينَ ءَامَنُواْ بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُواْ بَيْنَ أَحَدٍ مِّنْهُمْ أُوْلَـئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

4:152 And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allah is Ever Forgiving, Most Merciful.

Believing in Some Prophets and Rejecting Others is Pure Kufr

Allah threatens those who disbelieve in Him and in His Messengers, such as the Jews and Christians, who differentiate between Allah and His Messengers regarding faith.

They believe in some Prophets and reject others, following their desires, lusts and the practices of their forefathers. They do not follow any proof for such distinction, because there is no such proof. Rather, they follow their lusts and prejudices.

- The Jews, may Allah curse them, believe in the Prophets, except `Isa and Muhammad, peace be upon them.

- The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muhammad, peace be upon him.

- In addition, the Samirah (Samaritans) do not believe in any Prophet after Yuwsha (Joshua), the successor of Musa bin Imran.

- The Majus (Zoroastrians) are said to believe only in a Prophet called Zoroaster, although they do not believe in the law he brought them casting it behind them, and Allah knows best.

Therefore, whoever rejects only one of Allah's Prophets, he will have disbelieved in all of them, because it is required from mankind to believe in every prophet whom Allah sent to the people of the earth. And whoever rejects one Prophet, out of envy, bias and personal whim, he only demonstrates that his faith in other Prophets is not valid, but an act of following desire and whim.

This is why Allah said,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّهِ وَرُسُلِهِ ...

Verily, those who disbelieve in Allah and His Messengers...,

Thus, Allah describes these people as disbelievers in Allah and His Messengers;

... وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ اللّهِ وَرُسُلِهِ ...

and wish to make distinction between Allah and His Messengers, (in faith),

... وَيقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلاً (١٥٠)

saying, "We believe in some but reject others,'' and wish to adopt a way in between.

Allah then describes them;

أُوْلَـئِكَ هُمُ الْكَافِرُونَ حَقًّا ...

They are in truth disbelievers.

> meaning, their disbelief in the Prophet they claim to believe in is clear. This is because their claimed faith in a certain Messenger is not true, for had they truly believed in him, they would have believed in other Messengers, especially if the other Messenger has a stronger proof for his truthfulness. Or at least, they would have strived hard to acquire knowledge of the truth of the other Messenger.

Allah said,

... وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا (١٥١)

And We have prepared for the disbelievers a humiliating torment.

> This is just punishment for belittling the Prophets whom they disbelieved in, by ignoring what the Prophet brought to them from Allah, and because they are interested in the insignificant possessions of this world. Or, their behavior could be the result of their disbelief in the Prophet after they were aware of his truth, just as the Jewish rabbis did during the time of Muhammad, the Messenger of Allah. The Jews envied the Messenger because of the great Prophethood that Allah gave him, and as a consequence, they denied the Messenger, defied him, became his enemies and fought against him. Allah sent humiliation upon them in this life, that shall be followed by disgrace in the Hereafter, **وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَآؤُوْا بِغَضَبٍ مِّنَ اللَّهِ** (And they were

covered with humiliation and misery, and they drew on themselves the wrath of Allah), (2:61) in this life and the Hereafter.

Allah's statement,

وَالَّذِينَ آمَنُواْ بِاللّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُواْ بَيْنَ أَحَدٍ مِّنْهُمْ ...

And those who believe in Allah and His Messengers and make no distinction between any of them,

This refers to the **Ummah** of Muhammad who believe in every Book that Allah has revealed and in every Prophet whom Allah has sent. Allah said,

ءَامَنَ الرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ

The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. All of them believe in Allah. (2:285)

Allah then states that He has prepared great rewards for them, tremendous favor and a handsome bounty,

... أُوْلَـئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ...

We shall give them their rewards;

because of their faith in Allah and His Messengers.

... وَكَانَ اللّهُ غَفُورًا رَّحِيمًا (١٥٢)

and Allah is Ever Forgiving, Most Merciful.

for their sin, if they have any.

يَسْأَلُكَ أَهْلُ الْكِتَـبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَـباً مِّنَ السَّمَآءِ

4:153 The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven.

فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِن ذلِكَ فَقَالُوا أَرِنَا اللَّهِ جَهْرَةً فَأَخَذَتْهُمُ الصَّـعِقَةُ بِظُلْمِهِمْ

Indeed, they asked Musa for even greater than that, when they said: "Show us Allah in public,'' but they were struck with a bolt of lightning for their wickedness.

ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَـتُ فَعَفَوْنَا عَن ذلِكَ وَءَاتَيْنَا مُوسَى سُلْطَـناً مُّبِيناً

Then they worshipped the calf even after Al-Bayyinat had come to them. (Even) so We forgave them. And We gave Musa a clear proof of authority.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَـقِهِمْ وَقُلْنَا لَـهُمُ ادْخُلُوا الْبَابَ سُجَّداً وَقُلْنَا لَـهُمْ لاَ تَعْدُوا فِى السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَـقاً غَلِيظاً

4:154 And for their covenant, We raised over them the mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;'' and We commanded them: "Transgress not on the Sabbath (Saturday).'' And We took from them a firm covenant.

The Stubbornness of the Jews

Allah says;

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاء ...

The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven.

Muhammad bin Ka`b Al-Qurazi, As-Suddi and Qatadah said that;

the Jews asked the Messenger of Allah to cause a book to come down to them from heaven, just as the **Tawrah** was sent down to Musa.

Ibn Jurayj said that;

the Jews asked the Messenger to cause books to come down to them addressed to so-and-so among them, testifying to the truth of what he was sent with. The Jews only asked for this because of their stubbornness, defiance, rejection and disbelief.

The disbelievers of Quraysh also asked for similar things from the Prophet, as is mentioned in Surah **Al-Isra'**,

وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأٌّرْضِ يَنْبُوعًا

And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us; (17:90)

Allah said,

...فَقَدْ سَأَلُواْ مُوسَى أَكْبَرَ مِن ذَلِكَ فَقَالُواْ أَرِنَا اللَّهِ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ...

Indeed, they asked Musa for even greater than that, when they said, "Show us Allah in public,'' but they were struck with a bolt of lightning for their wickedness.

injustice, transgression, defiance and rebellion. This part was explained in Surah **Al-Baqarah**.

وَإِذْ قُلْتُمْ يَـمُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّـعِقَةُ وَأَنتُمْ تَنظُرُونَ

ثُمَّ بَعَثْنَـكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.'' But you were struck by a bolt of lightning while you were looking. Then We raised

you up after your death, so that you might be grateful. (2:55,56)

Allah's statement,

... ثُمَّ اتَّخَذُواْ الْعِجْلَ مِن بَعْدِ مَا جَاءتْهُمُ الْبَيِّنَاتُ ...

Then they worshipped the calf even after **Al-Bayyinat** had come to them.

meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Musa in Egypt. They also witnessed the demise of their enemy, Fir`awn and his soldiers, when they all drowned in the sea. Yet soon after, when they passed by a people who were worshipping idols, they said to Musa, **اجْعَل لَّنَا إِلَـهًا كَمَا لَهُمْ آلِهَةٌ** (Make for us a god as they have gods). (7:138)

Allah explains the story of the Jews worshipping the calf in Surah **Al-A`raf** (7) and Surah **Ta Ha** (20) after Musa went to meet with his Lord. When Musa returned, Allah decreed that in order for the Jews to earn accepted repentance, then those who did not worship the calf would have to kill those who worshipped it. They complied with this command, and Allah resurrected them afterwards.

Allah said here,

... فَعَفَوْنَا عَن ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا (١٥٣)

(Even) so We forgave them. And We gave Musa a clear proof of authority.

Allah then said,

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ ...

And for their covenant, We raised over them the mount,

This was when they refrained from implementing the rulings of the **Tawrah** and refused what Musa brought them from Allah. So Allah raised the mountain above their heads and they were ordered to prostrate, which they did. Even so,

they were looking above when they were prostrating for fear that the mountain might fall on them,

وَإِذ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّواْ أَنَّهُ وَاقِعٌ بِهِمْ خُذُواْ مَآ ءَاتَيْنَاكُم بِقُوَّةٍ

And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you.'' (7:171)

Allah then said,

... وَقُلْنَا لَهُمُ ادْخُلُواْ الْبَابَ سُجَّدًا ...

and We said, "Enter the gate prostrating (or bowing) with humility;''

meaning that they also defied this command in word and action. They were commanded to enter **Bayt Al-Quds** (in Jerusalem) while bowing and saying "**Hittah**'', meaning: `O Allah! take from us our sin of abandoning **Jihad**.'

This was the cause of their wandering in the desert of Tih for forty years. Yet, they entered the House while crawling on their rear ends and saying **`Hintah** (a wheat grain) in **Sha`rah** (the hair)'.

... وَقُلْنَا لَهُمْ لاَ تَعْدُواْ فِي السَّبْتِ ...

and We commanded them, "Transgress not the Sabbath (Saturday).''

meaning, We commanded them to honor the Sabbath and honor what Allah prohibited them on that day.

... وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا (١٥٤)

And We took from them a firm covenant.

meaning, strong covenant. They rebelled, transgressed and committed what Allah

prohibited by using deceit and trickery, as is mentioned in Surah **Al-A`raf**.

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِى كَانَتْ حَاضِرَةَ الْبَحْرِ

And ask them about the town that was by the sea. (7:163)

فَبِمَا نَقْضِهِمْ مِّيثَـقَهُمْ وَكُفْرِهِم بَـايَـتِ اللَّهِ وَقَتْلِهِمُ الاٌّنْبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ

4:155 Because of their breaking the covenant, and their rejecting the Ayat of Allah, and their killing the Prophets unjustly, and their saying: "Our hearts are Ghulf,''

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً

nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَـناً عَظِيماً

4:156 And because of their disbelief and uttering against Maryam a grave false charge.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ

4:157 And because of their saying, "We killed Al-Masih `Isa, son of Maryam, the Messenger of Allah,''

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِى شَكٍّ مِّنْهُ

but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِيناً

They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.

بَل رَّفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزاً حَكِيماً

4:158 But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.

وَإِن مِّنْ أَهْلِ الْكِتَـبِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَـمَةِ يَكُونُ عَلَيْهِمْ شَهِيداً

4:159 And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.

The Crimes of the Jews

Allah said,

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بَآيَاتِ اللّهِ ...

Because of their breaking the covenant, and their rejecting the **Ayat** of Allah,

The sins mentioned here are among the many sins that the Jews committed, which caused them to be cursed and removed far away from right guidance. The Jews broke the promises and vows that Allah took from them, and also rejected Allah's **Ayat**, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets.

Allah said,

... وَقَتْلِهِمُ الأَنْبِيَاء بِغَيْرِ حَقًّ ...

and their killing the Prophets unjustly,

because their many crimes and offenses against the Prophets of Allah, for they killed many Prophets, may Allah's peace be upon them

... وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ...

and their saying: "Our hearts are **Ghulf**,''

According to Ibn Abbas, Mujahid, Sa`id bin Jubayr, Ikrimah, As-Suddi and Qatadah.

meaning, wrapped with covering.

This is similar to the what the idolators said,

وَقَالُواْ قُلُوبُنَا فِى أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ

And they say: "Our hearts are under coverings (screened) from that to which you invite us.'' (41:5)

Allah said,

... بَلْ طَبَعَ اللّهُ عَلَيْهَا بِكُفْرِهِمْ ...

nay, Allah has set a seal upon their hearts because of their disbelief,

It is as if they had given an excuse that their hearts do not understand what the Prophet says since their hearts are wrapped with coverings, so they claim.

Allah said that their hearts are sealed because of their disbelief, as we mentioned before in the explanation of Surah **Al-Baqarah**.

Allah then said,

... فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً (١٥٥)

so they believe not but a little.

for their hearts became accustomed to **Kufr**, transgression and weak faith.

The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed `Isa

Allah said,

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا (١٥٦)

And because of their (Jews) disbelief and uttering against Maryam a grave false charge.

Ali bin Abi Talhah said that Ibn Abbas stated that;

the Jews accused Maryam of fornication.

This is also the saying of As-Suddi, Juwaybir, Muhammad bin Ishaq and several others.

This meaning is also apparent in the **Ayah**, as the Jews accused Maryam and her son of grave accusations: They accused her of fornication and claimed that `Isa was an illegitimate son. Some of them even claimed that she was menstruating while fornicating. May Allah's continued curse be upon them until the Day of Resurrection.

The Jews also said,

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ ...

And because of their saying, "We killed **Al-Masih**, `Isa, son of Maryam, the Messenger of Allah,''

meaning, we killed the person who claimed to be the Messenger of Allah. The Jews only uttered these words in jest and mockery, just as the polytheists said, يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ (O you to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man!). (15:6)

When Allah sent `Isa with proofs and guidance, the Jews, may Allah's curses, anger, torment and punishment be upon them, envied him because of his Prophethood and obvious miracles; curing the blind and leprous and bringing the dead back to life, by Allah's leave. He also used to make the shape of a bird from

clay and blow in it, and it became a bird by Allah's leave and flew.

`Isa performed other miracles that Allah honored him with, yet the Jews defied and bellied him and tried their best to harm him. Allah's Prophet `Isa could not live in any one city for long and he had to travel often with his mother, peace be upon them. Even so, the Jews were not satisfied, and they went to the king of Damascus at that time, a Greek polytheist who worshipped the stars. They told him that there was a man in **Bayt Al-Maqdis** misguiding and dividing the people in Jerusalem and stirring unrest among the king's subjects.

The king became angry and wrote to his deputy in Jerusalem to arrest the rebel leader, stop him from causing unrest, crucify him and make him wear a crown of thorns.

When the king's deputy in Jerusalem received these orders, he went with some Jews to the house that `Isa was residing in, and he was then with twelve, thirteen or seventeen of his companions. That day was a Friday, in the evening.

They surrounded `Isa in the house, and when he felt that they would soon enter the house or that he would sooner or later have to leave it, he said to his companions, "Who volunteers to be made to look like me, for which he will be my companion in Paradise?''

A young man volunteered, but `Isa thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting `Isa to say, "Well then, you will be that man.''

Allah made the young man look exactly like `Isa, while a hole opened in the roof of the house, and `Isa was made to sleep and ascended to heaven while asleep. Allah said, إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ (And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself).'' (3:55)

When `Isa ascended, those who were in the house came out. When those surrounding the house saw the man who looked like `Isa, they thought that he was `Isa. So they took him at night, crucified him and placed a crown of thorns on his head. The Jews then boasted that they killed `Isa and some Christians accepted their false claim, due to their ignorance and lack of reason.

As for those who were in the house with `Isa, they witnessed his ascension to heaven, while the rest thought that the Jews killed `Isa by crucifixion. They even said that Maryam sat under the corpse of the crucified man and cried, and they say that the dead man spoke to her.

All this was a test from Allah for His servants out of His wisdom. Allah explained this matter in the Glorious Qur'an which He sent to His honorable Messenger, whom He supported with miracles and clear, unequivocal evidence. Allah is the Most Truthful, and He is the Lord of the worlds Who knows the secrets, what the hearts conceal, the hidden matters in heaven and earth, what has occurred, what will occur, and what would occur if it was decreed.

He said,

... وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ ...

but they killed him not, nor crucified him, but it appeared as that to them,

> referring to the person whom the Jews thought was `Isa.

This is why Allah said afterwards,

... وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ ...

and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture.

> referring to the Jews who claimed to kill `Isa and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment.

This is why Allah said,

... وَمَا قَتَلُوهُ يَقِينًا (١٥٧)

For surely; they killed him not.

> meaning they are not sure that `Isa was the one whom they killed. Rather, they are in doubt and confusion over this matter.

بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزًا ...

But Allah raised him up unto Himself. And Allah is Ever All-Powerful,

> meaning, He is the Almighty, and He is never weak, nor will those who seek refuge in Him ever be subjected to disgrace.

... حَكِيمًا (١٥٨)

All-Wise.

> in all that He decides and ordains for His creatures. Indeed, Allah's is the clearest wisdom, unequivocal proof and the most glorious authority.

Ibn Abi Hatim recorded that Ibn Abbas said,

> "Just before Allah raised `Isa to the heavens, `Isa went to his companions, who were twelve inside the house. When he arrived, his hair was dripping water and he said, `There are those among you who will disbelieve in me twelve times after he had believed in me.'
>
> He then asked, `Who volunteers that his image appear as mine, and be killed in my place. He will be with me (in Paradise).'

One of the youngest ones among them volunteered and `Isa asked him to sit down.

`Isa again asked for a volunteer, and the young man kept volunteering and `Isa asking him to sit down. Then the young man volunteered again and `Isa said, `You will be that man,' and the resemblance of `Isa was cast over that man while `Isa ascended to heaven from a hole in the house.

When the Jews came looking for `Isa, they found that young man and crucified him.

Some of `Isa's followers disbelieved in him twelve times after they had believed in him. They then divided into three groups.

- One group, **Al-Ya`qubiyyah** (Jacobites), said, `Allah remained with us as long as He willed and then ascended to heaven.'
- Another group, **An-Nasturiyyah** (Nestorians), said, `The son of Allah was with us as long as he willed and Allah took him to heaven.'
- Another group, Muslims, said, `The servant and Messenger of Allah remained with us as long as Allah willed, and Allah then took him to Him.'

The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islam was then veiled until Allah sent Muhammad.''

This statement has an authentic chain of narration leading to Ibn Abbas, and An-Nasa'i narrated it through Abu Kurayb who reported it from Abu Mu`awiyah.

Many among the **Salaf** stated that;

`Isa asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of `Isa, for which he would be his companion in Paradise.

All Christians Will Believe in `Isa Before He Dies

Allah said,

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا (١٥٩)

> And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.

Ibn Jarir recorded that Ibn Abbas commented, وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ (And there is none of the People of the Scripture, but must believe in him, before his death),

> before the death of `Isa, son of Maryam, peace be upon him.
>
> Al-Awfi reported similar from Ibn Abbas.

Abu Malik commented; إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ (but must believe in him, before his death),

> "This occurs after `Isa returns and before he dies, as then, all of the People of the Scriptures will believe in him.''

The Hadiths Regarding the Descent of `Isa Just Before the Day of Judgment, and his Mission

In the chapter about the Prophets in his **Sahih**, under, "The Descent of `Isa, Son of Maryam,'' Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ خَيْرًا لَهُمْ مِنَ الدُّنْيَا وَمَا فِيهَا

> By Him in Whose Hands my soul is, the son of Maryam (`Isa) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the **Jizyah**. Then there will be an abundance of wealth and

nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it.

Abu Hurayrah then said, "Read if you will,

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.''

Muslim recorded this **Hadith**.

So, Allah's statement, قَبْلَ مَوْتِهِ (before his death),

refers to the death of `Isa, son of Maryam.

Another Hadith by Abu Hurayrah

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

لَيُهِلَّنَّ عِيسَى بِفَجِّ الرَّوْحَاءِ بِالْحَجِّ أَوِ الْعُمْرَةِ، أَوْ لَيَثْنِيَنَّهُمَا جَمِيعًا

`Isa will say **Ihlal** from the mountain highway of Ar-Rawha' for **Hajj**, **Umrah** or both.

Muslim also recorded it.

Ahmad recorded that Abu Hurayrah said that the Prophet said,

يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقْتُلُ الْخِنْزِيرَ، وَيَمْحُو الصَّلِيبَ، وَتُجْمَعُ لَهُ الصَّلَاةُ، وَيُعْطِي الْمَالَ حَتَّى لَا يُقْبَلَ، وَيَضَعُ الْخَرَاجَ، وَيَنْزِلُ الرَّوْحَاءَ فَيَحُجُّ مِنْهَا أَوْ يَعْتَمِرُ أَوْ يَجْمَعُهُمَا

`Isa, son of Maryam, will descend and will kill the pig, break the cross, lead the prayer in congregation and give away wealth until it is no longer accepted by anyone. He will also abolish the **Jizyah** and go to Ar-Rawha' from where he will go to perform **Hajj**, **Umrah** or both.

Abu Hurayrah then recited, وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ (And there is none of the People of the Scripture, but must believe in him, before his death).

Hanzalah said,

"Abu Hurayrah added, `Will believe in `Isa before `Isa dies,' but I do not know if this was a part of the Prophet's **Hadith** or if it was something that Abu Hurayrah said on his own.''

Ibn Abi Hatim also recorded this **Hadith**.

Another Hadith

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

> كَيْفَ بِكُمْ إِذَا نَزَلَ فِيكُمُ الْمَسِيحُ ابْنُ مَرْيَمَ وَإِمَامُكُمْ مِنْكُم
>
> How will you be when **Al-Masih**, son of Maryam (`Isa) descends among you while your **Imam** is from among yourselves!
>
> Imam Ahmad and Muslim also recorded this Hadith.

Another Hadith

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

> الْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، وَإِنِّي أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ لَمْ يَكُنْ نَبِيٌّ بَيْنِي وَبَيْنَهُ،
>
> The Prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to `Isa, son of Maryam, for there was no Prophet between him and I.
>
> وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ، وَإِنْ لَمْ

يُصِيبْهُ بَلَلٌ، فَيَدُقُّ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَدْعُو النَّاسَ إِلَى الْإِسْلَامِ،

He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the **Jizyah** and will call the people to Islam.

وَيُهْلِكُ اللهُ فِي زَمَانِهِ الْمِلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ، وَيُهْلِكُ اللهُ فِي زَمَانِهِ الْمَسِيحَ الدَّجَّالَ،

During his time, Allah will destroy all religions except Islam and Allah will destroy **Al-Masih Ad-Dajjal** (the False **Messiah**).

ثُمَّ تَقَعُ الْأَمَنَةُ عَلَى الْأَرْضِ حَتَّى تَرْتَعَ الْأُسُودُ مَعَ الْإِبِلِ، وَالنِّمَارُ مَعَ الْبَقَرِ، وَالذِّئَابُ مَعَ الْغَنَمِ، وَيَلْعَبُ الصِّبْيَانُ بِالْحَيَّاتِ لَا تَضُرُّهُمْ،

Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them.

فَيَمْكُثُ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى، وَيُصَلِّي عَلَيْهِ الْمُسْلِمُون

`Isa will remain for forty years and then will die, and Muslims will offer the funeral prayer for him.

Abu Dawud also recorded it.

Another Hadith

In his **Sahih**, Muslim recorded that Abu Hurayrah related to the Messenger of Allah that he said,

لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَابِقَ،

The (Last) Hour will not start until the Romans occupy Al-A`maq or Dabiq.

فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ،

An army, comprised of the best of the people of the earth then, will come from Al-Madinah and challenge them.

فَإِذَا تَصَافُّوا، قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلْهُمْ،

When they camp face to face, the Romans will say, `Let us fight those who captured some of us.'

فَيَقُولُ الْمُسْلِمُونَ: لَا وَاللهِ، لَا نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا،

The Muslims will say, `Nay! By Allah, we will never let you get to our brothers.'

فَيُقَاتِلُونَهُمْ، (فَيَنْهَزِمُ) ثُلُثٌ لَا يَتُوبُ اللهُ عَلَيْهِمْ أَبَدًا، وَيُقْتَلُ ثُلُثُهُ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللهِ، وَيَفْتَتِحُ الثُّلُثُ لَا يُفْتَنُونَ أَبَدًا، فَيَفْتَتِحُونَ قُسْطُنْطِينِيَّةَ،

They will fight them. A third of the (Muslim) army will flee in defeat, and those are the ones whom Allah will never forgive. Another third will be killed, and those are the best martyrs before Allah. The last third will be victorious, and this third will never be stricken with **Fitnah**, and they will capture Constantinople (Istanbul).

فَبَيْنَمَا هُمْ يَقْسِمُونَ الْغَنَائِمَ قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ،

While they are dividing war booty, after hanging their swords on olive trees, **Shaytan** will shout among them, saying, `**Al-Masih** (**Ad-Dajjal**) has cornered your people'.

فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ،

They will leave to meet **Ad-Dajjal** in Ash-Sham.

فَإِذَا جَاءُوا الشَّامَ خَرَجَ، فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ، فَأَمَّهُمْ،

This will be a false warning, and when they reach Ash-Sham, **Ad-Dajjal** will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, `Isa, son of Maryam, will descend and lead them in prayer.

فَإِذَا رَآهُ عَدُوُّ اللهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهُ لَانْذَابَ حَتَّى يَهْلِكَ، وَلكِنْ يَقْتُلُهُ اللهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ

When the enemy of Allah (the False **Messiah**) sees him, he will dissolve just as salt dissolves in water, and if any of him were left, he would continue dissolving until he died. Allah will kill him with the hand of `Isa and will show the Muslims his blood on his spear.

Muslim recorded that;

Abdullah bin `Amr said that the Messenger of Allah said,

لَتُقَاتِلُنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ، حَتَى يَقُولَ الْحَجَرُ: يَامُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْه

You will fight the Jews and will kill them, until the stone will say, `O Muslim! There is a Jew here, so come and kill him.'

Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِىءَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَامُسْلِمُ يَاعَبْدَاللهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُود

The Hour will not start, until after the Muslims fight the Jews and the Muslims kill them. The Jew will hide behind a stone or tree, and the tree will

say, `O Muslim! O servant of Allah! This is a Jew behind me, come and kill him.' Except Al-Gharqad, for it is a tree of the Jews.

Muslim bin Al-Hajjaj recorded in his Sahih that An-Nawwas bin Sam`an said,

"The Messenger of Allah, mentioned **Ad-Dajjal** one day and kept belittling him (because being blind, yet claiming to be Allah) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Al-Madinah). When we went by the Messenger, he sensed this anxiety in us and said,

مَا شَأْنُكُمْ ؟

What is the matter with you?

We said, `O Messenger of Allah! Earlier, you mentioned **Ad-Dajjal** and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Al-Madinah).'

He said,

غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيكُمْ، إنْ يخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ، واللهُ خَلِيفَتِي عَلى كُلِّ مُسْلِمٍ.

I fear other than **Ad-Dajjal** for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears while I am not among you, each one will depend on himself and Allah will be the Helper of every Muslim after me.

إنَّهُ شَابٌّ قَطَطٌ، عَينُهُ طافِيةٌ كَأَنِّي أُشَبِّهُهُ بِعَبْدِالعُزَّى بْنِ قَطَنٍ،

He is young, with very curly hair and his eye is smashed. I thought that he looked like Abdul-Uzza bin Qatan.

مَنْ أدْرَكَهُ مِنْكُمْ فَلْيَقْرأ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، إنَّه خَارِجٌ مِنْ خَلَّةٍ بَيْنَ الشَّامِ والعِرَاقِ، فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا، يَاعِبَادَ اللهِ فَاثْبُتوا

Whoever lives long and meets **Ad-Dajjal**, then let him recite the beginnings of Surah **Al-Kahf**. He will appear on a pass between Ash-Sham (Syria) and Al-Iraq. He will wreak havoc to the right and left. O Servants of Allah! Hold fast.

We said, `O Messenger of Allah! How long will he stay on earth?'

He said,

أرْبَعُونَ يَوْمًا، يومٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أيَّامِهِ كَأيَّامِكُم

Forty days: One day as long as a year, one day as long as a month and one day as long as a week. The rest of his days will be as long as one of your ordinary days.

We said, `O Messenger of Allah! As for the day that is like a year, will the prayers of one day suffice for it!'

He said,

لَا، اقْدُرُوا لَهُ قَدْرَه

No. Count for its due measure.

We said, `O Messenger of Allah, how will his speed be on earth?'

He said,

كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ فَيَأْتِي عَلى قَوْمٍ فَيَدْعُوهُمْ فَيُؤْمِنُون بِهِ، وَيَسْتَجِيبُونَ لَهُ،

(Like the storm when driven by the wind. He will come to a people and will call them (to his worship), and they will believe in him and accept his call.

فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالأَرْضَ فَتُنْبِتُ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًى، وَأَسْبَغَهُ ضُرُوعًا، وَأَمَدَّهُ خَوَاصِرَ،

He will order the sky and it will rain, the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest.

ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ،

He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, `Bring out your treasures', and its treasures will follow him just like swarms of bees.

ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ، فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ وَيَضْحَكُ،

He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the distance (between the hunter and) the game. He will call the dead man and he will come, and his face will radiant with pleasure and laughter.

فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ،وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ، وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرَفُهُ،

Afterwards (while all this is happening with **Ad-Dajjal**), Allah will send **Al-Masih** (`Isa), son of

Maryam down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive `Isa's breath, which reaches the distance of his sight.

فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدَ، فَيَقْتُلُهُ،

He will pursue **Ad-Dajjal** and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him.

ثُمَّ يَأْتِي عِيسَى عَلَيْهِ السَّلَامُ قَوْمًا قَدْ عَصَمَهُمُ اللهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللهُ عَزَّ وَجَلَّ إِلَى عِيسَى: إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ،

A group of people who, by Allah's help, resisted and survived **Ad-Dajjal**, will pass by `Isa and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with `Isa, Allah will reveal to him, `I raised a people of My creation that no one can fight. Therefore, gather My servants to **At-Tur** (the mountain of Musa in Sinai).'

وَيَبْعَثُ اللهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَّلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيقُولُونَ: لَقَدْ كَانَ بِهذِهِ مَرَّةً مَاءٌ،

Then, Allah will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Tabariah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake, `This lake once had water!'

وَيُحْصَرُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ، حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرٌ مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمُ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ، فَيُرْسِلُ اللهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ، فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ،

Meanwhile, `Isa, Allah's Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dinars to you today. `Isa, Allah's Prophet, and his companions will invoke Allah for help and Allah will send **An-Naghaf** (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul.

ثُمَّ يَهْبِطُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهَمُهُمْ وَنَتْنُهُمْ،

Afterwards, `Isa, the Prophet of Allah, will come down with his companions to the low grounds (from Mount **At-Tur**). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses).

فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ إِلَى اللهِ، فَيُرْسِلُ اللهُ، طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللهُ،

`Isa, the Prophet of Allah, and his companions will seek Allah in supplication. Allah will send birds as large as the necks of camels. They will carry them (the corpses of **Gog** and **Magog**) and will throw them wherever Allah wills.

ثُمَّ يُرْسِلُ اللهُ مَطَرًا لَا يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ، وَلَا وَبَرٍ، فَيَغْسِلُ الْأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ،

Afterwards, Allah will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror.

ثُمَّ يُقَالُ لِلْأَرْضِ: أَخْرِجِي ثَمَرَكِ وَرُدِّي بَرَكَتَكِ،

The earth will be commanded (by Allah), `Produce your fruits and regain your blessing.'

فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارِكُ اللهُ فِي الرِّسْلِ حَتَّى إِنَّ اللَّقْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفِئَامَ، (مِنَ النَّاسِ وَاللُّقْمَةَ مِنَ الْفَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ)، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللهُ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ،

Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allah will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim.

وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ،فَعَلَيْهِمْ تَقُومُ السَّاعَةَ

Only the evildoers among people will remain. They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.

Imam Ahmad and the collectors of the **Sunan** also recorded this **Hadith**.

We will mention this **Hadith** again using the chain of narration collected by Ahmad explaining Allah's statement in Surah **Al-Anbiya** حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ (Until, when **Ya`juj** and **Ma`juj** (Gog and Magog people) are let loose (from their barrier)). (21;96)

In our time, in the year seven hundred and forty-one, a white minaret was built in the Umayyad **Masjid** (in Damascus) made of stone, in place of the minaret that was destroyed by a fire which the Christians were suspected to have started. May Allah's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that `Isa will descend on, according to this **Hadith**.

Another Hadith

Muslim recorded in his **Sahih** that Yaqub bin Asim bin Urwah bin Mas`ud Ath-Thaqafi said,

> "I heard Abdullah bin `Amr saying to a man who asked him, `What is this **Hadith** that you are narrating You claim that the Hour will start on such and such date.'
>
> He said, `**Subhan Allah** (glory be to Allah),' or he said, `There is no deity worthy of worship except Allah.' I almost decided to never narrate anything to anyone. I only said, "Soon, you will witness tremendous incidents, the House (the **Ka`bah**) will be destroyed by fire, and such and such things will occur.''
>
> He then said, `The Messenger of Allah said,
>
> يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ، لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا،
>
> **Ad-Dajjal** will appear in my nation and will remain for forty. (The narrator doubts whether it is forty days, months, or years).
>
> فَيَبْعَثُ اللهُ تَعَالى عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ،
>
> Then, Allah will send down `Isa, son of Maryam, looking just like Urwah bin Mas`ud and he will seek **Ad-Dajjal** and will kill him. People will remain for seven years with no enmity between any two.
>
> ثُمَّ يُرْسِلُ اللهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْه عَلَيْهِ حَتَّى تَقْبِضَه
>
> Allah will send a cool wind from As-Sham that will leave no man on the face of the earth who has

even the weight of an atom of good or faith, but will capture (his soul). Even if one of you takes refuge in the middle of a mountain, it will find him and capture (his soul).

فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ ؟

Afterwards, only the most evil people will remain. They will be as light as birds, with the comprehension of beasts. They will not know or enjoin righteousness or forbid or know evil. **Shaytan** will appear to them and will say to them, `Would you follow me.'

فَيَقُولُونَ: فَمَا تَأْمُرُنَا ؟

They will say, `What do you command us?'

فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌّ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيتًا وَرَفَعَ لِيتًا،

He will command them to worship the idols. Meanwhile, their provision will come to them in abundance and their life will be good. Then the Trumpet will be blown and every person who hears it, will lower one side of his head and raise the other side (trying to hear that distant sound).

قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: فَيَصْعَقُ وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ أَوْ قَالَ: يُنْزِلُ اللهُ مَطَرًا كَأَنَّهُ الطَّلُّ أَوْ قَالَ الظِّلُّ نُعْمَانُ الشَّاكُّ فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ،

The first man who will hear the Trumpet is someone who is preparing the water pool for his camels, and he and the people will swoon away. Allah will send down heavy rain and the bodies of people will grow with it.

ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ. ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ: هَلُمُّوا إِلى رَبِّكُم

The Trumpet will be blown in again and the people will be resurrected and looking all about, staring. It will be said to them, `O people! Come to your Lord,'

وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ

But stop them, verily, they are to be questioned. (37:24)

ثم يقال: أخرجوا بعث النار، فيقال: من كم ؟

It will then be said, `Bring forth the share of the Fire.' It will be asked, `How many?'

فيقال: من كل ألف تسعمائة وتسعة وتسعين،

It will be said, `From every one thousand, nine hundred and ninety-nine.'

قال: فذلك يوم

That Day is when,

... يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا

the children will turn grey-headed, (73:17)

يَوْمَ يُكْشَفُ عَن سَاقٍ

The Day when the Shin shall be laid bare). (68:42)''

The Description of `Isa, upon him be Peace

As mentioned earlier, Abdur-Rahman bin Adam narrated that Abu Hurayrah said that the Prophet said,

فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَل

If you see `Isa, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing light yellow garments. His head looks like it is dripping water, even though no moisture touched it.

In the **Hadith** that An-Nawwas bin Sam`an narrated,

فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعهُ تَحَدَّرَ مِنْهُ مِثْلُ جُمَانِ اللُّؤْلُؤِ، لَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ، وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرَفُه

He will descend close to the white minaret to the east of Damascus. He will be wearing two garments lightly colored with saffron, having his hands on the wings of two angels. Whenever he lowers his head, drops will fall off of it. Whenever he raises his head, precious jewels like pearls will fall off of it. No disbeliever can survive `Isa's breath, and his breath reaches the distance of his sight.

Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

لَيْلَةَ أُسْرِيَ بِي لَقِيتُ مُوسَى

I met Musa on the night of my Ascension to heaven.

The Prophet then described him saying, as I think,

مُضْطَرِبٌ، رَجِلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ

He was a tall person with hair as if he was one of the men from the tribe of Shanu'ah.

The Prophet further said,

وَلَقِيتُ عِيسَى

`I met `Isa.'

The Prophet described him saying,

رَبْعَةٌ أَحْمَرُ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ

`He was of moderate height and was red-faced as if he had just come out of a bathroom.

وَرَأَيْتُ إِبْرَاهِيمَ وَأَنا أَشْبَهُ وَلَدِهِ بِه

I saw Ibrahim whom I resembled more than any of his children did.'

Al-Bukhari recorded that Mujahid said that Ibn Umar said that the Messenger of Allah said,

رَأَيْتُ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ،

I saw Musa, `Isa and Ibrahim.

فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَآدَمُ جَسِيمٌ سَبْطٌ، كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ

`Isa was of red complexion and had curly hair and a broad chest. Musa was of brown complexion and had straight hair and a tall stature, as if he was from the people of Az-Zutt.

Al-Bukhari and Muslim recorded that Ibrahim said that Abdullah bin Umar said,

"The Prophet once mentioned the False Messiah (**Al-Masih Ad-Dajjal**) to people, saying,

إِنَّ اللهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ

Allah is not blind in His Eye. **Al-Masih Ad-Dajjal** is blind in his right eye. His eye is like a protruding grape.''

Muslim recorded that the Messenger of Allah said,

وَأَرَانِي اللهُ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا تَرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعْرِ، يَقْطُرُ رَأْسُهُ مَاءً،وَاضِعًا يَدَيْهِ عَلى مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ يَطُوفُ بِالْبَيْتِ،

In a dream, I was at the **Ka`bah** and Allah made me see a light - colored man, a color that is as beautiful as a light - colored man could be, with combed hair that reached his shoulders. His hair was dripping water, and he was leaning on the shoulders of two men while circling the **Ka`bah**.

فَقُلْتُ: مَنْ هَذَا ؟

I asked, `Who is this man?'

فَقَالُوا: هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ،

I was told, `This is the **Al-Masih**, son of Maryam.'

ثُمَّ رَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطِطًا، أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَشْبَهِ مَنْ رَأَيْتُ بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَي رَجُلٍ، يَطُوفُ بِالْبَيْتِ،

Behind him, I saw a man with very curly hair who was blind in his right eye. He looked exactly as Ibn Qatan, and he was leaning on the shoulder of a man while circling the House.

فَقُلْتُ: مَنْ هَذَا ؟

I asked, `Who is this man?'

قَالُوا: الْمَسِيحُ الدَّجَّالُ

I was told, `He is **Al-Masih Ad-Dajjal**.'

Al-Bukhari recorded that Salim said that his father said,

"No, By Allah! The Prophet did not say that `Isa was of red complexion but said,

بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعْرِ، يَتَهَادَى بَيْنَ رَجُلَيْنِ، يَنْطُفُ رَأْسُهُ مَاءً أَوْ يُهَرَاقُ رَأْسُهُ مَاءً

While I was asleep circumambulating the **Ka`bah** (in my dream), I suddenly saw a man of brown complexion and ample hair walking between two men with water dripping from his head.

فَقُلْتُ: مَنْ هَذَا ؟

I asked, `Who is this?'

فَقَالُوا: ابْنُ مَرْيَمَ،

The people said, `He is the son of Maryam.'

فَذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ عَيْنِهِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ،

Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape.

قُلْتُ: مَنْ هَذَا ؟

I asked, `Who is this?'

قَالُو: الدَّجَّالُ،

They replied, `He is **Ad-Dajjal**.'

وَأَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ

The person he most resembled is Ibn Qatan.''

Az-Zuhri commented that Ibn Qatan was a man from the tribe of Khuza`ah who died during the time of **Jahiliyyah**.

This is the wording of Al-Bukhari.

Allah's statement,

... وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

And on the Day of Resurrection, he (`Isa) will be a witness against them.

Qatadah said,

"He will bear witness before them that he has delivered the Message from Allah and that he is but a servant of His.''

In a similar statement in the end of Surah **Al-Ma'idah**,

وَإِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ لِلنَّاسِ

And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men...'' (5:116) until, أَنتَ الْعَزِيزُ الْحَكِيمُ (Almighty, the All-Wise). (5;118)

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَـتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيراً

4:160 For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them - and for their hindering many from Allah's way;

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُواْ عَنْهُ وَأَكْلِهِمْ أَمْوَلَ النَّاسِ بِالْبَـطِلِ وَأَعْتَدْنَا لِلْكَـفِرِينَ مِنْهُمْ عَذَاباً أَلِيماً

4:161 And their taking of Riba though they were forbidden from taking it, and their devouring men's substance wrongfully. And We have prepared for the disbelievers among them a painful torment.

لَّـكِنِ الرَّاسِخُونَ فِى الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ

4:162 But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you and what was sent down before you;

وَالْمُقِيمِينَ الصَّلَوةَ وَالْمُؤْتُونَ الزَّكَوةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ أُوْلَـئِكَ سَنُؤْتِيهِمْ أَجْراً عَظِيماً

and those who perform the Salah, and give Zakah and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.

Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing

Allah says;

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا (١٦٠)

For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them - and for their hindering many from Allah's way;

Allah states that because of the injustice and transgression of the Jews, demonstrated by committing major sins, He prohibited some of the lawful, pure things which were previously allowed for them.

This prohibition could be only that of decree, meaning that Allah allowed the Jews to falsely interpret their Book and change and alter the information about what was allowed for them. They thus, out of exaggeration and extremism in the religion, prohibited some things for themselves.

It could also mean that in the **Tawrah**, Allah prohibited things that were allowed for them before.

Allah said,

كُلُّ الطَّعَامِ كَانَ حِـلاًّ لِّبَنِى إِسْرَءِيلَ إِلاَّ مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ

All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the **Tawrah** was revealed. (3;93)

We mentioned this **Ayah** before, which means that all types of food were allowed for the Children of Israel before the **Tawrah** was revealed, except the camel's meat and milk that Israil prohibited for himself. Later, Allah prohibited many things in the Tawrah. Allah said in Surah **Al-An`am** (chapter 6),

وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ الْحَوَايَآ أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَـهُم بِبَغْيِهِمْ وِإِنَّا لَصَـدِقُونَ

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade

them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful. (6:146)

This means, We prohibited these things for them because they deserved it due to their transgression, injustice, defying their Messenger and disputing with him.

So Allah said;

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللّهِ كَثِيرًا

For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allah's way.

This **Ayah** states that they hindered themselves and others from following the truth, and this is the behavior that they brought from the past to the present.

This is why they were and still are the enemies of the Messengers, killing many of the Prophets. They also denied Muhammad and `Isa, peace be upon them.

Allah said,

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُواْ عَنْهُ ...

And their taking of **Riba** though they were forbidden from taking it,

Allah prohibited them from taking Riba', yet they did so using various kinds of tricks, ploys and cons, thus devouring people's property unjustly.

... وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ...

and their devouring men's substance wrongfully.

Allah said,

... وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا (١٦١)

And We have prepared for the disbelievers among them a painful torment.

Allah then said,

لَّـكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ ...

But those among them who are well-grounded in knowledge...,

firm in the religion and full of beneficial knowledge.

We mentioned this subject when we explained Surah **Al Imran**.

The **Ayah**;

... وَالْمُؤْمِنُونَ ...

and the believers...,

refers to the well-grounded in knowledge;

... يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيكَ وَمَا أُنزِلَ مِن قَبْلِكَ ...

believe in what has been sent down to you and what was sent down before you;

Ibn Abbas said,

"This **Ayah** was revealed concerning Abdullah bin Salam, Thalabah bin Sayah, Zayd bin Sa`yah and Asad bin Ubayd who embraced Islam and believed what Allah sent Muhammad with."

Allah said,

... وَالْمُقِيمِينَ الصَّلاَةَ ...

and those who perform the **Salah**,

... وَالْمُؤْتُونَ الزَّكَاةَ ...

and give **Zakah**,

This could be referring to the obligatory charity due on one's wealth and property, or those who purify themselves, or both.

Allah knows best.

... وَالْمُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

and believe in Allah and in the Last Day,

They believe that there is no deity worthy of worship except Allah, believe in Resurrection after death and the reward or punishment for the good or evil deeds.

Allah's statement,

... أُوْلَـئِكَ ...

It is they,

those whom the **Ayah** described above.

... سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا (١٦٢)

To whom We shall give a great reward.

means Paradise.

إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ

4:163 Verily, We have sent the revelation to you as We sent the revelation to Nuh and the Prophets after him;

وَأَوْحَيْنَآ إِلَى إِبْرَهِيمَ وَإِسْمَعِيلَ وَإِسْحَـقَ وَيَعْقُوبَ وَالأٌّسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَـرُونَ وَسُلَيْمَـنَ

We (also) sent the revelation to Ibrahim, Ismail, Ishaq, Yaqub, and Al-Asbat, (the offspring of the twelve sons of Yaqub) `Isa, Ayub, Yunus, Harun, and Suleiman;

وَءَاتَيْنَا دَاوُودَ زَبُوراً

and to Dawud We gave the Zabur.

وَرُسُلاً قَدْ قَصَصْنَـهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيماً

4:164 And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Musa Allah spoke directly.

رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

4:165 Messengers as bearers of good news and warning, in order that mankind should have no plea against Allah after the (coming of) Messengers.

وَكَانَ اللَّهُ عَزِيزاً حَكِيماً

And Allah is Ever All-Powerful, All-Wise.

Revelation Came to Prophet Muhammad , Just as it Came to the Prophets Before Him

Muhammad bin Ishaq narrated that Muhammad bin Abi Muhammad said that Ikrimah, or Sa`id bin Jubayr, related to Ibn Abbas that he said,

> "Sukayn and Adi bin Zayd said, `O Muhammad! We do not know that Allah sent down anything to any human after Musa.'
>
> Allah sent down a rebuttal of their statement, إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ (Verily, We have inspired you (O Muhammad) as We inspired Nuh and the Prophets after him).''

Allah states that He sent down revelation to His servant and Messenger Muhammad just as He sent down revelation to previous Prophets.

Allah said,

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ...

Verily, We have sent the revelation to you as We sent the revelation to Nuh and the Prophets after him; We (also) sent the revelation to Ibrahim, Ismail, Ishaq, Yaqub, and **Al-Asbat**, (the offspring of the twelve sons of Yaqub) `Isa, Ayub, Yunus, Harun, and Suleiman;

... وَآتَيْنَا دَاوُودَ زَبُورًا (١٦٣)

and to Dawud We gave the **Zabur**.

The **Zabur** (Psalms) is the name of the Book revealed to Prophet Dawud, peace be upon him.

Twenty-Five Prophets Are Mentioned in the Qur'an

Allah said,

وَرُسُلاً قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ ...

And Messengers We have mentioned to you before, and Messengers We have not mentioned to you.

Before the revelation of this **Ayah**.

The following are the names of the Prophets whom Allah named in the Qur'an. They are:

- Adam,
- Idris,
- Nuh (Noah),
- Hud,
- Salih,
- Ibrahim (Abraham),

- Lut,
- Ismail (Ishmael),
- Ishaq (Isaac),
- Yaqub (Jacob),
- Yusuf (Joseph),
- Ayub (Job),
- Shu`ayb,
- Musa (Moses),
- Harun (Aaron),
- Yunus (Jonah),
- Dawud (David),
- Suleiman (Solomon),
- Ilyas (Elias),
- Al-Yasa (Elisha),
- Zakariyya (Zachariya),
- Yahya (John) and
- Isa (Jesus), and their leader,
- Muhammad.

Several scholars of **Tafsir** also listed Dhul-Kifl among the Prophets.

Allah's statement,

... وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ ...

and Messengers We have not mentioned to you,

means, `there are other Prophets whom We did not mention to you in the Qur'an.'

The Virtue of Musa

Allah said,

... وَكَلَّمَ اللّهُ مُوسَى تَكْلِيمًا (١٦٤)

and to Musa Allah spoke directly.

This is an honor to Musa, and this is why he is called the **Kalim**, he whom Allah spoke to directly.

Al-Hafiz Abu Bakr bin Marduwyah recorded that Abdul-Jabbar bin Abdullah said,

"A man came to Abu Bakr bin Ayyash and said, `I heard a man recite (this **Ayah** this way): وَكَلَّمَ اللّهَ مُوسَى تَكْلِيمًا "and to Allah, Musa spoke directly.''

Abu Bakr said, `Only a disbeliever would recite it like this.'

Al-A`mash recited it with Yahya bin Withab, who recited it with Abu Abdur-Rahman As-Sulami who recited it with Ali bin Abi Talib who recited with the Messenger of Allah, وَكَلَّمَ اللّهُ مُوسَى تَكْلِيمًا (and to Musa Allah spoke directly).'''

Abu Bakr bin Abi Ayyash was so angry with the man who recited the **Ayah** differently, because he altered its words and meanings. That person was from the group of **Mutazilah** who denied that Allah spoke to Musa or that He speaks to any of His creation.

We were told that some of the **Mutazilah** once recited the **Ayah** that way, so one teacher present said to him,

"O son of a stinking woman! What would you do concerning Allah's statement,

وَلَمَّا جَآءَ مُوسَى لِمِيقَـتِنَا وَكَلَّمَهُ رَبُّهُ

And when Musa came at the time and place appointed by Us, and his Lord spoke to him. (7:143)''

The Sheikh meant that the later **Ayah** cannot be altered or changed.

The Reason Behind Sending the Prophets is to Establish the Proof

Allah said,

رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ ...

Messengers as bearers of good news as well as of warning,

meaning, the Prophets bring good news to those who obey Allah and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments.

Allah said next,

... لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا (١٦٥)

in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.

Allah sent down His Books and sent His Messengers with good news and warnings. He explained what He likes and is pleased with and what He dislikes and is displeased with. This way, no one will have an excuse with Allah.

Allah said in other **Ayat**,

وَلَوْ أَنَّآ أَهْلَكْنَـهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُواْ رَبَّنَا لَوْلا أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَّبِعَ ءَايَـتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَى

And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your **Ayat**, before we were humiliated and disgraced.'' (20:134)

وَلَوْلا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth. (28:47)

It is recorded in the Two **Sahihs** that Ibn Mas`ud said that the Messenger of Allah said,

لَا أَحَدَ أَغْيَرُ مِنَ اللهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ،

وَلَا أَحَدْ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ،

وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللهِ، مِنْ أَجْلِ ذَلِكَ بَعَثَ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِين

No one is more jealous than Allah. This is why He prohibited all types of sin committed in public or secret.

No one likes praise more than Allah, and this is why He has praised Himself.

No one likes to give excuse more than Allah, and this is why He sent the Prophets as bearers of good news and as warners.

In another narration, the Prophet said,

مِنْ أَجْلِ ذَلِكَ أَرْسَلَ رُسُلَهُ وَأَنْزَلَ كُتُبَه

And this is why He sent His Messengers and revealed His Books.

لَّـكِنِ اللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ

4:166 But Allah bears witness to that which He has sent down unto you;

أَنزَلَهُ بِعِلْمِهِ وَالْمَلَـئِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيداً

He has sent it down with His knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.

إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ قَدْ ضَلُّواْ ضَلَـلاً بَعِيداً

4:167 Verily, those who disbelieve and prevent (others) from the path of Allah; they have certainly strayed far away.

إِنَّ الَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلاَ لِيَهْدِيَهُمْ طَرِيقاً

4:168 Verily, those who disbelieve and did wrong; Allah will not forgive them, nor will He guide them to a way.

إِلاَّ طَرِيقَ جَهَنَّمَ خَـلِدِينَ فِيهَآ أَبَداً وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

4:169 Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.

يأَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَـامِنُواْ خَيْراً لَّكُمْ

4:170 O mankind! Verily, there has come to you the Messenger with the truth from your Lord. So believe in him, it is better for you.

وَإِن تَكْفُرُواْ فَإِنَّ للَّهِ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَكَانَ اللَّهُ عَلِيماً حَكِيماً

But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.

Allah's statement إِنَّا أَوْحَيْنَا إِلَيْكَ (Verily, We have inspired you...) (4:163) emphasized the Prophet's Prophethood and refuted the idolators and People of the Scripture who denied him.

Allah said,

لَّـكِنِ اللّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ ...

But Allah bears witness to that which He has sent down unto you,

meaning, even if they deny, defy and disbelieve in you, O Muhammad, Allah testifies that you are His Messenger to whom He sent down His Book, the Glorious Qur'an that, لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ (Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise). (41:42)

Allah then said,

... أَنزَلَهُ بِعِلْمِهِ ...

He has sent it down with His knowledge,

- The knowledge of His that He willed His servants to have access to.
- Knowledge about the clear signs of guidance and truth, what Allah likes and is pleased with, what He dislikes and is displeased with, and
- knowledge of the Unseen, such as the past and the future.

This also includes knowledge about His honorable attributes that no sent Messenger or illustrious angel can even know without Allah's leave.

Similarly, Allah said,

وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاء

And they will never compass anything of His knowledge except that which He wills. (2:255)

وَلَا يُحِيطُونَ بِهِ عِلْمًا

but they will never compass anything of His knowledge. (20:110)

Allah's statement,

... وَالْمَلآئِكَةُ يَشْهَدُونَ ...

and the angels bear witness.

to the truth of what you came with and what was revealed and sent down to you, along with Allah's testimony to the same.

... وَكَفَى بِاللّهِ شَهِيدًا (١٦٦)

And Allah is All-Sufficient as a Witness.

Allah said,

إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللّهِ قَدْ ضَلُّواْ ضَلاَلاً بَعِيدًا (١٦٧)

Verily, those who disbelieve and prevent (others) from the path of Allah, they have certainly strayed far away.

For they are disbelievers themselves and do not follow the truth. They strive hard to prevent people from following and embracing Allah's path. Therefore, they have defied the truth, deviated, and strayed far away from it.

إِنَّ الَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ اللّهُ لِيَغْفِرَ لَهُمْ ...

Verily, those who disbelieve and did wrong; Allah will not forgive them,

Allah mentions His judgment against those who disbelieve in His **Ayat**, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allah states that He will not forgive them;

... وَلاَ لِيَهْدِيَهُمْ طَرِيقاً (١٦٨)

nor will He guide them to a way (that is, of good).

إلاَّ طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ...

Except the way of Hell, to dwell therein forever...,

and this is the exception.

... وَكَانَ ذَلِكَ عَلَى اللّهِ يَسِيرًا (١٦٩)

and this is ever easy for Allah.

Allah then said,

يَا أَيُّهَا النَّاسُ قَدْ جَاءكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُواْ خَيْرًا لَّكُمْ ...

O mankind! Verily, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you.

This **Ayah** means, Muhammad has come to you with guidance, the religion of truth and clear proof from Allah. Therefore, believe in what he has brought you and follow him, for this is better for you.

Allah then said,

... وَإِن تَكْفُرُواْ فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ ...

But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth.

Allah is far too rich than to need you or your faith, and no harm could ever affect Him because of your disbelief.

Allah said in another **Ayah**,

وَقَالَ مُوسَى إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الاٌّرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (Free of all needs), Owner of all praise.'' (14:8)

Allah said here,

... وَكَانَ اللّهُ عَلِيمًا ...

And Allah is Ever All-Knowing,

> He knows those who deserve to be guided, and He will guide them. He also knows those who deserve deviation, and He leads them to it.

... حَكِيمًا (١٧٠)

All-Wise.

> in His statements, actions, legislation and all that He decrees.

يأَهْلَ الْكِتَـبِ لاَ تَغْلُواْ فِى دِينِكُمْ وَلاَ تَقُولُواْ عَلَى اللَّهِ إِلاَّ الْحَقَّ

4:171 O People of the Scripture! Do not exceed the limits in your religion, nor say of Allah except the truth.

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَـهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَـامِنُواْ بِاللَّهِ وَرُسُلِهِ

Al-Masih `Isa, son of Maryam, was (no more than) a Messenger of Allah and His Word, which He bestowed on Maryam and a spirit from (created by) Him; so believe in Allah and His Messengers.

وَلاَ تَقُولُواْ ثَلَـثَةٌ انتَهُواْ خَيْراً لَّكُمْ إِنَّمَا اللَّهُ إِلَـهٌ وَحِدٌ سُبْحَـنَهُ أَن يَكُونَ لَهُ وَلَدٌ

Say not: "Three!'' Cease! (it is) better for you. For Allah is (the only) One God, hallowed be He above having a son.

لَّهُ وما فِى السَّمَـوَت وَمَا فِى الاٌّرْضِ وكَفَى بِاللَّهِ وَكِيلاً

To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.

Prohibiting the People of the Book From Going to Extremes in Religion

Allah says;

يَا أَهْلَ الْكِتَابِ لاَ تَغْلُواْ فِي دِينِكُمْ ...

O People of the Scripture! Do not exceed the limits in your religion,

Allah forbids the People of the Scriptures from going to extremes in religion, which is a common trait of theirs, especially among the Christians.

- The Christians exaggerated over `Isa until they elevated him above the grade that Allah gave him. They elevated him from the rank of Prophethood to being a god, whom they worshipped just as they worshipped Allah.
- They exaggerated even more in the case of those who they claim were his followers, claiming that they were inspired, thus following every word they uttered whether true or false, be it guidance or misguidance, truth or lies.

This is why Allah said,

اتَّخَذُواْ أَحْبَـرَهُمْ وَرُهْبَـنَهُمْ أَرْبَاباً مِّن دُونِ اللَّهِ

They took their rabbis and their monks to be their lords besides Allah. (9:31)

Imam Ahmad recorded that Ibn Abbas said that Umar said that the Messenger of Allah said,

لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ. فَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا:

Do not unduly praise me like the Christians exaggerated over `Isa, son of Maryam. Verily, I am only a servant, so say,

عَبْدُاللهِ وَرَسُولُه

`Allah's servant and His Messenger.'

This is the wording of Al-Bukhari.

Imam Ahmad recorded that Anas bin Malik said that;

a man once said, "O Muhammad! You are our master and the son of our master, our most righteous person and the son of our most righteous person...'' The Messenger of Allah said,

يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِقَوْلِكُمْ، وَلَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ،

O people! Say what you have to say, but do not allow **Shaytan** to trick you.

أَنَا مُحَمَّدُ بْنُ عَبْدِاللهِ، عَبْدُاللهِ وَرَسُولُهُ، وَاللهِ مَا أُحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللهُ عَزَّ وَجَل

I am Muhammad bin Abdullah, Allah's servant and Messenger. By Allah! I do not like that you elevate me above the rank that Allah has granted me.

Allah's statement,

... وَلاَ تَقُولُواْ عَلَى اللّهِ إِلاَّ الْحَقِّ ...

(nor say of Allah except the truth.) means, do not lie and claim that Allah has a wife or a son, Allah is far holier than what they attribute to Him. Allah is glorified, praised, and honored in His might, grandure and greatness, and there is no deity worthy of worship nor Lord but Him.

Allah said;

... إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ ...

Al-Masih `Isa, son of Maryam, was (no more than) a Messenger of Allah and His Word, which He bestowed on Maryam and a spirit from (created by) Him;

`Isa is only one of Allah's servants and one of His creatures. Allah said to him, `Be', and he was, and He sent him as a Messenger.

`Isa was a word from Allah that He bestowed on Maryam,

meaning He created him with the word `Be' that He sent with Jibril to Maryam. Jibril blew the life of `Isa into Maryam by Allah's leave, and `Isa came to existence as a result.

This incident was in place of the normal conception between man and woman that results in children. This is why `Isa was a word and a **Ruh** (spirit) created by Allah, as he had no father to conceive him. Rather, he came to existence through the word that Allah uttered, `Be,' and he was, through the life that Allah sent with Jibril.

Allah said,

مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلاَنِ الطَّعَامَ

Al-Masih (`Isa), son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam) was a **Siddiqah**. They both ate food. (5:75)

And Allah said,

إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be! - and he was. (3:59)

وَالَّتِى أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَـهَا وَابْنَهَآ ءَايَةً لِّلْعَـلَمِينَ

And she who guarded her chastity, We breathed into her (garment) and We made her and her son (`Isa) a sign for all that exits. (21:91)

وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِى أَحْصَنَتْ فَرْجَهَا

And Maryam, the daughter of `Imran who guarded her chastity. (66:12)

and Allah said concerning the Messiah,

إِنْ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ

He (`Isa) was not more than a servant. We granted Our favor to him. (43:59)

The Meaning of "His Word and a spirit from Him

Abdur-Razzaq narrated that Ma`mar said that Qatadah said that the **Ayah**, وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ (And His Word, which He bestowed on Maryam and a spirit from (created by) Him) means,

He said, كُنَّ (Be) and he was.

Ibn Abi Hatim recorded that Ahmad bin Sinan Al-Wasiti said that he heard Shadh bin Yahya saying about Allah's statement, وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ (and His Word, which He bestowed on Maryam and a spirit from (created by) Him),

"Isa was not the word. Rather, Isa came to existence because of the word.''

Al-Bukhari recorded that Ubadah bin As-Samit said that the Prophet said,

مَنْ شَهِدَ أَنْ لَا إِلهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُاللهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَل

If anyone testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His servant and Messenger, and that `Isa is Allah's servant and Messenger and His Word which He bestowed on Maryam and a spirit created by Him, and that Paradise is true and Hell is true, then Allah will admit him into Paradise with the deeds which he performed.

In another narration, the Prophet said,

مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاء

...through any of the eight doors of Paradise he wishes.

Muslim also recorded it.

Therefore, **`Ruh** from Allah', in the **Ayah** and the **Hadith** is similar to Allah's statement,

وَسَخَّرَ لَكُمْ مَّا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ جَمِيعاً مِّنْهُ

And has subjected to you all that is in the heavens and all that is in the earth; it is all from Him. (45:13)

meaning, from His creation.

`from Him' does not mean that it is a part of Him, as the Christians claim, may Allah's continued curses be upon them.

Saying that something is from Allah, such as the spirit of Allah, the she-camel of Allah or the House of Allah, is meant to honor such items.

Allah said,

هَـذِهِ نَاقَةُ اللَّهِ

> This is the she-camel of Allah... (11:64)

وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ

> and sanctify My House for those who circumambulate it. (22:26)

An authentic **Hadith** states,

فَأَدْخُلُ عَلَى رَبِّي فِي دَارِه

> I will enter on my Lord in His Home.

All these examples are meant to honor such items when they are attributed to Allah in this manner.

Allah said,

... فَآمِنُواْ بِاللّهِ وَرُسُلِهِ ...

so believe in Allah and His Messengers.

> believe that Allah is One and Alone and that He does not have a son or wife. Know and be certain that `Isa is the servant and Messenger of Allah.

Allah said after that,

... وَلاَ تَقُولُواْ ثَلاَثَةٌ ...

Say not: "Three!"

> do not elevate `Isa and his mother to be gods with Allah. Allah is far holier than what they attribute to Him.
>
> In Surah **Al-Ma'idah**, Allah said,

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ ثَـلِثُ ثَلَـثَةٍ وَمَا مِنْ إِلَـهٍ إِلاَّ إِلَـهٌ وَحِدٌ

> Surely, disbelievers are those who said: "Allah is the third of the three.'' But there is none who has the right to be worshipped but One God. (5:73)

Allah said by the end of the same **Surah**,

وَإِذْ قَالَ اللَّهُ يعِيسَى ابْنَ مَرْيَمَ أَءَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِى

And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me!'" (5:116)

and in its beginning,

لَّقَدْ كَفَرَ الَّذِينَ قَآلُواْ إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam. (5:17)

The Christians, may Allah curse them, have no limit to their disbelief because of their ignorance, so their deviant statements and their misguidance grows. Some of them believe that `Isa is Allah, some believe that he is one in a trinity and some believe that he is the son of Allah. Their beliefs and creeds are numerous and contradict each other, prompting some people to say that if ten Christians meet, they would end up with eleven sects!

The Christian Sects

Sa`id bin Batriq, the Patriarch of Alexandria and a famous Christian scholar, mentioned in the year four hundred after the **Hijrah**, that;

> a Christian Council convened during the reign of Constantine, who built the city that bears his name. In this Council, the Christians came up with what they called the Great Trust, which in reality is the Great Treachery. There were more than two thousand patriarchs in this Council, and they were in such disarray that they divided into many sects, where some sects had twenty, fifty or a hundred members, etc.!
>
> When the king saw that there were more than three hundred Patriarchs who had the same idea, he agreed with them and adopted their creed.

Constantine who was a deviant philosopher -- gave his support to this sect for which, as an honor, churches were built and doctrines were taught to young children, who were baptized on this creed, and books were written about it. Meanwhile, the king oppressed all other sects.

Another Council produced the sect known as the Jacobites, while the Nestorians were formed in a third Council.

These three sects agreed that `Isa was divine, but disputed regarding the manner in which `Isa's divinity was related to his humanity; were they in unity or did Allah incarnate in `Isa!

All three of these sects accuse each other of heresy and, we believe that all three of them are disbelievers.

Allah said,

... انتَهُواْ خَيْرًا لَّكُمْ ...

Cease! (it is) better for you.

> meaning, it will be better for you.

.... إِنَّمَا اللّهُ إِلَـهٌ وَاحِدٌ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ ...

For Allah is (the only) One God, hallowed be He above having a son.

> and He is holier than such claim.

... لَّهُ مَا فِي السَّمَاوَات وَمَا فِي الأَرْضِ وَكَفَى بِاللّهِ وَكِيلاً (١٧١)

To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs,

> for all are creatures, property and servants under His control and disposal, and He is the Disposer of the affairs. Therefore, how can He have a wife or a son among them.
>
> بَدِيعُ السَّمَـوَتِ وَالاٌّرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ
>
> He is the originator of the heavens and the earth. How can He have children. (6:101)

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

And they say: "The Most Gracious (Allah) has begotten a son. Indeed you have brought forth (said) a terrible evil thing.'' Up to His saying, فَرْدًا (Alone). (19:88-95)

لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْداً للَّهِ وَلاَ الْمَلَـئِكَةُ الْمُقَرَّبُونَ

4:172 Al-Masih will never be too proud to be a servant of Allah, nor the angels who are the near (to Allah).

وَمَن يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيهِ جَمِيعاً

And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

فَأَمَّا الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزيدُهُمْ مِّن فَضْلِهِ

4:173 So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards and more out of His bounty.

وَأَمَّا الَّذِينَ اسْتَنكَفُواْ وَاسْتَكْبَرُواْ فَيُعَذِّبُهُمْ عَذَاباً أَلُيماً وَلاَ يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيّاً وَلاَ نَصِيراً

But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.

The Prophets and Angels Are Never too Proud to Worship Allah

Allah says;

لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْداً لِّلّهِ وَلاَ الْمَلآئِكَةُ الْمُقَرَّبُونَ ...

Al-Masih will never be too proud to be a servant of Allah, nor the angels who are the near (to Allah).

Ibn Abi Hatim recorded that Ibn Abbas said that,

`proud', means insolent.

Qatadah said that, الْمَسِيحُ أَن يَكُونَ عَبْداً لِّلّهِ وَلاَ الْمَلآئِكَةُ الْمُقَرَّبُونَ (Al-Masih will never be too proud to be a servant of Allah nor the angels who are near (to Allah).

(they) will never be arrogant.

Allah then said,

... وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيهِ جَمِيعًا (١٧٢)

And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

on the Day of Resurrection. Then, Allah will judge between them with His just judgment that is never unjust or wrong.

فَأَمَّا الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزيدُهُم مِّن فَضْلِهِ ...

So, as for those who believed and did deeds of righteousness, He will give their (due) rewards, and more out of His bounty.

Allah will award them their full rewards for their righteous actions and will give them more of His bounty, kindness, ample mercy and favor.

... وَأَمَّا الَّذِينَ اسْتَنكَفُواْ وَاسْتَكْبَرُواْ ...

But as for those who refused His worship and were proud,

out of arrogance, they refused to obey and worship Him.

... فَيُعَذِّبُهُمْ عَذَابًا أَلُيمًا وَلاَ يَجِدُونَ لَهُم مِّن دُونِ اللّهِ وَلِيًّا وَلاَ نَصِيرًا (١٧٣)

He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.

In another **Ayah**, Allah said,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily! Those who scorn My worship, they will surely enter Hell in humiliation. (40:60)

degradation, disgrace and dishonor, for they were arrogant and rebellious.

يَـأَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُوراً مُّبِيناً

4:174 O mankind! Verily, there has come to you a convincing proof from your Lord; and We sent down to you a manifest light.

فَأَمَّا الَّذِينَ ءَامَنُواْ بِاللَّهِ وَاعْتَصَمُواْ بِهِ فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَطاً مُّسْتَقِيماً

4:175 So, as for those who believed in Allah and held fast to (depend on) Him, He will admit them to His mercy and grace (i.e. Paradise), and guide them to Himself by a straight path.

The Description of the Revelation that Came From Allah

Allah says;

يَا أَيُّهَا النَّاسُ قَدْ جَاءكُم بُرْهَانٌ مِّن رَّبِّكُمْ ...

O mankind! Verily, there has come to you a convincing proof from your Lord;

Allah informs all people that a plain, unequivocal proof has come to them from Him. One that eradicates all possibility of having an excuse, or falling prey to evil doubts.

Allah said,

... وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا (١٧٤)

and We sent down to you a manifest light.

that directs to the Truth.

Ibn Jurayj and others said,

"It is the Qur'an.''

فَأَمَّا الَّذِينَ آمَنُواْ بِاللّهِ وَاعْتَصَمُواْ بِهِ ...

So, as for those who believed in Allah and held fast to (depend on) Him,

by worshipping Him and relying on Him for each and every thing.

Ibn Jurayj said that this part of the **Ayah** means,

"They believe in Allah and hold fast to the Qur'an.''

... فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ ...

He will admit them to His mercy and grace,

meaning, He will grant them His mercy and admit them into Paradise, and will increase and multiply their rewards and their ranks, as a favor and bounty from Him.

... وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا (١٧٥)

and guide them to Himself by a straight path.

and a clear way that has no wickedness in it or deviation.

This, indeed, is the description of the believers in this life and the Hereafter, as they are on the straight and safe path in matters of action and creed. In the Hereafter, they are on the straight path of Allah that leads to the gardens of Paradise.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِى الْكَلَـلَةِ

4:176 They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah.

إِن امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُنْ لَّهَا وَلَدٌ

If it is a man that dies leaving a sister, but no child, she shall have half the inheritance, and (in her case) he will be her heir if she has no children.

فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ

If there are two sisters, they shall have two-thirds of the inheritance;

وَإِن كَانُواْ إِخْوَةً رِّجَالاً وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ

if there are brothers and sisters, the male will have twice the share of the female.

يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّواْ وَاللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

(Thus) does Allah make clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything.''

This is the Last Ayah Ever Revealed, the Ruling on Al-Kalalah

Al-Bukhari recorded that;

> Al-Bara' said that the last **Surah** to be revealed was Surah **Bara'ah** (Surah 9) and the last **Ayah** to be revealed was, يَسْتَفْتُونَكَ (They ask you for a legal verdict...).

Imam Ahmad recorded that Jabir bin Abdullah said,

> "The Messenger of Allah came visiting me when I was so ill that I fell unconscious. He performed ablution and poured the remaining water on me, or had it poured on me. When I regained consciousness, I said, `I will only leave inheritance through **Kalalah**, so what about the inheritance that I leave behind.'
>
> Allah later revealed the **Ayah** about **Fara'id** (inheritance (4:11).'"
>
> The Two **Sahihs** and also the Group recorded it.
>
> In one of the wordings, Jabir said that the **Ayah** on inheritance was revealed;
>
> يَسْتَفْتُونَكَ قُلِ اللّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ ...
>
> They ask you for a legal verdict. Say: "Allah directs (thus) about **Al-Kalalah**.
>
> The wording of the **Ayah** indicates that the question was about the **Kalalah**, قُلِ اللّهُ يُفْتِيكُمْ (Say: "Allah directs (thus)...).
>
> We mentioned the meaning of **Kalalah** before, that it means the crown that surrounds the head from all sides. This is why the scholars stated that;
>
> > **Kalalah** pertains to one who dies and leaves behind neither descendants, nor ascendants.
>
> Some said that;
>
> > the **Kalalah** pertains to one who has no offspring, as the **Ayah** states.

... إِن امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ ..

If it is a man that dies, leaving no child,

The meaning and ruling of **Kalalah** was somewhat confusing to the Leader of the Faithful Umar bin Al-Khattab.

It is recorded in the Two **Sahihs** that Umar said,

> "There are three matters that I wished the Messenger of Allah had explained to us, so that we could abide by his explanation. They are:
>
> - (the share in the inheritance of) the grandfather,
> - the **Kalalah** and
> - a certain type of Riba.''

Imam Ahmad recorded that Ma`dan bin Abi Talhah said that Umar bin Al-Khattab said,

> "There is nothing that I asked the Messenger of Allah about its meaning more than the **Kalalah**, until he stabbed me with his finger in my chest and said,
>
> يَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاء
>
> The **Ayah** that is in the end of Surah **An-Nisa'** should suffice for you.''
>
> Ahmad mentioned this short narration for this **Hadith**, Muslim recorded a longer form of it.

The Meaning of This Ayah

Allah said,

... إِن امْرُؤٌ هَلَكَ ...

If it is a man that dies.

Allah said in another **Ayah**,

كُلُّ شَىْءٍ هَالِكٌ إِلاَّ وَجْهَهُ

Everything will perish save His Face. (28:88)

Therefore, everything and everyone dies and perishes except Allah, the Exalted and Most Honored.

Allah said,

كُلُّ مَنْ عَلَيْهَا فَانٍ

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَـلِ وَالإِكْرَامِ

Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever. (55:26-27)

Allah said here,

... لَيْسَ لَهُ وَلَدٌ ...

leaving no child,

referring to the person who has neither children, nor parents.

What testifies to this, is that Allah said afterwards,

... وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ...

Leaving a sister, she shall have half the inheritance.

Had there been a surviving ascendant, the sister would not have inherited anything, and there is a consensus on this point.

Therefore, this **Ayah** is referring to the man who dies leaving behind neither descendants nor ascendants, as is apparent for those who contemplate its meaning. This is because when there is a surviving parent, the sister does not inherit anything, let alone half of the inheritance.

Ibn Jarir and others mentioned that;

> Ibn Abbas and Ibn Az-Zubayr used to judge that if a person dies and leaves behind a daughter and a sister, the sister does not inherit anything. They would recite, إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ (If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance).

They said that;

> if one leaves behind a daughter, then he has left behind a child. Therefore the sister does not get anything.

The majority of scholars disagreed with them, saying the daughter gets one half and the sister the other half, relying on other evidence. This **Ayah** (4:176 above) gives the sister half of the inheritance in the case that it specifies.

As for giving the sister half in other cases, Al-Bukhari recorded that Sulayman said that Ibrahim reported to Al-Aswad that he said,

> "During the time of the Messenger of Allah, Mu`adh bin Jabal gave a judgment that the daughter gets one half and the sister the other half.''

Al-Bukhari recorded that Huzayl bin Shurahbil said,

> "Abu Musa Al-Ash`ari was asked about the case when there was a daughter, grand-daughter and sister to inherit.
>
> He said, `The daughter gets one-half and the sister one-half.'
>
> Go and ask Ibn Mas`ud, although I think he is going to agree with me.'
>
> So Ibn Mas`ud was asked and was told about Abu Musa's answer, and Ibn Mas`ud commented, `I would have deviated then and would not have become among those who are rightly guided. I

will give a judgment similar to the judgment given by the Prophet.

The daughter gets one-half, the grand-daughter gets one-sixth, and these two shares will add up to two-thirds. Whatever is left will be for the sister.'

We went back to Abu Musa and conveyed to him Ibn Mas`ud's answer and he said, `Do not ask me (for legal verdicts) as long as this scholar is still among you.'''

Allah then said,

... وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ...

... and he will be her heir if she has no children.

This **Ayah** means, the brother inherits all of that his sister leaves behind if she has no surviving offspring or parents. If she has a surviving parent, her brother would not inherit anything. If there is someone who gets a fixed share in the inheritance, such as a husband or half brother from the mother's side, they take their share and the rest goes to the brother.

It is recorded in the Two **Sahihs** that Ibn Abbas said that the Messenger of Allah said,

أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَتِ الْفَرائِضُ فَلِأَوْلَى رَجُلٍ ذَكَر

Give the **Farai'd** to its people, and whatever is left is the share of the nearest male relative.

Allah said,

... فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ...

If there are two sisters, they shall have two-thirds of the inheritance;

meaning, if the person who dies in **Kalalah** has two sisters, they get two-thirds of the inheritance. More than two sisters share in the two-thirds.

> From this **Ayah**, the scholars took the ruling regarding the two daughters, or more, that they share in the two-thirds, just as the share of the sisters (two or more) was taken from the **Ayah** about the daughters, **فَإِن كُنَّ نِسَاء فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ** (if (there are) only daughters, two or more, their share is two thirds of the inheritance. (4:11)

Allah said,

... وَإِن كَانُواْ إِخْوَةً رِّجَالاً وَنِسَاء فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ ...

if there are brothers and sisters, the male will have twice the share of the female.

> This is the share that the male relatives (sons, grandsons, brothers) regularly get, that is, twice as much as the female gets.

Allah said,

... يُبَيِّنُ اللّهُ لَكُمْ ...

(Thus) does Allah make clear to you...,

> His Law and set limits, clarifying His legislation,

... أَن تَضِلُّواْ ...

Lest you go astray.

> from the truth after this explanation.

... وَاللّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١٧٦)

And Allah is the All-Knower of everything.

> Allah has perfect knowledge in the consequences of everything and in the benefit that each matter carries for His servants. He also knows what each of the relatives deserves from the inheritance, according to the degree of relation he or she has with the deceased.

Ibn Jarir recorded that Tariq bin Shihab said that;

> Umar gathered the Companions of the Messenger of Allah once and said, "I will give a ruling concerning the **Kalalah** that even women will talk about it in their bedrooms.''
>
> A snake then appeared in the house and the gathering had to disperse.
>
> Umar commented, `Had Allah willed this (Umar's verdict regarding the **Kalalah**) to happen, it would have happened.''
>
> The chain of narration for this story is authentic.

Al-Hakim, Abu Abdullah An-Naysaburi recorded that;

> Umar bin Al-Khattab said, `Had I asked the Messenger of Allah regarding three things, it would have been better for me than red camels. They are:
>
> - who should be the **Khalifah** after him;
> - about a people who said, `We agree to pay **Zakah**, but not to you (meaning to the **Khalifah**),' if we are allowed to fight them;
> - and about the **Kalalah**.''
>
> Al-Hakim said, "Its chain is **Sahih** according to the Two Sheikhs, and they did not recorded it.''

Ibn Jarir also said that it was reported that Umar said,

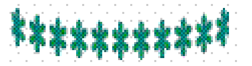
> "I feel shy to change a ruling that Abu Bakr issued. Abu Bakr used to say that the **Kalalah** is the person who has no descendants or ascendants.''

Abu Bakr's saying is what the majority of scholars among the Companions, their followers and the earlier and later Imams agree with. This is also the ruling that the Qur'an indicates. For Allah stated that He has explained and made plain the ruling of the **Kalalah**,

when He said, يُبَيِّنُ اللّهُ لَكُمْ أَن تَضِلُّواْ وَاللّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ((Thus) does Allah makes clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything).

And Allah knows best.

This is the end of the Tafsir of Surah **Al-Nisa'**. Allah, may He be glorified and exalted, is the Guide to the right way.





Al-Ma'idah

Revealed in Madinah

The Virtues of Surah Al-Ma'idah; When It was Revealed

At-Tirmidhi recorded that Abdullah bin `Amr said,

> "The last Surahs to be revealed were Surah **Al-Ma'idah** and Surah **Al-Fath**.'' (Surah 48)
>
> At-Tirmidhi commented, "This **Hadith** is **Hasan Gharib**.''
>
> and it was also reported that Ibn Abbas said that the last Surah to be revealed was, إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (When there comes the help of Allah and the Conquest). (Surah 110)
>
> Al-Hakim collected a narration similar to that of At-Tirmidhi in his **Mustadrak**, and he said, "It is **Sahih** according to the criteria of the Two Sheikhs and they did not record it.''

Al-Hakim narrated that Jubayr bin Nufayr said,

> "I performed **Hajj** once and visited Aishah and she said to me, `O Jubayr! Do you read (or memorize) **Al-Ma'idah**?'

I answered `Yes.'

She said, `It was the last Surah to be revealed. Therefore, whatever permissible matters you find in it, then consider (treat) them permissible. And whatever impermissible matters you find in it, then consider (treat) them impermissible.'''

Al-Hakim said, "It is **Sahih** according to the criteria of the Two Sheikhs and they did not record it.''

Imam Ahmad recorded that Abdur-Rahman bin Mahdi related that Muawiyah bin Salih added this statement in the last **Hadith**,

I (Jubayr) also asked Aishah about the Messenger of Allah's conduct and she answered by saying, "The Qur'an.''

An-Nasa'i also recorded it.

Al-Ma'idah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ أَوْفُواْ بِالْعُقُودِ

5:1 O you who believe! Fulfill (your) obligations.

أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلاَّ مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ وَأَنتُمْ حُرُمٌ

Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram.

إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

Verily, Allah commands that which He wills.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُحِلُّواْ شَعَآئِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْىَ وَلاَ الْقَلَـئِدَ وَلا ءَامِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَناً

5:2 O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the Hady brought for sacrifice, nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.

وَإِذَا حَلَلْتُمْ فَاصْطَـدُواْ وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُواْ

But when you finish the Ihram, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression.

وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ

Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression.

وَاتَّقُواْ اللَّهَ إِنَّ اللَّهَ شَدِيدُ آلْعِقَابِ

And have Taqwa of Allah. Verily, Allah is severe in punishment.

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَوْفُوا بِالْعُقُودِ ...

O you who believe! Fulfill (your) obligations.

Ibn Abi Hatim recorded that;

> a man came to Abdullah bin Mas`ud and said to him, "Advise me.''
>
> He said, "When you hear Allah's statement, يَا أَيُّهَا الَّذِينَ آمَنُواْ (O you who believe), then pay full attention, for it is a righteous matter that He is ordaining or an evil thing that He is forbidding.''

Khaythamah said,

> "Everything in the Qur'an that reads, يَا أَيُّهَا الَّذِينَ آمَنُواْ (O you who believe), reads in the **Tawrah**, `O you who are in need.'''

Allah said, أَوْفُوا بِالْعُقُودِ (Fulfill (your) obligations).

Ibn Abbas, Mujahid and others said that;

> `obligations' here means treaties.
>
> Ibn Jarir mentioned that there is a consensus for this view.

Ibn Jarir also said that;

> it means treaties, such as the alliances that they used to conduct.

Ali bin Abi Talhah reported that Ibn Abbas commented: يَا أَيُّهَا الَّذِينَ آمَنُواْ أَوْفُوا بِالْعُقُودِ (O you who believe! Fulfill (your) obligations),

> "Refers to the covenants, meaning, what Allah permitted, prohibited, ordained and set limits for in the Qur'an. Therefore, do not commit treachery or break the covenants. Allah emphasized this command when He said,

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُوْلَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell). (13:25)"

Ad-Dahhak said that, **أَوْفُواْ بِالْعُقُودِ** (Fulfill your obligations),

"Refers to what Allah has permitted and what He has prohibited. Allah has taken the covenant from those who proclaim their faith in the Prophet and the Book to fulfill the obligations that He has ordered for them in the permissible and the impermissible.''

Explaining the Lawful and the Unlawful Beasts

Allah said,

... أُحِلَّتْ لَكُم بَهِيمَةُ الأَنْعَامِ ...

Lawful to you (for food) are all the beasts of cattle,

camels, cows and sheep, as Al-Hasan, Qatadah and several others stated.

Ibn Jarir said that this Tafsir conforms to the meaning of (`beasts of cattle') that the Arabs had.

We should mention that Ibn Umar, Ibn Abbas and others relied on this **Ayah** as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother.

There is a **Hadith** to the same effect collected in the **Sunan** of Abu Dawud, At-Tirmidhi and Ibn Majah and narrated by Abu Sa`id who said,

"We asked, `O Messenger of Allah! When we slaughter a camel, cow or sheep, we sometimes

find a fetus in its belly, should we discard it or eat its meat?'

He said,

كُلُوهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّه

Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.''

At-Tirmidhi said, "This **Hadith** is **Hasan**.''

Abu Dawud recorded that Jabir bin Abdullah said that the Messenger of Allah said,

ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّه

Proper slaughter of the fetus is fulfilled with the slaughter of its mother.

Only Abu Dawud collected this narration.

Allah's statement,

... إِلاَّ مَا يُتْلَى عَلَيْكُمْ ...

except that which will be announced to you (herein),

Ali bin Abi Talhah reported that Ibn Abbas said that it refers to,

"The flesh of dead animals, blood and the meat of swine.''

Qatadah said,

"The meat of dead animals and animals slaughtered without Allah's Name being pronounced at the time of slaughtering.''

It appears, and Allah knows best, that the **Ayah** refers to Allah's other statement,

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ

Forbidden to you (for food) are:

- **Al-Maytah** (the dead animals),
- blood,
- the flesh of swine, and
- what has been slaughtered as a sacrifice for others than Allah, and
- that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and
- that which has been (partly) eaten by a wild animal. (5:3),

for although the animals mentioned in this **Ayah** are types of permissible cattle (except for swine), they become impermissible under the circumstances that the **Ayah** (5:3) specifies.

This is why Allah said afterwards, إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ (Unless you are able to slaughter it (before its death), (5:3) and that which is sacrificed (slaughtered) on **An-Nusub** (stone altars)) as the latter type is not permissible, because it can no longer be slaughtered properly.

Hence, Allah's statement, أُحِلَّتْ لَكُم بَهِيمَةُ الأَنْعَامِ إِلاَّ مَا يُتْلَى عَلَيْكُمْ (Lawful to you are all the beasts of cattle except that which will be announced to you), means,

> except the specific circumstances that prohibit some of these which will be announced to you.

Allah said,

... غَيْرَ مُحِلِّي الصَّيْدِ وَأَنتُمْ حُرُمٌ ...

game (also) being unlawful when you assume Ihram.

Some scholars said that;

the general meaning of `cattle' includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazelle, wild cattle and wild donkeys.

Allah made the exceptions mentioned above (dead animals blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of **Ihram**.

It was also reported that the meaning here is,

"We have allowed for you all types of cattle in all circumstances, except what We excluded herewith for the one hunting game while in the state of Ihram.''

Allah said,

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ

But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful. (16:115)

This **Ayah** means, "We allowed eating the meat of dead animals, when one is forced by necessity, under the condition that one is not transgressing the limits or overstepping them.''

Here, Allah states, "Just as We allowed the meat of cattle in all conditions and circumstances, then do not hunt game when in the state of **Ihram**, for this is the decision of Allah, Who is the Most Wise in all that He commands and forbids.''

So Allah said;

... إِنَّ اللّهَ يَحْكُمُ مَا يُرِيدُ (١)

Verily, Allah commands that which He wills.

The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months

Allah continues,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُحِلُّواْ شَعَآئِرَ اللّهِ ...

O you who believe! Violate not the sanctity of **Sha'a'ir** Allah (the symbols of Allah),

Ibn Abbas said,

"**Sha`a'ir** Allah means the rituals of **Hajj**.''

Mujahid said,

"**As-Safa** and **Al-Marwah**, and the sacrificial animal are the symbols of Allah.''

It was also stated that;

Sha`a'ir Allah is what He prohibited. Therefore, it means, do not violate what Allah prohibited.

Allah said afterwards,

... وَلاَ الشَّهْرَ الْحَرَامَ ...

nor of the Sacred Month,

for you are required to respect and honor the Sacred Month and to refrain from what Allah forbade during it, such as fighting. This also lays emphasis on avoiding sins during that time.

As Allah said;

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ

They ask you concerning fighting in the Sacred Month. Say, "Fighting therein is a great (transgression).'' (2:217)

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا

(Verily, the number of months with Allah is twelve months (in a year). (9:36)

Al-Bukhari recorded in his Sahih that Abu Bakrah said that the Messenger of Allah said during the Farewell **Hajj**,

إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّموَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَان

The division of time has returned as it was when Allah created the Heavens and the earth. The year is twelve months, four of which are sacred: Three are in succession, (they are:) **Dhul-Qa'dah**, **Dhul-Hijjah** and **Muharram**, and (the fourth is) **Rajab** of (the tribe of) Mudar which comes between **Jumada** (**Ath-Thaniyah**) and **Sha'ban**.)

This **Hadith** testifies to the continued sanctity of these months until the end of time.

Taking the Hady to the Sacred House of Allah, Al-Ka`bah

Allah's statement,

... وَلاَ الْهَدْيَ وَلاَ الْقَلآئِدَ ...

nor of the **Hady** brought for sacrifice, nor the garlands,

means, do not abandon the practice of bringing the **Hady** (sacrificial animals) to the Sacred House, as this ritual is a form of honoring the symbols of Allah.

Do not abandon the practice of garlanding these animals on their necks, so that they are distinguished from other cattle. This way, it will be known that these animals are intended to be offered as **Hady** at the **Ka`bah**, and thus those who might intend some harm to them would refrain from doing so. Those who see the **Hady** might be encouraged to imitate this ritual, and indeed, he who calls to a type of guidance, will earn rewards equal to the rewards of those who

follow his lead, without decrease in their own rewards.

When the Messenger of Allah intended to perform **Hajj**, he spent the night at Dhul-Hulayfah, which is also called Wadi Al-Aqiq. In the morning, the Prophet made rounds with his wives, who were nine at that time, performed **Ghusl** (bath), applied some perfume and performed a two **Rak`ah** prayer. He then garlanded the **Hady** and announced aloud his intention to perform **Hajj** and **Umrah**. The Prophet's **Hady** at the time consisted of plenty of camels, more than sixty, and they were among the best animals, the healthiest and most physically acceptable, just as Allah's statement proclaims,

ذلِكَ وَمَن يُعَظِّمْ شَعَـئِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

> Thus it is, and whosoever honors the symbols of Allah, then it is truly, from the piety of the hearts. (22:32)

Muqatil bin Hayyan said that Allah's statement, وَلاَ الْقَلآئِدَ (nor the garlands) means,

"Do not breach their sanctity.''

During the time of **Jahiliyyah**, the people used to garland themselves with animal hair and pelts when they left their areas in months other than the Sacred Months. The idolators of the Sacred House Area used to garland themselves with the tree-stems of the Sacred Area, so that they were granted safe passage.''

This statement was collected by Ibn Abi Hatim, who also recorded that Ibn Abbas said,

"There are two **Ayat** in this Surah (**Al-Ma'idah**) that were abrogated, the **Ayah** about the garlands (5:2), and,

فَإِن جَآؤُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ (So if they come to you (O Muhammad), either judge between them, or turn away from them).'' (5:42)

The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House

Allah said,

... وَلا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا ...

nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.

The **Ayah** commands: Do not fight people who are heading towards the Sacred House of Allah, which if anyone enters it, he must be granted safe refuge. Likewise, those who are heading towards the Sacred House seeking the bounty and good pleasure of Allah, must not be stopped, prevented, or frightened away from entering the Sacred House.

Mujahid, Ata, Abu Al-Aliyah, Mutarrif bin Abdullah, Abdullah bin Ubayd bin Umayr, Ar-Rabi bin Anas, Muqatil bin Hayyan, Qatadah and several others said that, يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ (seeking the bounty of their Lord),

refers to trading.

A similar discussion preceded concerning the **Ayah**;

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلاً مِّن رَّبِّكُمْ

There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). (2:198)

Allah said; وَرِضْوَانًا (and pleasure).

Ibn Abbas said that the word `pleasure' in the **Ayah** refers to, "seeking Allah's pleasure by their **Hajj**.''

Ikrimah, As-Suddi and Ibn Jarir mentioned that;

this **Ayah** was revealed concerning Al-Hutam bin Hind Al-Bakri, who had raided the cattle belonging to the people of Al-Madinah. The

following year, he wanted to perform **Umrah** to the House of Allah and some of the Companions wanted to attack him on his way to the House. Allah revealed, وَلا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا (nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord).

Hunting Game is Permissible After Ihram Ends

Allah said,

... وَإِذَا حَلَلْتُمْ فَاصْطَادُواْ ...

But when you finish the **Ihram**, then hunt,

When you end your **Ihram**, it is permitted for you to hunt game, which was prohibited for you during **Ihram**.

Although this **Ayah** contains a command that takes effect after the end of a state of prohibition (during Ihram in this case), the **Ayah**, in fact, brings back the ruling that was previously in effect. If the previous ruling was an obligation, the new command will uphold that obligation, and such is the case with recommended and permissible matters. There are many **Ayat** that deny that the ruling in such cases is always an obligation. Such is also the case against those who say that it is always merely allowed. What we mentioned here is the correct opinion that employs the available evidence, and Allah knows best.

Justice is Always Necessary

Allah said,

... وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُواْ ...

and let not the hatred of some people in (once) stopping you from **Al-Masjid Al-Haram** (at Makkah) lead you to transgression (and hostility on your part).

The meaning of this **Ayah** is apparent, as it commands: Let not the hatred for some people, who prevented you from reaching the Sacred House in the year of Hudaybiyyah, make you transgress Allah's Law and commit injustice against them in retaliation. Rather, rule as Allah has commanded you, being just with every one. We will explain a similar **Ayah** later on,

وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُواْ اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى

> And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, (5:8)

which commands: do not be driven by your hatred for some people into abandoning justice, for justice is ordained for everyone, in all situations.

Ibn Abi Hatim recorded that Zayd bin Aslam said,

"The Messenger of Allah and his Companions were in the area of Al-Hudaybiyyah when the idolators prevented them from visiting the House, and that was especially hard on them. Later on, some idolators passed by them from the east intending to perform **Umrah**. So the Companions of the Prophet said, `Let us prevent those (from **Umrah**) just as their fellow idolators prevented us.' Thereafter, Allah sent down this **Ayah**.''

Ibn Abbas and others said that;

"**Shana'an**'' refers to enmity and hate.

Allah said next,

... وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ ...

Help you one another in **Al-Birr** and **At-Taqwa**; but do not help one another in sin and transgression.

Allah commands His believing servants to help one another perform righteous, good deeds,

which is the meaning of `**Al-Birr**', and to avoid sins, which is the meaning of `**At-Taqwa**'.

Allah forbids His servants from helping one another in sin, `**Ithm**' and committing the prohibitions.

Ibn Jarir said that,

"**Ithm** means abandoning what Allah has ordained, while transgression means overstepping the limits that Allah set in your religion, along with overstepping what Allah has ordered concerning yourselves and others.''

Imam Ahmad recorded that Anas bin Malik said that the Messenger of Allah said,

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

Support your brother whether he was unjust or the victim of injustice.

He was asked, "O Messenger of Allah! We know about helping him when he suffers injustice, so what about helping him when he commits injustice?''

He said,

تَحْجُزُهُ وَتَمْنَعُهُ مِنَ الظُّلْمِ فَذَاكَ نَصْرُه

Prevent and stop him from committing injustice, and this represents giving support to him.

Al-Bukhari recorded this Hadith through Hushaym.

Ahmad recorded that one of the Companions of the Prophet narrated the **Hadith**,

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ أَعْظَمُ أَجْرًا مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُم

The believer, who mingles with people and is patient with their annoyance, earns more reward than the believer who does not mingle with

people and does not observe patience with their annoyance.

Muslim recorded a **Hadith** that states,

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَن اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ ذلِكَ مِنْ أُجُورِهِمْ شَيْئًا،

وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَن اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ، لَا يَنْقُصُ ذلِكَ مِنْ آثَامِهِمْ شَيْئًا

He who calls to a guidance, will earn a reward similar to the rewards of those who accept his call, until the Day of Resurrection, without decreasing their rewards.

Whoever calls to a heresy, will carry a burden similar to the burdens of those who accept his call, until the Day of Resurrection, without decreasing their own burdens.

... وَاتَّقُواْ اللّهَ إِنَّ اللّهَ شَدِيدُ الْعِقَابِ (٢)

And have Taqwa of Allah. Verily, Allah is severe in punishment.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَآ أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَآ أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُواْ بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ

5:3 Forbidden to you (for food) are:

- **Al-Maytah (the dead animals),**
- **blood,**
- **the flesh of swine,**
- **and that which has been slaughtered as a sacrifice for other than Allah,**

- and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns and that which has been (partly) eaten by a wild animal unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nusub (stone altars).
- (Forbidden) also is to make decisions with Al-Azlam (arrows) (all) that is Fisq (disobedience and sin).

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُواْ مِن دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ

This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً

This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.

فَمَنِ اضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allah is Oft-Forgiving, Most Merciful.

The Animals that are Unlawful to Eat

Allah says;



Forbidden to you (for food) are: **Al-Maytah** (the dead animals), blood,

Allah informs His servants that He forbids consuming the mentioned types of foods, such as the **Maytah**, which is the animal that dies before being properly slaughtered or hunted. Allah forbids this type of food due to the harm it causes, because of the blood that becomes clogged in the veins of the dead animal. Therefore, the **Maytah** is harmful, religiously and physically, and this is why Allah has prohibited it.

The only exception to this ruling is fish, for fish is allowed, even when dead, by slaughtering or otherwise.

Malik in his **Muwatta**, also Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah in their **Sunan**, Ibn Khuzaymah and Ibn Hibban in their **Sahihs**, all recorded that Abu Hurayrah said that the Messenger of Allah was asked about seawater.

He said,

هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُه

Its water is pure and its dead are permissible.

The same ruling applies to locusts, as proven in a **Hadith** that we will mention later.

Allah's statement,

... وَالْدَّمُ ...

blood...,

This refers to flowing blood, according to Ibn Abbas and Sa`id bin Jubayr, and it is similar to Allah's other statement, دَمًا مَّسْفُوحًا (Blood poured forth...). (6:145)

Ibn Abi Hatim recorded that Ibn Abbas was asked about the spleen and he said,

"Eat it."

They said, "It is blood.''

He said, "You are only prohibited blood that was poured forth.''

Abu Abdullah, Muhammad bin Idris Ash-Shafii recorded that Ibn Umar said that the Messenger of Allah said,

أُحِلَّ لَنَا مَيْتَتَانِ وَدَمَانِ،

- فَأَمَّا الْمَيْتَتَانِ فَالسَّمَكُ وَالْجَرَادُ،
- وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطِّحَال

We were allowed two dead animals and two (kinds of) blood.

- As for the two dead animals, they are fish and locust.
- As for the two bloods, they are liver and spleen.

Imam Ahmad bin Hanbal, Ibn Majah, Ad-Daraqutni and Al-Bayhaqi also recorded this **Hadith** through Abdur-Rahman bin Zayd bin Aslam, who is a weak narrator.

Allah's statement,

... وَلَحْمُ الْخِنْزِير ...

the flesh of swine...

includes domesticated and wild swine, and also refers to the whole animal, including its fat, for this is what the Arabs mean by **Lahm** or `flesh'.

Muslim recorded that Buraydah bin Al-Husayb Al-Aslami said that the Messenger of Allah said,

مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِه

He who plays **Nardshir** (a game with dice that involves gambling) is just like the one who puts his hand in the flesh and blood of swine.

If this is the case with merely touching the flesh and blood of swine, so what about eating and feeding on it! This **Hadith** is a proof that **Lahm** means the entire body of the animal, including its fat.

It is recorded in the Two **Sahihs** that the Messenger of Allah said,

إِنَّ اللهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَام

Allah made the trade of alcohol, dead animals, pigs and idols illegal.

The people asked, "O Allah's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lanterns?''

He said,

لَا، هُوَ حَرَام

No, it is illegal.

In the **Sahih** of Al-Bukhari, Abu Sufyan narrated that he said to Heraclius, Emperor of Rome,

"He (Muhammad) prohibited us from eating dead animals and blood.''

Allah said,

... وَمَا أُهِلَّ لِغَيْرِ اللّهِ بِهِ ...

And that which has been slaughtered as a sacrifice for other than Allah.

Therefore, the animals on which a name other than Allah was mentioned upon slaughtering it, is impermissible, because Allah made it necessary to mention His Glorious Name upon slaughtering the animals, which He created. Whoever does not do so, mentioning other than Allah's Name, such as the name of an idol, a false deity or a monument, when slaughtering, he makes this meat unlawful, according to the consensus.

Allah's statement,

... وَالْمُنْخَنِقَةُ ...

and that which has been killed by strangling...,

> either intentionally or by mistake, such as when an animal moves while restrained and dies by strangulation because of its struggling, this animal is also unlawful to eat.

... وَالْمَوْقُوذَةُ ...

or by a violent blow...,

> This refers to the animal that is hit with a heavy object until it dies.

Ibn Abbas and several others said;

> it is the animal that is hit with a staff until it dies.

Qatadah said,

> "The people of **Jahiliyyah** used to strike the animal with sticks and when it died, they would eat it.''

It is recorded in the **Sahih** that `Adi bin Hatim said,

> "I asked, `O Allah's Messenger! I use the Mi`rad for hunting and catch game with it.' He replied,
>
> إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ أَصَابَ بَعَرْضِهِ فَإِنَّمَا هُوَ وَقِيذٌ فَلَا تَأْكُلْه
>
> If the game is hit by its sharp edge, eat it. But, if it is hit by its broad side, do not eat it, for it has been beaten to death.

Therefore, the Prophet made a distinction between killing the animal with the sharp edge of an arrow or a hunting stick, and rendered it lawful, and what is killed by the broad side of an object, and rendered it unlawful because it was beaten to death.

There is a consensus among the scholars of **Fiqh** on this subject.

... وَالْمُتَرَدِّيَةُ ...

or by a headlong fall,

> the animal that falls headlong from a high place and dies as a result, it is also prohibited.

Ali bin Abi Talhah reported that Ibn Abbas said that;

> an animal that dies by a headlong fall, "Is that which falls from a mountain.''

Qatadah said that;

> it is the animal that falls in a well.

As-Suddi said that;

> it is the animal that falls from a mountain or in a well.

... وَالنَّطِيحَةُ ...

or by the goring of horns,

> the animal that dies by being gorged by another animal, it is also prohibited, even if the horn opens a flesh wound and it bleeds to death from its neck.

Allah's statement,

... وَمَا أَكَلَ السَّبُعُ ...

and that which has been (partly) eaten by a wild animal,

> refers to the animal that was attacked by a lion, leopard, tiger, wolf or dog, then the wild beast eats a part of it and it dies because of that. This type is also prohibited, even if the animal bled to death from its neck. There is also a consensus on this ruling.

During the time of **Jahiliyyah**, the people used to eat the sheep, camel, or cow that were partly eaten by a wild animal. Allah prohibited this practice for the believers.

Allah's statement,

... إِلاَّ مَا ذَكَّيْتُمْ ...

unless you are able to slaughter it,

before it dies, due to the causes mentioned above. This part of the **Ayah** is connected to,

وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ

and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, إِلاَّ مَا ذَكَّيْتُمْ (unless you are able to slaughter it),

"Unless you are able to slaughter the animal in the cases mentioned in the **Ayah** while it is still alive, then eat it, for it was properly slaughtered.''

Similar was reported from Sa`id bin Jubayr, Al-Hasan Al-Basri and As-Suddi.

Ibn Jarir recorded that Ali, may Allah be pleased with him, said,

"If you are able to slaughter the animal that has been hit by a violent blow, or by a headlong fall, or by the gorging of horns while it still moves a foot or a leg, then eat from its meat.''

Similar was reported from Tawus, Al-Hasan, Qatadah, Ubayd bin Umayr, Ad-Dahhak and several others, that;

if the animal that is being slaughtered still moves, thus demonstrating that it is still alive while slaughtering, then it is lawful.

The Two **Sahihs** recorded that Rafi` bin Khadij said,

> "I asked, `O Allah's Messenger! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?'
>
> The Prophet said,
>
> مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَة
>
> You can use what makes blood flow and you can eat what is slaughtered with the Name of Allah. But do not use teeth or claws (in slaughtering). I will tell you why, as for teeth, they are bones, and claws are used by Ethiopians for slaughtering.''

Allah said next,



and that which is sacrificed on **An-Nusub**.

> **Nusub** were stone altars that were erected around the **Ka`bah**, as Mujahid and Ibn Jurayj stated.

Ibn Jurayj said,

> "There were three hundred and sixty **Nusub** (around the **Ka`bah**) that the Arabs used to slaughter in front of, during the time of **Jahiliyyah**. They used to sprinkle the animals that came to the **Ka`bah** with the blood of slaughtered animals, whose meat they cut to pieces and placed on the altars.''
>
> Allah forbade this practice for the believers. He also forbade them from eating the meat of animals that were slaughtered in the vicinity of the **Nusub**, even if Allah's Name was mentioned on these animals when they were slaughtered, because it is a type of **Shirk** that Allah and His Messenger have forbidden.

The Prohibition of Using Al-Azlam for Decision Making

Allah said,

... وَأَن تَسْتَقْسِمُواْ بِالأَزْلاَمِ ...

(Forbidden) also is to make decisions with **Al-Azlam**,

> The **Ayah** commands, "O believers! You are forbidden to use **Al-Azlam** (arrows) for decision making,'' which was a practice of the Arabs during the time of **Jahiliyyah**.
>
> They would use three arrows, one with the word `Do' written on it, another that says `Do not', while the third does not say anything. Some of them would write on the first arrow, `My Lord commanded me,' and, `My Lord forbade me,' on the second arrow and they would not write anything on the third arrow. If the blank arrow was picked, the person would keep trying until the arrow that says do or do not was picked, and the person would implement the command that he picked.

Ibn Abbas said that;

> the **Azlam** were arrows that they used to seek decisions through.

Muhammad bin Ishaq and others said that;

> the major idol of the tribe of Quraysh was Hubal, which was erected on the tip of a well inside the **Ka`bah**, where gifts were presented and where the treasure of the **Ka`bah** was kept. There, they also had seven arrows that they would use to seek a decision concerning matters of dispute. Whatever the chosen arrow would tell them, they would abide by it!

Al-Bukhari recorded that;

> when the Prophet entered **Al-Ka`bah** (after Makkah was conquered), he found pictures of

Ibrahim and Ismail in it holding the **Azlam** in their hands. The Prophet commented,

قَاتَلَهُمُ اللهُ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا أَبَدًا

May Allah fight them (the idolaters)! They know that they never used the **Azlam** to make decisions.

Mujahid commented on Allah's statement, وَأَن تَسْتَقْسِمُواْ بِالأَزْلاَمِ ((Forbidden) also is to make decisions with **Al-Azlam**),

"These were arrows that the Arabs used, and dice that the Persians and Romans used in gambling.''

This statement by Mujahid, that these arrows were used in gambling, is doubtful unless we say that they used the arrows for gambling sometimes and for decisions other times, and Allah knows best.

We should also state that Allah mentioned **Azlam** and gambling in His statement before the end of the Surah (5:90-91),

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاء فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ

O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and **Al-Ansab**, and **Al-Azlam** are an abomination of **Shaytan's** handiwork. So avoid that in order that you may be successful. **Shaytan** wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from the **Salah** (the prayer). So, will you not then abstain!

In this **Ayah**, Allah said,

...وَأَن تَسْتَقْسِمُوا بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ ...

(Forbidden) also is to make decisions with **Al-Azlam**, (all) that is **Fisq**.

> meaning, all these practices constitute disobedience, sin, misguidance, ignorance and, above all, **Shirk**. Allah has commanded the believers to seek decisions from Him when they want to do something, by first worshipping Him and then asking Him for the best decision concerning the matter they seek.

Imam Ahmad, Al-Bukhari and the collectors of **Sunan** recorded that Jabir bin Abdullah said,

> "The Prophet used to teach us how to make **Istikharah** (asking Allah to guide one to the right action), in all matters, as he taught us the Surahs of the Qur'an. He said,
>
> إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لْيَقُلْ:
>
> If anyone of you thinks of doing any matter, he should offer a two **Rak'ah** prayer, other than the compulsory, and say (after the prayer)

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ،

`O Allah! I ask guidance from Your knowledge, from Your ability and I ask for Your great bounty, for You are capable and I am not, You know and I do not, and You know the Unseen.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ ويسميه باسمه خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وعَاقِبَةِ أَمْرِي أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ،

O Allah! If You know that this matter (and one should mention the matter or deed here) is good for my religion, my livelihood and the Hereafter (or he said, `for my present and later needs') then ordain it for me, make it easy for me to have, and then bless it for me.

اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْنِي عَنْهُ، وَاصْرِفْهُ عَنِّي، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِه

O Allah! And if You know that this is harmful to me in my religion and livelihood and for the Hereafter then keep it away from me and let me be away from it. And ordain whatever is good for me, and make me satisfied with it.'

This is the wording collected by Ahmad, and At-Tirmidhi said, "**Hasan Sahih Gharib**.''

Shaytan and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them

Allah said,

... الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُواْ مِن دِينِكُمْ ...

This day, those who disbelieved have given up all hope of your religion;

Ali bin Abi Talhah reported that Ibn Abbas said that the **Ayah** means,

> "They gave up hope that Muslims would revert to their religion.''
>
> This is similar to the saying of Ata bin Abi Rabah, As-Suddi and Muqatil bin Hayyan.

This meaning is supported by a **Hadith** recorded in the **Sahih** that states,

> إِنَّ الشَّيْطَانَ قَدْ يَئِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ بِالتَّحْرِيشِ بَيْنَهُم
>
> Verily, **Shaytan** has given up hope that those who pray in the Arabian Peninsula, will worship him. But he will still stir trouble among them.

It is also possible that;

> the **Ayah** negates the possibility that the disbelievers and **Shaytan** will ever be like Muslims, since Muslims have various qualities that contradict **Shirk** and its people. This is why Allah commanded His believing servants to observe patience, to be steadfast in defying and contradicting the disbelievers, and to fear none but Allah.

Allah said,

... فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ ...

So fear them not, but fear Me.

meaning, `do not fear them when you contradict them. Rather, fear Me and I will give you victory over them, I will eradicate them, and make you prevail over them, I will please your hearts and raise you above them in this life and the Hereafter.'

Islam Has Been Perfected For Muslims

Allah said,

... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا ...

This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.

This, indeed, is the biggest favor from Allah to this **Ummah**, for He has completed their religion for them, and they, thus, do not need any other religion or any other Prophet except Muhammad. This is why Allah made Muhammad the Final Prophet and sent him to all humans and Jinn. Therefore, the permissible is what he allows, the impermissible is what he prohibits, the Law is what he legislates and everything that he conveys is true and authentic and does not contain lies or contradictions.

Allah said; وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً (And the Word of your Lord has been fulfilled in truth and in justice), (6:115) meaning, it is true in what it conveys and just in what it commands and forbids. When Allah completed the religion for Muslims, His favor became complete for them as well.

Allah said,

... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا ...

This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.

> meaning, accept Islam for yourselves, for it is the religion that Allah likes and which He chose for you, and it is that with which He sent the best of the honorable Messengers and the most glorious of His Books.

Ibn Jarir recorded that Harun bin Antarah said that his father said,

> "When the **Ayah**, الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ (This day, I have perfected your religion for you...) was revealed, during the great day of **Hajj** (the Day of **Arafah**, the ninth day of **Dhul-Hijjah**) Umar cried.
>
> The Prophet said, `What makes you cry?'
>
> He said, `What made me cry is that our religion is being perfected for us. Now it is perfect, nothing is perfect, but it is bound to deteriorate.'
>
> The Prophet said, صَدَقْت (You have said the truth).''
>
> What supports the meaning of this **Hadith** is the authentic **Hadith**,
>
> إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا، فَطُوبَى لِلْغُرَبَاء
>
> Islam was strange in its beginning and will return strange once more. Therefore, **Tuba** for the strangers.

Imam Ahmad recorded that Tariq bin Shihab said,

> "A Jewish man said to Umar bin Al-Khattab, `O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.'

> Umar bin Al-Khattab asked, `Which is that verse!'
>
> The Jew replied, الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي (This day, I have perfected your religion for you, completed My favor upon you...).
>
> Umar replied, `By Allah! I know when and where this verse was revealed to Allah's Messenger. It was the evening on the Day of **Arafah** on a Friday.'''
>
> Al-Bukhari recorded this **Hadith** through Al-Hasan bin As-Sabbah from Jafar bin `Awn. Muslim, At-Tirmidhi and An-Nasa'i also recorded this **Hadith**.

In the narration collected by Al-Bukhari in the book of Tafsir, through Tariq, he said,

> "The Jews said to Umar, `By Allah! There is a verse that is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.'
>
> Umar said, `By Allah! I know when and where this verse was revealed and where the Messenger of Allah was at that time. It was the day of **Arafah**, and I was at **Arafah**, by Allah.''

Sufyan (one of the narrators) doubted if Friday was mentioned in this narration. Sufyan's confusion was either because he was unsure if his teacher included this statement in the **Hadith** or not. Otherwise, if it was because he doubted that the particular day during the Farewell **Hajj** was a Friday, it would be a mistake that could not and should not have come from someone like Sufyan Ath-Thawri.

The fact that it was a Friday, is agreed on by the scholars of **Sirah** and **Fiqh**. There are numerous **Hadiths** that support this fact that are definitely authentic and of the **Mutawatir** type. This **Hadith** was also reported from Umar through various chains of narration.

Permitting the Dead Animals in Conditions of Necessity

Allah said,

... فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٣)

But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allah is Oft-Forgiving, Most Merciful.

> Therefore, when one is forced to take any of the impermissible things that Allah mentioned to meet a necessity, he is allowed and Allah is Oft-Forgiving, Most Merciful with him. Allah is well aware of His servant's needs during dire straits, and He will forgive and pardon His servant in this case.

In the **Musnad** and the **Sahih** of Ibn Hibban, it is recorded that Ibn Umar said that Messenger of Allah said,

إِنَّ اللهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُه

> Allah likes that His **Rukhsah** (allowance) be used, just as He dislikes that disobedience to Him is committed.

We should mention here that it is not necessary for one to wait three days before eating the meat of dead animals, as many unlettered Muslims mistakenly think. Rather, one can eat such meat when the dire need arises.

Imam Ahmad recorded that;

> Abu Waqid Al-Laythi said that the Companions asked, "O Messenger of Allah! We live in a land where famine often strikes us. Therefore, when are we allowed to eat the meat of dead animals?''
>
> The Prophet replied,

إِذَا لَمْ تَصْطَبِحُوا، وَلَمْ تَغْتَبِقُوا،وَلَمْ تَحْتَفِئُوا بَقْلًا فَشَأْنُكُمْ بِهَا

When you neither find food for lunch and dinner nor have any produce to eat, then eat from it.

Only Imam Ahmad collected this narration and its chain meets the criteria of the Two **Sahihs**.

Allah said, غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ (with no inclination to sin),

meaning, one does not incline to commit what Allah has prohibited. Allah has allowed one when necessity arises to eat from what He otherwise prohibits, under the condition that his heart does not incline to eat what Allah prohibited.

Allah said in Surah **Al-Baqarah**,

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلا إِثْمَ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ

But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful. (2:173)

Some scholars used this **Ayah** as evidence that those who travel for the purpose of committing an act of disobedience are not allowed to use any of the legal concessions of travel, because these concessions are not earned through sin, and Allah knows best.

يَسْأَلُونَكَ مَاذَآ أُحِلَّ لَهُمْ

5:4 They ask you what is lawful for them.

قُلْ أُحِلَّ لَكُمُ الطَّيِّبَـتُ

Say: "Lawful unto you are At-Tayyibat (the good things).

وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

And those Jawarih (beasts and birds of prey) which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah;

فَكُلُواْ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُواْ اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُواْ اللَّهَ

so eat of what they catch for you, but pronounce the Name of Allah over it, and have Taqwa of Allah.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Verily, Allah is swift in reckoning.''

Clarifying the Lawful

In the previous **Ayah** Allah mentioned the prohibited types of food, the impure and unclean things, harmful for those who eat them, either to their bodies, religion or both, except out of necessity, وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ (while He has explained to you in detail what is forbidden to you, except under compulsion of necessity), (6:119) after that, Allah said,

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ...

They ask you what is lawful for them. Say, "Lawful unto you are **At-Tayyibat**...''

In Surah **Al-A`raf** Allah describes Muhammad allowing the good things and prohibiting the filthy things.

Muqatil said,

"**At-Tayyibat** includes everything Muslims are allowed and the various types of legally earned provision.''

Az-Zuhri was once asked about drinking urine for medicinal purposes and he said that it is not a type of Tayyibat.

Ibn Abi Hatim also narrated this statement.

Using **Jawarih** to Hunt Game is Permissible Allah said,

... وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ ...

And those **Jawarih** (beasts and birds of prey) which you have trained as hounds...

> That is, lawful for you are the animals slaughtered in Allah's Name, and the good things for sustenance. (The game you catch) with the **Jawarih** are also lawful for you. This refers to trained dogs and falcons, as is the opinion of the majority of the Companions, their followers, and the **Imams**.

Ali bin Abi Talhah reported that Ibn Abbas said that, وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ (And those **Jawarih** (beasts and birds of prey) which you have trained as hounds...),

> refers to trained hunting dogs, falcons and all types of birds and beasts that are trained to hunt, including dogs, wild cats, falcons, and so forth.
>
> Ibn Abi Hatim collected this and said,
>
> "Similar was reported from Khaythamah, Tawus, Mujahid, Makhul and Yahya bin Abi Kathir.''

Ibn Jarir recorded that Ibn Umar said,

> "You are permitted the animal that the trained birds, such as falcons, hunt for you if you catch it (before it eats from it). Otherwise, do not eat from it.''

I say, the majority of scholars say that hunting with trained birds is just like hunting with trained dogs, because bird's of prey catch the game with their claws, just like dogs. Therefore, there is no difference between the two.

Ibn Jarir recorded that Adi bin Hatim said that;

> he asked the Messenger of Allah about the game that the falcon hunts and the Messenger said,
>
> مَا أَمْسَكَ عَلَيْكَ فَكُل
>
> Whatever it catches for you, eat from it.

These carnivores that are trained to catch game are called **Jawarih** in Arabic, a word that is derived from **Jarh**, meaning, what one earns. The Arabs would say, "So-and-so has **Jaraha** something good for his family,'' meaning, he has earned them something good. The Arabs would say, "So-and-so does not have a **Jarih** for him,'' meaning, a caretaker.

Allah also said, **وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ** (And He knows what you have done during the day...), (6:60), meaning, the good or evil you have earned or committed.

Allah's statement, **مُكَلِّبِينَ** (trained as hounds),

> those **Jawarih** that have been trained to hunt as hounds with their claws or talons. Therefore, if the game is killed by the weight of its blow, not with its claws, then we are not allowed to eat from the game.

Allah said,

... تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللّهُ ...

training them in the manner as directed to you by Allah,

> as when the beast is sent, it goes after the game, and when it catches it, it keeps it until its owner arrives and does not catch it to eat it itself.

This is why Allah said here,

... فَكُلُواْ مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُواْ اسْمَ اللّهِ عَلَيْهِ ...

so eat of what they catch for you, but pronounce the Name of Allah over it,

When the beast is trained, and it catches the game for its owner who mentioned Allah's Name when he sent the beast after the game, then this game is allowed according to the consensus of scholars, even if it was killed.

There are **Hadiths** in the **Sunnah** that support this statement.

The Two **Sahihs** recorded that Adi bin Hatim said,

"I said, `O Allah's Messenger! I send hunting dogs and mention Allah's Name.'

He replied,

إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللهِ فَكُلْ مَا أَمْسَكَ عَلَيْك

If, with mentioning Allah's Name, you let loose your tamed dog after a game and it catches it, you may eat what it catches.

I said, `Even if it kills the game?'

He replied,

وَإِنْ قَتَلْنَ، مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مِنْهَا، فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِه

Even if it kills the game, unless another dog joins the hunt, for you mentioned Allah's Name when sending your dog, but not the other dog.

I said, `I also use the **Mi`rad** and catch game with it.'

He replied,

إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ أَصَابَهُ بِعَرْضٍ فَإِنَّهُ وَقِيذٌ فَلَا تَأْكُلْه

If the game is hit by its sharp edge, eat it, but if it is hit by its broad side, do not eat it, for it has been beaten to death.

In another narration, the Prophet said,

وَإِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللهِ، فَإِنْ أَمْسَكَ عَلَيْكَ، فَأَدْرَكْتَهُ حَيًّا فَاذْبَحْهُ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَاتُه

If you send your hunting dog, then mention Allah's Name and whatever it catches for you and you find alive, slaughter it. If you catch the game dead and the dog did not eat from it, then eat from it, for the dog has caused its slaughter to be fulfilled.

In yet another narration of two **Sahihs**, the Prophet said,

فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ أَمْسَكَ عَلى نَفْسِه

If the dog eats from the game, do not eat from it for I fear that it has caught it as prey for itself.

Mention Allah's Name Upon Sending the Predators to Catch the Game

Allah said,

... فَكُلُواْ مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُواْ اسْمَ اللّهِ عَلَيْهِ ...

... وَاتَّقُواْ اللّهَ إِنَّ اللّهَ سَرِيعُ الْحِسَابِ (٤)

so eat of what they catch for you, but pronounce the Name of Allah over it,

meaning, upon sending it.

The Prophet said to `Adi bin Hatim,

إِذَا أَرسَلْتَ كَلْبَكَ الْمُعَلَّمِ، وَذَكَرْتَ اسْمَ اللهِ، فَكُلْ مَا أَمْسَكَ عَلَيْك

When you send your trained dog and mention Allah's Name, eat from what it catches for you.

It is recorded in the Two **Sahihs** that Abu Thalabah related that the Prophet said,

إِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللهِ، وَإِذَا رَمَيْتَ بِسَهْمِكَ فَاذْكُرِ اسْمَ اللهِ

If you send your hunting dog, mention Allah's Name over it. If you shoot an arrow, mention Allah's Name over it.

Ali bin Abi Talhah reported that Ibn Abbas commented, وَاذْكُرُواْ اسْمَ اللّهِ عَلَيْهِ (but pronounce the Name of Allah over it),

"When you send a beast of prey, say, `In the Name of Allah!' If you forget, then there is no harm.''

It was also reported that this **Ayah** commands mentioning Allah's Name upon eating. It is recorded in the Two **Sahihs** that the Messenger of Allah taught his stepson Umar bin Abu Salamah saying,

سَمِّ اللهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيك

Mention Allah's Name, eat with your right hand and eat from the part of the plate that is in front of you.

Al-Bukhari recorded that Aishah said,

"They asked, `O Allah's Messenger! Some people, - recently converted from disbelief - bring us some meats that we do not know if Allah's Name was mentioned over or not.'

He replied,

سَمُّوا اللهَ أَنْتُمْ وَكُلُوا

Mention Allah's Name on it and eat from it.''

... وَاتَّقُواْ اللّهَ إِنَّ اللّهَ سَرِيعُ الْحِسَابِ (٤)

and have **Taqwa** of Allah. Verily, Allah is swift in reckoning.''

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَـتُ

5:5 Made lawful to you this day are At-Tayyibat.

وَطَعَامُ الَّذِينَ أُوتُواْ الْكِتَـبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ

The food of the People of the Scripture is lawful to you, and your food is lawful to them.

وَالْمُحْصَنَـتُ مِنَ الْمُؤْمِنَـتِ وَالْمُحْصَنَـتُ مِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلاَ مُتَّخِذِى أَخْدَانٍ

(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time when you have given them their due, desiring chastity, not illegal sexual intercourse, nor taking them as girlfriends (or lovers).

وَمَن يَكْفُرْ بِالإِيمَـنِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِى الاٌّخِرَةِ مِنَ الْخَـسِرِينَ

And whosoever rejects faith, then fruitless is his work; and in the Hereafter he will be among the losers.

Permitting the Slaughtered Animals of the People of the Book

After Allah mentioned the filthy things that He prohibited for His believing servants and the good things that He allowed for them, He said next,

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ...

Made lawful to you this day are **At-Tayyibat**.

Allah then mentioned the ruling concerning the slaughtered animals of the People of the Book, the Jews and Christians,

... وَطَعَامُ الَّذِينَ أُوتُواْ الْكِتَابَ حِلٌّ لَّكُمْ ...

The food of the People of the Scripture is lawful to you...,

Ibn Abbas, Abu Umamah, Mujahid, Sa`id bin Jubayr, Ikrimah, Ata', Al-Hasan, Makhul, Ibrahim An-Nakhai, As-Suddi and Muqatil bin Hayyan stated,

> meaning, their slaughtered animals.

This ruling, that the slaughtered animals of the People of the Book are permissible for Muslims, is agreed on by the scholars, because the People of the Book believe that slaughtering for other than Allah is prohibited. They mention Allah's Name upon slaughtering their animals, even though they have deviant beliefs about Allah that do not befit His majesty.

It is recorded in the **Sahih** that Abdullah bin Mughaffal said,

> "While we were attacking the fort of Khyber, a person threw a leather bag containing fat, and I ran to take it and said, `I will not give anyone anything from this container today.' But when I turned I saw the Prophet (standing behind) while smiling.''

The scholars rely on this **Hadith** as evidence that we are allowed to eat what we need of foods from the booty before it is divided.

The scholars of the **Hanafi**, the **Shafii** and the **Hanbali Madhhabs** rely on this **Hadith** to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this **Hadith** as evidence against the scholars of the **Maliki Madhhab** who disagreed with this ruling.

A better proof is the **Hadith** recorded in the **Sahih** that;

the people of Khyber gave the Prophet a gift of a roasted leg of sheep, which they poisoned. The Prophet used to like eating the leg of the sheep and he took a bite from it, but it told the Prophet that it was poisoned, so he discarded that bite. The bite that the Prophet took effected the palate of his mouth, while Bishr bin Al-Bara bin Ma`rur died from eating from that sheep.

The Prophet had the Jewish woman, Zaynab, who poisoned the sheep, killed. Therefore, the Prophet and his Companions wanted to eat from that sheep and did not ask the Jews if they removed what the Jews believed was prohibited for them, such as its fat.

Allah's statement,



and your food is lawful to them.

means, you are allowed to feed them from your slaughtered animals.

Therefore, this part of the **Ayah** is not to inform the People of the Scriptures that they are allowed to eat our food -- unless we consider it information for us about the ruling that they have -- i.e., that they are allowed all types of foods over which Allah's Name was mentioned, whether slaughtered according to their religion or otherwise.

The first explanation is more plausible. So it means:

you are allowed to feed them from your slaughtered animals just as you are allowed to eat from theirs, as equal compensation and fair treatment.

The Prophet gave his robe to Abdullah bin Ubayy bin Salul, who was wrapped with it when he died. They say that he did that because Abdullah had

given his robe to Al-Abbas when Al-Abbas came to Al-Madinah.

As for the **Hadith**,

لَا تَصْحَبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِي

Do not befriend but a believer, nor should other than a **Taqi** (pious person) eat your food.

This is to encourage such behavior, and Allah knows best.

The Permission to Marry Chaste Women From the People of the Scriptures

Allah said,

... وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ ...

(Lawful to you in marriage) are chaste women from the believers.

The **Ayah** states: you are allowed to marry free, chaste believing women.

This **Ayah** is talking about women who do not commit fornication, as evident by the word `chaste'. Allah said in another **Ayah**,

مُحْصَنَـتٍ غَيْرَ مُسَـفِحَـتٍ وَلاَ مُتَّخِذَاتِ أَخْدَانٍ

Desiring chastity not committing illegal sexual intercourse, nor taking them as boyfriends (lovers). (4:25)

Abdullah Ibn Umar used to advise against marrying Christian women saying,

"I do not know of a worse case of **Shirk** than her saying that `Isa is her lord, while Allah said, وَلاَ تَنكِحُواْ الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ (And do not marry idolatresses till they believe).'' (2:221)

Ibn Abi Hatim recorded that Abu Malik Al-Ghifari said that Ibn Abbas said that;

> when this **Ayah** was revealed, وَلاَ تَنكِحُواْ الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ (And do not marry idolatresses till they believe), the people did not marry the pagan women. When the following Ayah was revealed,
>
> ... وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ ...
>
> (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time) they married women from the People of the Book.''

Some of the Companions married Christian women and did not see any problem in this, relying on the honorable **Ayah**, وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ ((Lawful to you in marriage) are chaste women from those who were given the Scripture before your time), therefore, they made this **Ayah** an exception to the **Ayah** in Surah **Al-Baqarah**, وَلاَ تَنكِحُواْ الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ (And do not marry the idolatresses till they believe), considering the latter **Ayah** to include the People of the Book in its general meaning. Otherwise, there is no contradiction here, since the People of the Book were mentioned alone when mentioning the rest of the idolators. Allah said,

> لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ
>
> Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave (their disbelief) until there came to them clear evidence. (98:1)
>
> وَقُل لِّلَّذِينَ أُوْتُواْ الْكِتَابَ وَالأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ
>
> And say to those who were given the Scripture and to those who are illiterates: "Do you (also) submit yourselves!'' If they do, they are rightly guided. (3:20)

Allah said next,

... إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ...

When you have given them their due,

> This refers to the **Mahr**, so just as these women are chaste and honorable, then give them their **Mahr** with a good heart.

We should mention here that Jabir bin Abdullah, `Amir Ash-Sha`bi, Ibrahim An-Nakhai and Al-Hasan Al-Basri stated that;

> when a man marries a woman and she commits illegal sexual intercourse before the marriage is consummated, the marriage is annulled. In this case, she gives back the **Mahr** that he paid her.

Allah said,

... مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلاَ مُتَّخِذِي أَخْدَانٍ ...

Desiring chastity, not illegal sexual intercourse, nor taking them as girl-friends (or lovers).

> And just as women must be chaste and avoid illegal sexual activity, such is the case with men, who must also be chaste and honorable. Therefore, Allah said, غَيْرَ مُسَافِحِين (...not illegal sexual intercourse) as adulterous people do, those who do not avoid sin, nor reject adultery with whomever offers it to them.

وَلاَ مُتَّخِذِي أَخْدَانٍ (nor taking them as girl-friends (or lovers),

> meaning those who have mistresses and girlfriends who commit illegal sexual intercourse with them, as we mentioned in the explanation of Surah **An-Nisa'**.

... وَمَن يَكْفُرْ بِالإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ (٥)

And whosoever rejects faith, then fruitless is his work; and in the Hereafter he will be among the losers.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلَوةِ

5:6 O you who believe! When you stand (intend) to offer the Salah (the prayer),

فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَينِ

then wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.

وَإِن كُنتُمْ جُنُباً فَاطَّهَّرُواْ

If you are in a state of Janaba, purify yourselves (bathe your whole body).

وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَـمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ

But if you are ill or on a journey or any of you comes from the Gha'it (toilet) or you have touched women and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful.

The Order to Perform Wudu

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ ...

O you who believe!

... إِذَا قُمْتُمْ إِلَى الصَّلاةِ ...

When you stand for (intend to offer) the **Salah**,

> Allah commanded performing **Wudu** for the prayer. This is a command of obligation in the case of impurity, and in the case of purity, it is merely a recommendation.

It was said that in the beginning of Islam, Muslims had to perform **Wudu** for every prayer, but later on, this ruling was abrogated.

Imam Ahmad bin Hanbal recorded that Sulayman bin Buraydah said that his father said,

> "The Prophet used to perform **Wudu** before every prayer. On the Day of Victory, he performed **Wudu** and wiped on his **Khuffs** and prayed the five prayers with one **Wudu**.
>
> Umar said to him, `O Messenger of Allah! You did something new that you never did before.'
>
> The Prophet said,
>
> إني عمدا فعلته يا عمر
>
> `I did that intentionally O Umar!'"
>
> Muslim and the collectors of the **Sunan** also recorded this **Hadith**.
>
> At-Tirmidhi said, "**Hasan Sahih**."

Ibn Jarir recorded that Al-Fadl bin Al-Mubashshir said,

> "I saw Jabir bin Abdullah perform several prayers with only one **Wudu**. When he would answer the

call of nature, he performed **Wudu** and wiped the top of his **Khuffs** with his wet hand. I said, `O Abu Abdullah! Do you do this according to your own opinion?'

He said, `Rather, I saw the Prophet do the same thing. So, I do what I saw the Messenger of Allah doing.'''

Ibn Majah also recorded this **Hadith**.

Ahmad recorded that;

Ubaydullah bin Abdullah bin Umar was asked; "Did you see Abdullah bin Umar perform **Wudu** for every prayer, whether he was in a state of purity or not,''

So he replied, "Asma bint Zayd bin Al-Khattab told him that Abdullah bin Hanzalah bin Abi `Amir Al-Ghasil told her that the Messenger of Allah was earlier commanded to perform **Wudu** for every prayer, whether he needed it or not. When that became hard on him, he was commanded to use **Siwak** for every prayer, and to perform **Wudu** when **Hadath** (impurity) occurs. Abdullah (Ibn Umar) thought that he was able to do that (perform **Wudu** for every prayer) and he kept doing that until he died.''

Abu Dawud also collected this narration.

This practice by Ibn Umar demonstrates that it is encouraged, not obligatory, to perform **Wudu** for every prayer, and this is also the opinion of the majority of scholars.

Abu Dawud recorded that;

Abdullah bin Abbas said that when the Messenger of Allah once left the area where he answered the call of nature, he was brought something to eat. They said, "Should we bring you your water for **Wudu**?''

He said,

إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاة

I was commanded to perform **Wudu** when I stand up for prayer.

At-Tirmidhi and An-Nasa'i also recorded this **Hadith** and At-Tirmidhi said, "This **Hadith** is **Hasan**.''

Muslim recorded that Ibn Abbas said,

"We were with the Prophet when he went to answer the call of nature and when he came back, he was brought some food. He was asked, `O Messenger of Allah! Do you want to perform **Wudu**?''

He said,

لِمَ ؟ أَأُصَلِّي فَأَتَوَضَّأ

`Why? Am I about to pray so that I have to make **Wudu**.'''

The Intention and Mentioning Allah's Name for Wudu

Allah said;

... فاغْسِلُواْ وُجُوهَكُمْ ...

then wash your faces...,

The obligation for the intention before **Wudu** is proven by this **Ayah**; إِذَا قُمْتُمْ إِلَى الصَّلاةِ فاغْسِلُواْ وُجُوهَكُمْ (When you stand (intend) to offer the Salah then wash your faces...). This is because it is just like the Arabs saying; "When you see the leader, then stand.''

Meaning stand for him.

And the Two **Sahihs** recorded the **Hadith**,

الْأَعْمَالُ بِالنِّــيَّاتِ وَإِنَّمَا لِكُلِّ امْرِىءٍ مَانَوَى

Actions are judged by their intentions, and each person will earn what he intended.

It is also recommended before washing the face that one mentions Allah's Name for the **Wudu**.

A **Hadith** that was narrated by several Companions states that the Prophet said,

لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْه

There is no **Wudu** for he who does not mention Allah's Name over it.

It is also recommended that one washes his hands before he puts his hands in the vessel of water, especially after one wakes up from sleep, for the Two **Sahihs** recorded that Abu Hurayrah said that the Messenger of Allah said,

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُه

If one of you wakes up from his sleep, let him not put his hand in the pot until he washes it thrice, for one of you does not know where his hand spent the night.

The face according to the scholars of **Fiqh** starts where the hair line on the head starts, regardless of one's lack or abundance of hair, until the end of the cheeks and chin, and from ear to ear.

Passing the Fingers through the Beard While Performing Wudu

Imam Ahmad recorded that Abu Wa'il said,

"I saw Uthman when he was performing **Wudu**... When he washed his face, he passed his fingers through his beard three times. He said, `I saw the Messenger of Allah do what you saw me doing.'"

At-Tirmidhi and Ibn Majah also recorded this **Hadith**.

At-Tirmidhi said "**Hasan Sahih**.'' while Al-Bukhari graded it **Hasan**.

How to Perform Wudu

Imam Ahmad recorded that;

Ibn Abbas once performed **Wudu** and took a handful of water and rinsed his mouth and nose with it. He took another handful of water and joined both hands and washed his face. He took another handful of water and washed his right hand, and another handful and washed his left hand with it. He next wiped his head. Next, he took a handful of water and sprinkled it on his right foot and washed it and took another handful of water and washed his left foot. When he finished, he said,

"This is how I saw the Messenger of Allah (performing **Wudu**).''

Al-Bukhari also recorded it.

Allah said,

... وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ ...

and your hands (forearms) up to (**Ila**) the elbows...,

meaning, including the elbows.

Allah said in another Ayah (using **Ila**)

وَلاَ تَأْكُلُواْ أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

And devour not their substance to (**Ila**) your substance (by adding or including it in your property). Surely, this is a great sin. (4:2)

It is recommended that those who perform **Wudu** should wash a part of the upper arm with the elbow.

Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَل

On the Day of Resurrection, my **Ummah** will be called "those with the radiant appendages'' because of the traces of **Wudu**. Therefore, whoever can increase the area of his radiance should do so.

Muslim recorded that Abu Hurayrah said,

"I heard my intimate friend (the Messenger) saying,

تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوء

The radiance of the believer reaches the areas that the water of (his) **Wudu** reaches.''

Allah said next,

... وَامْسَحُواْ بِرُؤُوسِكُمْ ...

Rub your heads.

It is recorded in the Two **Sahihs** that;

Malik bin `Amr bin Yahya Al-Mazini said that his father said that a man said to Abdullah bin Zayd bin Asim, the grandfather of `Amr bin Yahya and one of the Companions of the Messenger,

"Can you show me how the Messenger of Allah used to perform **Wudu**?'''

Abdullah bin Zayd said, "Yes.''

He then asked for a pot of water. He poured from it on his hands and washed them twice, then he rinsed his mouth and washed his nose (with water) thrice (by putting water in it and blowing it out). He washed his face thrice and after that he

washed his forearms up to the elbows twice. He then passed his wet hands over his head from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started. He next washed his feet.

A similar description of the **Wudu** of the Messenger of Allah was performed by Ali in the **Hadith** by Abdu Khayr.

Abu Dawud recorded that;

Mu`awiyah and Al-Miqdad bin Ma`dikarib narrated similar descriptions of the **Wudu** of the Messenger of Allah.

These **Hadiths** indicate that it is necessary to wipe the entire head.

Abdur-Razzaq recorded that Humran bin Aban said,

"I saw Uthman bin Affan performing **Wudu**, and he poured water over his hands and washed them thrice, and then rinsed his mouth and washed his nose (by putting water in it, and then blowing it out). Then he washed his face thrice, and then his right forearm up to the elbows thrice, and washed the left forearm thrice. Then he passed his wet hands over his head, then he washed his right foot thrice, and next his left foot thrice. After that Uthman said, `I saw the Prophet performing **Wudu** like this, and said,

مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِه

If anyone performs **Wudu** like that of mine and offers a two-**Rak`ah** prayer during which he does not think of anything else, then his past sins will be forgiven.'"

Al-Bukhari and Muslim also recorded this **Hadith** in the Two **Sahihs**.

In his **Sunan**, Abu Dawud also recorded it from Uthman, under the description of **Wudu**, and in it, that he wiped his head one time.

The Necessity of Washing the Feet

Allah said,

... وَأَرْجُلَكُمْ إِلَى الْكَعْبَينِ ...

and your feet up to ankles.

Ibn Abi Hatim recorded that Ibn Abbas stated that;

the **Ayah** refers to washing (the feet).

Abdullah bin Mas`ud, Urwah, Ata, Ikrimah, Al-Hasan, Mujahid, Ibrahim, Ad-Dahhak, As-Suddi, Muqatil bin Hayyan, Az-Zuhri and Ibrahim At-Taymi said similarly.

This clearly indicates the necessity of washing the feet, just as the **Salaf** have said, and not only wiping over the top of the bare foot.

The Hadiths that Indicate the Necessity of Washing the Feet

We mentioned the **Hadiths** by the two Leaders of the Faithful, Uthman and Ali, and also by Ibn Abbas, Mu`awiyah, Abdullah bin Zayd bin Asim and Al-Miqdad bin Ma`dikarib, that the Messenger of Allah washed his feet for **Wudu**, either once, twice or thrice.

It is recorded in the Two **Sahihs** that Abdullah bin `Amr said,

"The Messenger of Allah was once late during a trip we were taking, and he caught up with us when the time remaining for the **Asr** prayer was short. We were still performing **Wudu** (in a rush) and we were wiping our feet. He shouted at the top of his voice,

أَسْبِغُوا الْوُضُوءَ وَيْلٌ لِلْأَعْقَابِ مِنَ النَّار

Perform **Wudu** thoroughly. Save your heels from the Fire.''

The same narration was also collected in the Two **Sahihs** from Abu Hurayrah.

Muslim recorded that Aishah said that the Prophet said,

أَسْبِغُوا الْوُضُوءَ وَيْلٌ لِلْأَعْقَابِ مِنَ النَّار

> Perform **Wudu** thoroughly. Save your heels from the Fire.

Abdullah bin Al-Harith bin Jaz said that he heard the Messenger of Allah saying,

وَيْلٌ لِلْأَعْقَابِ وَبُطُونِ الْأَقْدَامِ مِنَ النَّار

> Save your heels and the bottom of the feet from the Fire.
>
> It was recorded by Al-Bayhaqi and Al-Hakim, and this chain is **Sahih**.

Muslim recorded that Umar bin Al-Khattab said that;

> a man once performed **Wudu** and left a dry spot the size of a fingernail on his foot. The Prophet saw that and he said to him,

ارْجِعْ فَأَحْسِنْ وُضُوءَك

> Go back and perform proper **Wudu**.

Al-Hafiz Abu Bakr Al-Bayhaqi also recorded that;

> Anas bin Malik said that a man came to the Prophet, after he performed Wudu' and left a dry spot the size of a fingernail on his foot. The Messenger of Allah said to him,

ارْجِعْ فَأَحْسِنْ وُضُوءَك

> Go back and perform proper **Wudu**.

Imam Ahmad recorded that some of the wives of the Prophet said that;

the Prophet saw a man praying, but noticed a dry spot on his foot, the size of a Dirham. The Messenger of Allah ordered that man to perform **Wudu** again.

This **Hadith** was also collected by Abu Dawud from Baqiyyah, who added in his narration,

"And (the Prophet ordered him) to repeat the prayer.''

This **Hadith** has a strong, reasonably good chain of narrators.

Allah knows best.

The Necessity of Washing Between the Fingers

In the **Hadith** that Humran narrated,

Uthman washed between his fingers when he was describing the **Wudu** of the Prophet.

The collectors of the Sunan recorded that Laqit bin Sabrah said,

"I said, `O Messenger of Allah! Tell me about **Wudu**.'

The Messenger replied,

أَسْبِغ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الْأَصَابِعِ، وَبَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا

Perform **Wudu** thoroughly, wash between the fingers and exaggerate in rinsing your nose, unless you are fasting.''

Wiping Over the Khuffs is an Established Sunnah

Imam Ahmad bin Hanbal recorded that Aws bin Abi Aws said,

"I saw the Messenger of Allah perform **Wudu** and wipe over his **Khuffs**. He then stood up for prayer.''

Abu Dawud recorded this **Hadith** by Aws bin Abi Aws, who said in this narration,

> "I saw the Messenger of Allah, after he answered the call of nature, perform **Wudu** and wipe over his **Khuffs** and feet.''

Imam Ahmad recorded that Jarir bin Abdullah Al-Bajali said,

> "I embraced Islam after Surah **Al-Ma'idah** was revealed and I saw the Messenger of Allah wipe over his **Khuffs** after I became Muslim.''

It is recorded in the Two **Sahihs** that Hammam said,

> "Jarir answered the call of nature and then performed **Wudu** and wiped over his **Khuffs**.
>
> He was asked, `Do you do this?'
>
> He said, `Yes. I saw the Messenger of Allah, after he answered the call of nature, perform **Wudu** and wipe on his **Khuffs**.'''

Al-Amash commented that Ibrahim said,

> "They liked this **Hadith** because Jarir embraced Islam after Surah **Al-Ma'idah** was revealed.''
>
> This is the wording collected by Muslim.

The subject of the Messenger of Allah wiping over his **Khuffs**, instead of washing the feet, if he had worn his **Khuffs** while having **Wudu**, reaches the **Mutawatir** grade of narration, and they describe this practice by his words and actions.

Allah said,

... وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُواْ ...

If you are in a state of **Janaba**, purify yourselves (bathe your whole body).

Performing Tayammum with Clean earth When There is no Water and When One is Ill

Allah said,

... وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مَّنكُم مِّنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ...

But if you are ill or on a journey or any of you come from the **Gha'it** (toilet), or you have touched women and you find no water, then perform **Tayammum** with clean earth and rub therewith your faces and hands.

We discussed all of this in Surah **An-Nisa'**, and thus we do not need to repeat it here.

We also mentioned the reason behind revealing this **Ayah**. Yet, Al-Bukhari mentioned an honorable **Hadith** here specifically about the Tafsir of this noble **Ayah**.

He recorded that Aishah said,

> "Upon returning to Al-Madinah, a necklace of mine was broken (and lost) in Al-Bayda' area. Allah's Messenger stayed there and went to sleep with his head on my lap.
>
> Abu Bakr (Aishah's father) came and hit me on my flank with his hand saying, `You have detained the people because of a necklace!' So I wished I were dead because (I could not move) the Messenger was sleeping on my lap and because of the pain Abu Bakr caused me.
>
> Allah's Messenger got up when dawn broke and there was no water. So Allah revealed, يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فاغْسِلُواْ وُجُوهَكُمْ (O you who believe! When you stand (intend) to offer **As-Salah** (the prayer), then wash your faces) until the end of the **Ayah**.
>
> Usayd bin Al-Hudayr said, `O the family of Abu Bakr! Allah has blessed the people because of

you. Therefore, you are only a blessing for the people.''

Allah said,

... مَا يُرِيدُ اللّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ ...

Allah does not want to place you in difficulty,

This is why He made things easy and lenient for you. This is why He allowed you to use **Tayammum** when you are ill and when you do not find water, to make things comfortable for you and as mercy for you. Allah made **Tayammum** in place of **Wudu**, and Allah made it the same as ablution with water for the one who it is legitimate for, except for certain things, as we mentioned before. For example; **Tayammum** only involves one strike with the hand on the sand and wiping the face and hands.

Allah said,

... وَلَـكِن يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٦)

but He wants to purify you, and to complete His favor on you that you may be thankful.

for His bounties on you, such as His easy, kind, merciful, comfortable and lenient legislation.

Supplicating to Allah after Wudu

The **Sunnah** encourages supplicating to Allah after **Wudu** and states that those who do so are among those who seek to purify themselves, as the **Ayah** above states.

Imam Ahmad, Muslim and the collectors of **Sunan** narrated that Uqbah bin `Amir said,

"We were on watch, guarding camels, and when my turn to guard came, I took the camels back at night. I found that the Messenger of Allah was giving a speech to the people. I heard these words from that speech:

مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ

Any Muslim who performs **Wudu** properly, then stands up and prays a two **Rak`ah** prayer with full attention in his heart and face, will earn Paradise.

I said, `What a good statement this is!'

A person who was close by said, `The statement he said before it is even better.'

When I looked, I found that it was Umar, who said, `I saw that you just came.

The Prophet said,

مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ أَوْفَيُسْبِغُ الْوُضُوءَ، يقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاء

When any of you performs **Wudu** properly and says, `I bear witness that there is no deity worthy of worship except Allah and that Muhammad is His servant and Messenger', the eight doors of Paradise will be opened for him so that he can enter from any door he wishes.''

This is the wording collected by Muslim.

The Virtue of Wudu

Malik recorded that Abu Hurayrah said that the Messenger of Allah said,

إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ، كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوب

When the Muslim or the believing servant performs **Wudu** and washes his face, every sin that he looked at with his eyes will depart from his face with the water, or with the last drop of water. When he washes his hands, every sin that his hands committed will depart from his hands with the water, or with the last drop of water. When he washes his feet, every sin to which his feet took him will depart with the water, or with the last drop of water. Until, he ends up sinless.

Muslim also recorded it.

Muslim recorded that Abu Malik Al-Ashari said that the Messenger of Allah said,

الطُّهُور شَطْرُ الْإِيمَانِ، وَالْحَمْدُ للهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللهِ وَاللهُ أَكْبَرُ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ،

وَالصَّوْمُ جُنَّةٌ، وَالصَّبْرُ ضِيَاءٌ، وَالصدَقَةُ بُرْهَانٌ، وَالقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا

Purity is half of faith and **Al-Hamdu Lillah** (all the thanks are due to Allah) fills the **Mizan** (the Scale). And **Subhan Allah** and **Allahu Akbar** (all praise is due to Allah, and Allah is the Most Great) fills what is between the heaven and earth.

As-Sawm (the fast) is a **Junnah** (a shield), **Sabr** (patience) is a light, **Sadaqah** (charity) is evidence (of faith) and the Qur'an is proof for, or against you.

Every person goes out in the morning and ends up selling himself, he either frees his soul or destroys it.

Muslim recorded that Ibn Umar said that the Messenger of Allah said,

لَا يَقْبَلُ اللهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةً بِغَيْرِ طُهُور

Allah does not accept charity from one who commits **Ghulul**, or prayer without purity.

وَاذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَـقَهُ الَّذِى وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا

5:7 And remember Allah's favor to you and His covenant with which He bound you when you said: "We hear and we obey.''

وَأَطَعْنَا وَاتَّقُواْ اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

And have Taqwa of Allah. Verily, Allah is All-Knower of that which is in the breasts.

يَـأَيُّهَآ الَّذِينَ ءَامَنُواْ كُونُواْ قَوَّامِينَ لِلَّهِ شُهَدَآءَ بِالْقِسْطِ وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُواْ

5:8 O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice.

اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى

Be just, that is nearer to Taqwa;

وَاتَّقُواْ اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

and have Taqwa of Allah. Verily, Allah is Well-Acquainted with what you do.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

5:9 Allah has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

وَالَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَايَـٰتِنَآ أُوْلَـٰئِكَ أَصْحَـٰبُ الْجَحِيمِ

5:10 And they who disbelieve and deny Our Ayat are those who will be the dwellers of the Hell-fire.

يَـٰأَيُّهَآ الَّذِينَ ءَامَنُوا۟ اذْكُرُوا۟ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ وَاتَّقُوا۟ اللَّهَ

5:11 O you who believe! Remember the favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) held back their hands from you. So have Taqwa of Allah.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in Allah let the believers put their trust.

Reminding the Believers of the Bounty of the Message and Islam

Allah reminds His believing servants of His bounty by legislating this glorious religion and sending them this honorable Messenger. He also reminds them of the covenant and pledges that He took from them to follow the Messenger, support and aid him, implement his Law and convey it on his behalf, while accepting it themselves.

Allah said,

وَاذْكُرُوا۟ نِعْمَةَ اللّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا...

And remember Allah's favor upon you and His covenant with which He bound you when you said, "We hear and we obey."

This is the pledge that they used to give to the Messenger of Allah when they embraced Islam. They used to say, "We gave our pledge of obedience to the Messenger of Allah to hear and

obey, in times when we are active and otherwise, even if we were passed on for rights, and not to dispute leadership with its rightful people.''

Allah also said,

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنتُم مُّؤْمِنِينَ

And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers. (57:8)

It was also said that this **Ayah** (5:7) reminds the Jews of the pledges and promises Allah took from them to follow Muhammad and adhere to his Law, as Ali bin Abi Talhah reported that Ibn Abbas stated.

Allah then said,

... وَاتَّقُواْ اللّهَ ...

And have **Taqwa** of Allah.

in all times and situations.

Allah says that He knows the secrets and thoughts that the hearts conceal,

... إِنَّ اللّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٧)

Verily, Allah is All-Knower of the secrets of (your) breasts.

The Necessity of Observing Justice

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُونُواْ قَوَّامِينَ لِلّهِ ...

O you who believe! Stand out firmly for Allah...

meaning, in truth for the sake of Allah, not for the sake of people or for fame,

... شُهَدَاء بِالْقِسْطِ ...

as just witnesses,

observing justice and not transgression.

It is recorded in the Two **Sahihs** that An-Nu`man bin Bashir said,

"My father gave me a gift, but Amrah bint Rawahah, my mother, said that she would not agree to it unless he made Allah's Messenger as a witness to it. So, my father went to Allah's Messenger to ask him to be a witness to his giving me the gift. Allah's Messenger asked,

أكل ولدك نحلت مثله ؟

`Have you given the like of it to everyone of your offspring?'

He replied in the negative.

Allah's Messenger said,

اتَّقُوا اللهَ وَاعْدِلُوا فِي أَوْلَادِكُم

Have **Taqwa** of Allah and treat your children equally.

And said;

إِنِّي لَا أَشْهَدُ عَلَى جَوْر

I shall not be witness to injustice.

My father then returned and took back his gift.''

Allah said;

... وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُواْ ...

and let not the enmity and hatred of others make you avoid justice.

The **Ayah** commands: Do not be carried away by your hatred for some people to avoid observing justice with them. Rather, be just with every one, whether a friend or an enemy.

This is why Allah said,

... اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى ...

Be just: that is nearer to **Taqwa**,

this is better than if you abandon justice in this case. Although Allah said that observing justice is `nearer to **Taqwa**', there is not any other course of action to take, therefore `nearer' here means `is'.

Allah said in another **Ayah**,

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

The dwellers of Paradise will, on that Day, have the best abode, and have the fairer of places for repose. (25:24)

Some of the female Companions said to Umar, "You are more rough and crude than the Messenger of Allah,'' meaning, you are rough, not that the Prophet is rough at all.

Allah said next,

... وَاتَّقُواْ اللّهَ إِنَّ اللّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (٨)

and have **Taqwa** of Allah. Verily, Allah is Well Acquainted with what you do.

and consequently, He will reward or punish you according to your actions, whether good or evil.

Hence Allah's statement afterwards,

وَعَدَ اللّهُ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ ...

Allah has promised those who believe and do deeds of righteousness, that for them there is forgiveness (for their sins),

... وَأَجْرٌ عَظِيمٌ (٩)

and a great reward.

> which is Paradise, that is part of Allah's mercy for His servants.
>
> They will not earn Paradise on account of their good actions, but rather on account of His mercy and favor, even though they will qualify to earn this mercy on account of their good actions. Allah has made these actions the cause and path that lead to His mercy, favor, pardon and acceptance. Therefore, all this is from Allah Alone and all thanks are due to Him.

Allah said next,

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِآيَاتِنَا أُوْلَـئِكَ أَصْحَابُ الْجَحِيمِ (١٠)

And they who disbelieve and deny our **Ayat** are those who will be the dwellers of the Hell-fire.

> This only demonstrates Allah's perfect justice, wisdom and judgment, He is never wrong, for He is the Most Wise, Most Just and Most Able.

Among Allah's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اذْكُرُواْ نِعْمَتَ اللّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُواْ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ...

O you who believe! Remember the favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you.

Abdur-Razzaq recorded that Jabir said,

> "The Prophet once stayed at an area and the people spread out seeking shade under various

trees. The Prophet hung his weapon on a tree, and a Bedouin man came and took possession of the Prophet's weapon and held it aloft. He came towards the Prophet and said, `Who can protect you from me?'

He replied, `Allah, the Exalted, Most Honored.'

The Bedouin man repeated his question twice or thrice, each time the Prophet answering him by saying, `Allah.'

The Bedouin man then lowered the sword, and the Prophet called his Companions and told them what had happened while the Bedouin was sitting next to him, for the Prophet did not punish him.'

Ma`mar said that Qatadah used to mention that some Arabs wanted to have the Prophet killed, so they sent that Bedouin. Qatadah would then mention this **Ayah**, اذْكُرُواْ نِعْمَتَ اللّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُواْ إِلَيْكُمْ أَيْدِيَهُمْ (Remember the favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you...).

The story of this Bedouin man, whose name is Ghawrath bin Al-Harith, is mentioned in the **Sahih**.

Muhammad bin Ishaq bin Yasar, Mujahid and Ikrimah said that;

this **Ayah** was revealed about Bani An-Nadir, who plotted to drop a stone on the head of the Messenger when he came to them for help to pay the blood money of two persons whom Muslims killed. The Jews left the execution of this plot to `Amr bin Jihash bin Ka`b and ordered him to throw a stone on the Prophet from above, when he came to them and sat under the wall. Allah told His Prophet about their plot, and he went back to Al-Madinah and his Companions followed him later on. Allah sent down this **Ayah** concerning this matter.

Allah's statement,

... وَاتَّقُواْ اللّهَ ...

So have **Taqwa** of Allah.

... وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١١)

And in Allah let the believers put their trust.

> and those who do so, then Allah shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allah commanded His Messenger to expel Bani An-Nadir, and he laid siege to their area and forced them to evacuate Al-Madinah.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَـقَ بَنِى إِسْرَءِيلَ وَبَعَثْنَا مِنهُمُ اثْنَىْ عَشَرَ نَقِيباً

5:12 Indeed, Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them.

وَقَالَ اللَّهُ إِنِّى مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَوةَ وَءَاتَيْتُمْ الزَّكَوةَ وَءَامَنتُمْ بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضاً حَسَناً لأُكَفِّرَنَّ عَنْكُمْ سَيِّئَـتِكُمْ وَلأُدْخِلَنَّكُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

And Allah said: "I am with you if you perform the Salah and give the Zakah and believe in My Messengers; honor and assist them, and lend to Allah a good loan, verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise).

فَمَن كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيلِ

But if any of you after this, disbelieved, he has indeed gone astray from the straight way.''

فَبِمَا نَقْضِهِم مِّيثَـقَهُمْ لَعنَّـهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً

5:13 So, because of their breach of their covenant, We cursed them and made their hearts grow hard.

يُحَرِّفُونَ الْكَلِمَ عَن مَّوَضِعِهِ وَنَسُواْ حَظًّا مِّمَّا ذُكِرُواْ بِهِ

They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them.

وَلاَ تَزَالُ تَطَّلِعُ عَلَى خَآئِنَةٍ مِّنْهُمْ إِلاَّ قَلِيلاً مِّنْهُمُ

And you will not cease to discover deceit in them, except a few of them.

فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

But forgive them and overlook (their misdeeds). Verily, Allah loves the doers of good.

وَمِنَ الَّذِينَ قَالُواْ إِنَّا نَصَـرَى أَخَذْنَا مِيثَـقَهُمْ فَنَسُواْ حَظّاً مِّمَّا ذُكِرُواْ بِهِ

5:14 And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them.

فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ إِلَى يَوْمِ الْقِيَـمَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُواْ يَصْنَعُونَ

So We planted amongst them enmity and hatred till the Day of Resurrection; and Allah will inform them of what they used to do.

Cursing the People of the Book for Breaking the Covenant

Allah commanded His believing servants to fulfill the promises and pledges that He took from them and which they gave His servant and Messenger, Muhammad, peace be upon him.

Allah also commanded them to stand for the truth and give correct testimony. He also reminded them of the obvious and subtle favors of the truth and guidance that He granted them.

Next, Allah informed them of the pledges and promises that He took from the People of the Book, who were before them, the Jews and Christians. When they broke these promises and covenants, Allah cursed them as a consequence and expelled them from His grace and mercy. He also sealed their hearts from receiving guidance and the religion of truth, beneficial knowledge and righteous actions.

Allah said,

وَلَقَدْ أَخَذَ اللّهُ مِيثَاقَ بَنِي إِسْرَآئِيلَ وَبَعَثْنَا مِنهُمُ اثْنَيْ عَشَرَ نَقِيبًا ...

> Indeed Allah took the covenant from the Children of Israel and We appointed twelve leaders among them.
>
> > These twelve people were leaders who gave the pledge to Allah to listen and obey Allah, His Messenger and His Book on behalf of their tribes.
>
> Muhammad bin Ishaq and Ibn Abbas said that;
>
> > this occurred when Musa went to fight the mighty enemy (in Palestine), and Allah commanded him to choose a leader from every tribe.

The Leaders of Ansar on the Night of Aqabah

Likewise, when the Messenger of Allah took the pledge from the **Ansar** in the Aqabah area, there were twelve leaders from the Ansar.

There were three men from the tribe of Aws:

- Usayd bin Al-Hudayr,
- Sa`d bin Khaythamah and

- Rifa`ah bin Abdul-Mundhir, or Abu Al-Haytham bin At-Tayhan.

There were nine people from the tribe of Khazraj:

- Abu Umamah Asad bin Zurarah,
- Sa`d bin Ar-Rabi,
- Abdullah bin Rawahah,
- Rafi` bin Malik bin Al-Ajlan,
- Al-Bara bin Ma`rur,
- Ubadah bin As-Samit,
- Sa`d bin Ubadah,
- Abdullah bin `Amr bin Haram and
- Al-Mundhir bin Umar bin Khunays.

Ka`b bin Malik mentioned these men in his poem, as recorded by Ibn Ishaq. On that night, these men were the leaders or representatives of their tribes by the command of the Prophet. They gave the pledge and promise of allegiance and obedience to the Prophet on behalf of their people.

Allah said,

... وَقَالَ اللّهُ إِنِّي مَعَكُمْ ...

And Allah said, "I am with you...,

with My protection, support and aid,

... لَئِنْ أَقَمْتُمُ الصَّلاَةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنتُم بِرُسُلِي ...

if you perform the **Salah** and give the **Zakah** and believe in My Messengers;

concerning what they bring you of the revelation,

... وَعَزَّرْتُمُوهُمْ ...

honor and assist them...,

and support them on the truth,

... وَأَقْرَضْتُمُ اللّهَ قَرْضًا حَسَنًا ...

and lend to Allah a good loan...,

by spending in His cause, seeking to please Him.

... لَّأُكَفِّرَنَّ عَنكُمْ سَيِّئَاتِكُمْ ...

verily, I will remit your sins.

and errors, I will erase them, cover them, and will not punish you for them,

... وَلأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

and admit you to Gardens under which rivers flow (in Paradise).

thus, protecting you from what you fear and granting you what you seek.

Breaking the Covenant

Allah said,

... فَمَن كَفَرَ بَعْدَ ذَلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ (١٢)

But if any of you after this, disbelieved, he has indeed gone astray from the straight way.

Therefore, those who break this covenant, even though they pledged and vowed to keep it, yet, they broke it and denied it ever existed, they have avoided the clear path and deviated from the path of guidance to the path of misguidance.

Allah then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعنَّاهُمْ ...

So because of their breach of their covenant, We cursed them...,

Allah states, because of their breaking the promise that We took from them, We cursed them, deviated them away from the truth, and expelled them from guidance,

... وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ...

and made their hearts grow hard...,

and they do not heed any word of advice that they hear, because of the hardness of their hearts.

... يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ...

They change the words from their (right) places...,

Since their comprehension became corrupt, they behaved treacherously with Allah's **Ayat**, altering His Book from its apparent meanings which He sent down, and distorting its indications.

They attributed to Allah what He did not say, and we seek refuge with Allah from such behavior.

... وَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِ ...

and have abandoned a good part of the Message that was sent to them.

by not implementing it and by ignoring it.

Allah said next,

... وَلاَ تَزَالُ تَطَّلِعُ عَلَىَ خَآئِنَةٍ مِّنْهُمْ إِلاَّ قَلِيلاً مِّنْهُمُ ...

And you will not cease to discover deceit in them, except a few of them.

such as their plots and treachery against you, O Muhammad, and your Companions.

Mujahid said that;

this **Ayah** refers to their plot to kill the Messenger of Allah.

... فَاعْفُ عَنْهُمْ وَاصْفَحْ ...

But forgive them, and overlook (their misdeeds).

This, indeed, is the ultimate victory and triumph.

Some of the **Salaf** said,

"You would never treat those who disobey Allah with you better than obeying Allah with them.''

This way, their hearts will gather around the truth and Allah might lead them to the right guidance.

This is why Allah said,

... إِنَّ اللّهَ يُحِبُّ الْمُحْسِنِينَ (١٣)

Verily, Allah loves the doers of good.

Therefore, forgive those who err against you.

Qatadah said that;

this **Ayah** was abrogated with Allah's statement,

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ

Fight against those who believe not in Allah, nor in the Last Day. (9:29)

The Christians Also Broke their Covenant with Allah and the Repercussion of this Behavior

Allah said,

وَمِنَ الَّذِينَ قَالُواْ إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ ...

And from those who call themselves Christians, We took their covenant,

Meaning: `From those who call themselves Christians and followers of `Isa, son of Maryam, while in fact they are not as they claim. We took from them the covenant and pledges that they would follow the Prophet, aid him, honor him and follow his footsteps.' And that they would believe in every Prophet whom Allah sends to the people

of the earth. They imitated the Jews and broke the promises and the pledges.

This is why Allah said,

... فَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاء إِلَى يَوْمِ الْقِيَامَةِ ...

but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection;

Meaning: `We planted enmity and hatred between them, and they will remain like this until the Day of Resurrection.'

Indeed, the numerous Christian sects have always been enemies and adversaries of each other, accusing each other of heresy and cursing each other. Each sect among them excommunicates the other sects and does not allow them entrance to their places of worship.

The Monarchist sect accuses the Jacobite sect of heresy, and such is the case with the Nestorians and the Arians. Each sect among them will continue to accuse the other of disbelief and heresy in this life and on the Day when the Witnesses will come forth.

Allah then said,

... وَسَوْفَ يُنَبِّئُهُمُ اللّهُ بِمَا كَانُواْ يَصْنَعُونَ (١٤)

and Allah will inform them of what they used to do.

warning and threatening the Christians because of their lies against Allah and His Messenger and their false claims about Allah, hallowed be He above what they say about Him. The Christians attribute a companion and a son to Allah, while He is the One and Only, the All-Sufficient, Who neither begets nor was He begotten, and there is none like unto Him.

يَـأَهْلَ الْكِتَـبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيراً مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَـبِ وَيَعْفُواْ عَن كَثِيرٍ

5:15 O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much.

قَدْ جَآءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَـبٌ مُّبِينٌ

Indeed, there has come to you from Allah a light and a plain Book.

يَهْدِى بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَـمِ وَيُخْرِجُهُمْ مِّنَ الظُّلُمَـتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَطٍ مُّسْتَقِيمٍ

5:16 Wherewith Allah guides all those who seek His Pleasure to ways of peace, and He brings them out of darkness by His permission unto light and guides them to a straight path.

Explaining the Truth Through the Messenger and the Qur'an

Allah states that He sent His Messenger Muhammad with the guidance and the religion of truth to all the people of the earth, the Arabs and non-Arabs, lettered and unlettered.

Allah also states that He sent Muhammad with clear evidences and the distinction between truth and falsehood.

Allah said,

يَا أَهْلَ الْكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَن كَثِيرٍ ...

O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much.

So the Prophet explained where they altered, distorted, changed and lied about Allah. He also ignored much of what they changed, since it would not bring about any benefit if it was explained.

In his **Mustadrak**, Al-Hakim recorded that Ibn Abbas said,

"He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur'an, for Allah said, يَا أَهْلَ الْكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ (O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture) and stoning was among the things that they used to hide.''

Al-Hakim said, "Its chain is **Sahih**, and they did not record it.''

Allah next mentions the Glorious Qur'an that He sent down to His honorable Prophet,

... قَدْ جَاءكُم مِّنَ اللّهِ نُورٌ وَكِتَابٌ مُّبِينٌ (١٥)

يَهْدِي بِهِ اللّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلاَمِ ...

Indeed, there has come to you from Allah a light and a plain Book. Wherewith Allah guides all those who seek His pleasure to ways of peace.

meaning, ways of safety and righteousness,

... وَيُخْرِجُهُم مِّنِ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٦)

and He brings them out of darkness by His permission unto light and guides them to a straight path.

He thus saves them from destruction and explains to them the best, most clear path. Therefore, He protects them from what they fear, and brings about the best of what they long for, all the while ridding them of misguidance and directing them to the best, most righteous state of being.

لَّقَدْ كَفَرَ الَّذِينَ قَآلُواْ إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

5:17 Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam.

قُلْ فَمَن يَمْلِكُ مِنَ اللَّهِ شَيْئاً إِنْ أَرَادَ أَن يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَن فِى الاٌّرْضِ جَمِيعاً

Say: "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together!''

وَلِلَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَآءُ

And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills.

وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And Allah is able to do all things.

وَقَالَتِ الْيَهُودُ وَالنَّصَـرَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

5:18 And the Jews and the Christians say: "We are the children of Allah and His loved ones.''

قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم

Say: "Why then does He punish you for your sins!''

بَلْ أَنتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ

Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills.

وَلِلَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

And to Allah belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

The Polytheism and Disbelief of the Christians

Allah says;

لَّقَدْ كَفَرَ الَّذِينَ قَآلُواْ إِنَّ اللّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ...

Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam.

Allah states that the Christians are disbelievers because of their claim that `Isa, son of Maryam, one of Allah's servants and creatures, is Allah. Allah is holier than what they attribute to Him.

Allah then reminds them of His perfect ability over everything and that everything is under His complete control and power,

... قُلْ فَمَن يَمْلِكُ مِنَ اللّهِ شَيْئًا إِنْ أَرَادَ أَن يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَن فِي الأَرْضِ جَمِيعًا ...

Say: "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together."

Therefore, if Allah wills to do that, who would be able to stop Him or prevent Him from doing it.

Allah then said,

... وَلِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاء ...

And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills.

All things in existence are Allah's property and creation and He is able to do everything. He is never asked about what He does with His power, domain, justice and greatness so this refutes the Christian creed, may Allah's continued curses be upon them until the Day of Resurrection.

... وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٧)

And Allah is able to do all things.

Refuting the People of the Book's Claim that they are Allah's Children

Allah then refutes the Christians' and Jews' false claims and lies,

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاء اللّهِ وَأَحِبَّاؤُهُ ...

And the Jews and the Christians say, "We are the children of Allah and His loved ones."

They claim: "We are the followers of Allah's Prophets, who are His children, whom He takes care of. He also loves us.''

The People of the Book claim in their Book that Allah said to His servant Israil, "You are my firstborn.''

But they explained this statement in an improper manner and altered its meaning. Some of the People of the Book who later became Muslims refuted this false statement saying, "This statement only indicates honor and respect, as is common in their speech at that time.''

The Christians claim that `Isa said to them, "I will go back to my father and your father,'' meaning, my Lord and your Lord.

It is a fact that the Christians did not claim that they too are Allah's sons as they claimed about `Isa. Rather this statement by `Isa only meant to indicate closeness with Allah.

This is why when they said that they are Allah's children and loved ones, Allah refuted their claim,

... قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ...

Say, "Why then does He punish you for your sins!"

> meaning, if you were truly as you claim, Allah's children and loved ones, then why did He prepare the Fire because of your disbelief, lies and false claims!

... بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ...

Nay, you are but human beings, of those He has created,

> Allah states: you are just like the rest of the children of Adam, and Allah is the Lord of all His creation.

... يَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء ...

He forgives whom He wills and punishes whom He wills.

> Allah does what He wills, there is none who can escape His judgment, and He is swift in reckoning.

... وَلِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا ...

And to Allah belongs the dominion of the heavens and the earth and all that is between them;

> Therefore, everything is Allah's property and under His power and control.

... وَإِلَيْهِ الْمَصِيرُ (١٨)

and to Him is the return.

> In the end, the return will be to Allah and He will judge between His servants as He will, and He is the Most Just Who is never wrong in His judgment.

يَـأَهْلَ الْكِتَـبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا مِن بَشِيرٍ وَلاَ نَذِيرٍ

5:19 O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner.''

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

But now has come unto you a bringer of glad tidings and a warner. And Allah is able to do all things.

Allah says;

يَا أَهْلَ الْكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ ...

O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers,

Allah is addressing the People of the Book -- the Jews and the Christians, saying that He has sent His Messenger Muhammad to them, the Final Prophet, after whom there will be no Prophet or Messenger. Rather, He is the Final Messenger who came after a long time passed between him and `Isa, son of Maryam peace be upon them.

There is a difference of opinion about the length of time between `Isa and Muhammad.

Abu Uthman An-Nahdi and Qatadah were reported to have said that;

this period was six hundred years.

Al-Bukhari also recorded this opinion from Salman Al-Farisi.

Qatadah said that;

this period was five hundred and sixty years,

Ma`mar said;

that it is five hundred and forty years.

Some said that this period is six hundred and twenty years.

There is no contradiction here if we consider the fact that those who said that this period was six hundred years were talking about solar years, while the second refers to lunar years, since there is a difference of about three years between every one hundred lunar and solar years. As in Allah's statement, **وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا** (And they stayed in their Cave three hundred years, adding nine.) (18:25) meaning, nine more lunar years to substitute for the difference between lunar and solar years, thus agreeing with the three hundred years that the People of the Book knew about.

We should assert again that the time period we mentioned here was between `Isa, the last Prophet to the Children of Israel, and Muhammad, the Last Prophet and Messenger among the children of Adam.

In the **Sahih** collected by Al-Bukhari, Abu Hurayrah said that the Messenger of Allah said,

إِنَّ أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ لَأَنَا، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِي

I, among all people, have the most right to the son of Maryam, for there was no Prophet between Him and I.

This **Hadith** refutes the opinion of Al-Qudai and others, that there was a Prophet after `Isa called Khalid bin Sinan.

Allah sent Muhammad after a period of time during which there was no Prophet, clear path, or unchanged religions. Idol worshipping, fire worshipping and cross worshipping flourished during this time. Therefore, the bounty of sending Muhammad was the perfect bounty at a time when he was needed the most.

Evil had filled the earth by then, and tyranny and ignorance had touched all the servants, except a few of those who remained loyal to the true teachings of previous Prophets, such as some Jewish rabbis, Christian priests and **Sabian** monks.

Imam Ahmad recorded that Iyad bin Himar Al-Mujashi said that the Prophet gave a speech one day and said,

> وَإِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي فِي يَوْمِي هَذَا،
>
> My Lord has commanded me to teach you what you have no knowledge of and of which He taught me this day,
>
> كُلُّ مَالٍ نَحَلْتُهُ عِبَادِي حَلَالٌ،
>
> `All the wealth that I gave to My servants is permissible.
>
> وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّ الشَّيَاطِينَ أَتَتْهُمْ فَأَضَلَّتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ، وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنَزِّلْ بِهِ سُلْطَانًا،
>
> I created all My servants **Hunafa** (monotheists). But, the devils came to them and deviated them from their religion, prohibited for them what I allowed and commanded them to associate others with Me (in worship), which I gave no permission for.'
>
> ثُمَّ إِنَّ اللهَ عَزَّ وَجَلَّ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ، إِلَّا بَقَايَا مِنْ بَنِي إِسْرَائِيلَ،
>
> Then Allah looked at the people of the earth and disliked them all, the Arabs and non-Arabs among them, except a few from among the Children of Israel.
>
> وَقَالَ: إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ،
>
> Allah said (to me), `I only sent you to test you and to test with you.

وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ،تَقْرَأُهُ نَائِمًا وَيَقْظَانَ،

I sent to you a Book that cannot be washed by water (it is eternal), and you will read it while asleep and while awake.'

ثُمَّ إِنَّ اللهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا فَقُلْتُ: يَارَبِّ إِذَنْ يَثْلَغُوا رَأْسِي، فَيَدَعُوهُ خُبْزَةً،

Allah has also Commanded me to burn (destroy) Quraysh. So I said, `O Lord! They will smash my head and leave it like a piece of bread.'

فَقَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرَجُوكَ، واغْزُهُمْ نُغْزِكَ،

He said, `I will drive them out as they drove you out, and when you invade them We will help you.

وَأَنْفِقْ عَلَيْهِمْ فَسَنُنْفِقَ عَلَيْكَ، وَابْعَثْ جَيْشًا نَبْعَثْ خَمْسًا أَمْثَالَهُ،

Spend on them (your companions) and We will spend on you, send an army and We will send five armies like it (in its support).

وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ،

Fight with those who obey you, against those who disobey you.

وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ:

And the inhabitants of Paradise are three:

- ذُو سُلْطَانٍ مُقْسِطٌ مُوَفَّقٌ مُتَصَدِّقٌ،
- وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ بِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ،
- وَرَجُلٌ عَفِيفٌ فَقِيرٌ ذُو عِيَالٍ (مُتَصَدِّقٌ).

- a just, prosperous, and charitable ruler;
- A merciful man who has a kind heart toward every relative and every Muslim;
- a forgiving, poor man with dependants (who is charitable).

وَأَهْلُ النَّارِ خَمْسَةٌ:

And the inhabitants of the Fire are five:

- الضَّعِيفُ الَّذِي لَا دِينَ لَهُ،
- وَالَّذِين هُمْ فِيكُمْ تَبَعٌ أَوْ تَبَعًا شَكَّ يَحْيَى لَا يَبْتَغُون أَهْلًا وَلَا مَالًا،
- وَالْخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَانَهُ،
- وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ
- وَذَكَرَ الْبَخِيلَ أَوِ الْكَذَّابَ وَالشِّنْظِيرَ: الفَاحِش

- the weak one with no religion;
- those who follow after you not for family reasons nor wealth;
- and the treacherous who does not hide his treachery, acting treacherous in even the most insignificant matters;
- and a person who comes every morning and every evening, is cheating your family or your wealth.'
- And he mentioned the stingy, or the liar, and the foulmouthed person.''

Therefore, the **Hadith** states that Allah looked at the people of the earth and disliked them all, both the Arabs and non-Arabs among them, except a few among the Children of Israel, or a few among the People of the Book as Muslim recorded. The religion was distorted and changed for the people of the earth until Allah sent Muhammad , and Allah, thus, guided the creatures and took them away from the darkness to the light and placed them on a clear path and a glorious Law.

Allah said,

... أَن تَقُولُواْ مَا جَاءنَا مِن بَشِيرٍ وَلاَ نَذِيرٍ ...

lest you say, "There came unto us no bringer of glad tidings and no warner."

meaning, so that you, who changed the true religion, do not make it an excuse and say, "No Messenger came to us bringing glad tidings and warning against evil.''

... فَقَدْ جَاءكُم بَشِيرٌ وَنَذِيرٌ ...

But now has come unto you a bringer of glad tidings and a warner.

There has come to you a bringer of good news and a warner, Muhammad.

... وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٩)

And Allah is able to do all things.

Ibn Jarir said this part of the **Ayah** means,

"I am able to punish those who disobey Me and to reward those who obey Me.''

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَـقَوْمِ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً وَءَاتَـكُمْ مَّا لَمْ يُؤْتِ أَحَداً مِّن الْعَـلَمِينَ

5:20 And (remember) when Musa said to his people: "O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the nations (Al-`Alamin).''

يَاقَوْمِ ادْخُلُوا الاٌّرْضَ المُقَدَّسَةَ الَّتِى كَتَبَ اللَّهُ لَكُمْ وَلاَ تَرْتَدُّوا عَلَى أَدْبَـرِكُمْ فَتَنْقَلِبُوا خَـسِرِينَ

5:21 "O my people! Enter the Holy Land which Allah has assigned to you and turn not back; for then you will be returned as losers.''

قَالُوا يَامُوسَى إِنَّ فِيهَا قَوْماً جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّى يَخْرُجُواْ مِنْهَا فَإِن يَخْرُجُواْ مِنْهَا فَإِنَّا دَخِلُونَ

5:22 They said: "O Musa! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.''

قَالَ رَجُلاَنِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُواْ عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَلِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُواْ إِن كُنتُم مُّؤْمِنِينَ

5:23 Two men of those who feared (Allah and) on whom Allah had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allah if you are believers indeed.''

قَالُواْ يَـمُوسَى إِنَّا لَنْ نَّدْخُلَهَآ أَبَداً مَّا دَامُواْ فِيهَا فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَـهُنَا قَـعِدُونَ

5:24 They said: "O Musa! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here.''

قَالَ رَبِّ إِنِّى لا أَمْلِكُ إِلاَّ نَفْسِى وَأَخِى فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَـسِقِينَ

5:25 He (Musa) said: "O my Lord! I have power only over myself and my brother, so Ifruq us from the rebellious people!''

قَالَ فَإِنَّـهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِى الاٌّرْضِ

5:26 (Allah) said: "Therefore it is forbidden to them for forty years; in distraction they will wander through the land.

فَلاَ تَأْسَ عَلَى الْقَوْمِ الْفَـسِقِينَ

So do not grieve for the rebellious people.''

Musa Reminds His People of Allah's Favors on Them; The Jews Refuse to Enter the Holy Land

Allah states that His servant, Messenger, to whom He spoke directly, Musa, the son of Imran, reminded his people that among the favors Allah granted them, is that He will give them all of the good of this life and the Hereafter, if they remain on the righteous and straight path.

Allah said,

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاء ...

And (remember) when Musa said to his people: "O my people! Remember the favor of Allah to you, when He made Prophets among you,

for whenever a Prophet died, another rose among them, from the time of their father Ibrahim and thereafter.

There were many Prophets among the Children of Israel calling to Allah and warning against His torment, until `Isa was sent as the final Prophet from the Children of Israel. Allah then sent down the revelation to the Final Prophet and Messenger, Muhammad, the son of Abdullah, from the offspring of Ismail, the son of Ibrahim, peace be upon them. Muhammad is the most honorable Prophet of all times.

Allah said next,

... وَجَعَلَكُم مُّلُوكًا ...

made you kings,

Abdur-Razzaq recorded that Ibn Abbas commented:

"Having a servant, a wife and a house.''

In his Mustadrak, Al-Hakim recorded that Ibn Abbas said,

"A wife and a servant,

... وَآتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّن الْعَالَمِينَ (٢٠)

and gave you what He had not given to any other among the nations (**Alamin**),

means, during their time.''

Al-Hakim said,

"**Sahih** according to the criteria of the Two **Sahihs**, but they did not collect it.''

Qatadah said,

"They were the first people to take servants.''

A **Hadith** states,

مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، آمِنًا فِي سِرْبِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَافِيرِهَا

He among you who wakes up while healthy in body, safe in his family and having the provision for that very day, is as if the world and all that was in it were collected for him.

Allah's statement, وَآتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّن الْعَالَمِينَ (and gave you what He had not given to any other among the nations (**Al-`Alamin**)).

means, during your time, as we stated.

The Children of Israel were the most honorable among the people of their time, compared to the Greek, Copts and the rest of mankind.

Allah said in another **Ayah**,

وَلَقَدْ ءَاتَيْنَا بَنِى إِسْرَءِيلَ الْكِتَـبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَـهُمْ مِّنَ الطَّيِّبَـتِ وَفَضَّلْنَـهُمْ عَلَى الْعَـلَمِينَ

And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations (**Al-`Alamin**). (45:16)

Allah said,

لَّهُمْ قَالُواْ يَمُوسَى اجْعَلْ لَّنَآ إِلَـهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

إِنَّ هَـؤُلاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَـطِلٌ مَّا كَانُواْ يَعْمَلُونَ

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَـهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَـلَمِينَ

They said: "O Musa! Make for us a god as they have gods.'' He said: "Verily, you are an ignorant people.'' (Musa added:) "Verily, these people will be destroyed for that which they are engaged in (idol worship).'' And all that they are doing is in vain. He said: "Shall I seek for you a god other than Allah, while He has given you superiority over the nations.'' (7:138-140)

Therefore, they were the best among the people of their time. The Muslim **Ummah** is more respected and honored before Allah, and has a more perfect legislative code and system of life, it has the most honorable Prophet, the larger kingdom, more provisions, wealth and children, a larger domain and more lasting glory than the Children of Israel. Allah said,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَاءَ عَلَى النَّاس

Thus We have made you, a just (the best) nation, that you be witnesses over mankind. (2:143)

We mentioned the **Mutawatir Hadiths** about the honor of this **Ummah** and its status and honor with Allah, when we explained Allah's statement in Surah **Al-**

Imran, كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاس (You are the best of peoples ever raised up for mankind...). (3:110)

Allah next says;

يَا قَوْمِ ادْخُلُوا الأَرْضَ المُقَدَّسَةَ ...

"O my people! Enter the Holy Land,

Allah states that Musa encouraged the Children of Israel to perform **Jihad** and enter Jerusalem, which was under their control during the time of their father Yaqub. Yaqub and his children later moved with his children and household to Egypt during the time of Prophet Yusuf. His offspring remained in Egypt until their exodus with Musa. They found a mighty, strong people in Jerusalem who had previously taken it over. Musa, Allah's Messenger, ordered the Children of Israel to enter Jerusalem and fight their enemy, and he promised them victory and triumph over the mighty people if they did so. They declined, rebelled and defied his order and were punished for forty years by being lost, wandering in the land uncertain of where they should go. This was their punishment for defying Allah's command.

Allah said that Musa ordered them to enter the Holy Land,

... الَّتِي كَتَبَ اللّهُ لَكُمْ ...

which Allah has assigned to you

meaning, which Allah has promised to you by the words of your father Israil, that it is the inheritance of those among you who believe.

... وَلاَ تَرْتَدُّوا عَلَى أَدْبَارِكُمْ ...

and turn not back

in flight from **Jihad**.

... فَتَنقَلِبُوا خَاسِرِينَ (٢١)

قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّى يَخْرُجُواْ مِنْهَا فَإِن يَخْرُجُواْ مِنْهَا فَإِنَّا دَاخِلُونَ (٢٢)

". ..for then you will be returned as losers.''

They said, "O Musa! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."

> Their excuse was this, in this very town you commanded us to enter and fight its people, there is a mighty, strong, vicious people who have tremendous physique and physical ability. We are unable to stand against these people or fight them. Therefore, they said, we are incapable of entering this city as long as they are still in it, but if they leave it, we will enter it. Otherwise, we cannot stand against them.

The Speeches of Yuwsha` (Joshua) and Kalib (Caleb)

Allah said,

قَالَ رَجُلاَنِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللهُ عَلَيْهِمَا ...

Two men of those who feared (Allah and) on whom Allah had bestowed His grace said...,

> When the Children of Israel declined to obey Allah and follow His Messenger Musa, two righteous men among them, on whom Allah had bestowed a great bounty and who were afraid of Allah and His punishment, encouraged them to go forward.

It was also said that the **Ayah** reads in a way that means that these men were respected and honored by their people. Ibn Abbas, Mujahid, Ikrimah, Atiyah, As-Suddi, Ar-Rabi` bin Anas and several other **Salaf** and latter scholars stated that;

> These two men were Yuwsha`, the son of Nun, and Kalib, the son of Yufna.

These two men said to their people,

... ادْخُلُواْ عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللّهِ فَتَوَكَّلُواْ إِن كُنتُم مُّؤْمِنِينَ (٢٣)

"Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allah if you are believers indeed."

Therefore, they said, if you rely on and trust in Allah, follow His command and obey His Messenger, then Allah will give you victory over your enemies and will give you triumph and dominance over them. Thus, you will conquer the city that Allah has promised you.

This advice did not benefit them in the least,

قَالُواْ يَا مُوسَى إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُواْ فِيهَا فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ (٢٤)

They said, "O Musa! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."

This is how they declined to join **Jihad**, defied their Messenger, and refused to fight their enemy.

The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allah during the battle of **Badr**, when he asked for their advice about fighting the Quraysh army that came to protect the caravan led by Abu Sufyan. When the Muslim army missed the caravan and the Quraysh army, between nine hundred and one thousand strong, helmeted and drawing closer, Abu Bakr stood up and said something good. Several more **Muhajirin** also spoke, all the while the Messenger of Allah saying,

أشيروا علي أيها المسلمون

Advise me, O Muslims!

inquiring of what the **Ansar**, the majority then, had to say.

Sa`d bin Mu`adh said,

"It looks like you mean us, O Messenger of Allah! By He Who has sent you with the Truth! If you seek to cross this sea and went in it, we will follow you and none among us will remain behind. We would not hate for you to lead us to meet our enemy tomorrow. We are patient in war, vicious in battle. May Allah allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allah.''

The Messenger of Allah was pleased with the words of Sa`d and was encouraged to march on.

Abu Bakr bin Marduwyah recorded that Anas said that;

when the Messenger of Allah went to **Badr**, he asked the Muslims for their opinion, and Umar gave his.

The Prophet again asked the Muslims for their opinion and the Ansar said, "O Ansar! It is you whom the Prophet wants to hear.''

They said, "We will never say as the Children of Israel said to Musa, فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ (So go, you and your Lord, and fight you two, we are sitting right here).

By He Who has sent you with the Truth! If you took the camels to Bark Al-Ghimad (near Makkah) we shall follow you.''

Imam Ahmad, An-Nasa'i and Ibn Hibban also recorded this **Hadith**.

In the Book of Al-Maghazi and At-Tafsir, Al-Bukhari recorded that Abdullah bin Mas`ud said,

"On the day of **Badr**, Al-Miqdad said, `O Messenger of Allah! We will never say to you what the Children of Israel said to Musa, فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ (So go, you and your Lord, and fight you two, we are sitting right here).

Rather, march on and we will be with you.'

The Messenger of Allah was satisfied after hearing this statement.''

Musa Supplicates to Allah Against the Jews

Musa said,

قَالَ رَبِّ إِنِّي لا أَمْلِكُ إِلاَّ نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ (٢٥)

"O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!"

When the Children of Israel refused to fight, Musa became very angry with them and supplicated to Allah against them, **رَبِّ إِنِّي لا أَمْلِكُ إِلاَّ نَفْسِي وَأَخِي** (O my Lord! I have power only over myself and my brother'), meaning, only I and my brother Harun among them will obey, implement Allah's command and accept the call, **فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ** (So **Ifruq** us from the rebellious people!).

Al-Awfi reported that Ibn Abbas said,

"Meaning, judge between us and them.''

Ali bin Abi Talhah reported similarly from him.

Ad-Dahhak said that the **Ayah** means,

"Judge and decide between us and them.''

Other scholars said that the **Ayah** means,

"Separate between us and them.''

Forbidding the Jews from Entering the Holy Land for Forty Years

Allah said,

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الأَرْضِ ...

Therefore it is forbidden to them for forty years; in distraction they will wander through the land.

When Musa supplicated against the Jews for refusing to fight in **Jihad**, Allah forbade them from entering the land for forty years. They wandered about lost in the land of At-Tih, unable to find their way out.

During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allah sent down for them. Allah brought forth water springs from solid rock, and the other miracles that He aided Musa bin Imran with.

During this time, the **Tawrah** was revealed and the Law was established for the Children of Israel and the Tabernacle of the Covenant was erected.

Conquering Jerusalem

Allah's statement, أَرْبَعِينَ سَنَةً (for forty years),

defines, يَتِيهُونَ فِي الأَرْضِ (in distraction they will wander through the land).

When these years ended, Yuwsha bin Nun led those who remained among them and the second generation, and laid siege to Jerusalem, conquering it on a Friday afternoon. When the sun was about to set and Yuwsha feared that the Sabbath would begin, he said (to the sun),

"You are commanded and I am commanded, as well. O Allah! Make it stop setting for me.''

Allah made the sun stop setting until Yuwsha bin Nun conquered Jerusalem.

Next, Allah commanded Yuwsha` to order the Children of Israel to enter Jerusalem from its gate while bowing and saying **Hittah**, meaning, `remove our sins.' Yet, they changed what they were commanded and entered it while dragging themselves on their behinds and saying, **`Habbah** (a seed) in **Sha`rah** (a hair).''

We mentioned all of this in the **Tafsir** of Surah **Al-Baqarah**.

Ibn Abi Hatim recorded that Ibn Abbas commented, قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الأَرْضِ (Therefore it is forbidden to them for forty years; in distraction they will wander through the land).

"They wandered in the land for forty years, during which Musa and Harun died, as well as everyone above forty years of age. When the forty years ended, Yuwsha son of Nun assumed their leadership and later conquered Jerusalem.

When Yuwsha was reminded that the day was Friday and the sun was about to set, while they were still attacking Jerusalem, he feared that the Sabbath might begin. Therefore, he said to the sun, `I am commanded and you are commanded.'

Allah made the sun stop setting and the Jews conquered Jerusalem and found wealth unseen before. They wanted to let the fire consume the booty, but the fire would not do that. Yuwsha said, `Some of you have committed theft from the booty.' So he summoned the twelve leaders of the twelve tribes and took the pledge from them. Then, the hand of one of them became stuck to the hand of Yuwsha and Yuwsha said, `You committed the theft, so bring it forth.' So, that man brought a cow's head made of gold with two eyes made of precious stones and a set of teeth made of pearls. When Yuwsha added it to the booty, the fire consumed it, as they were prohibited to keep the booty.''

There is evidence supporting all of this in the **Sahih**.

Allah Comforts Musa

Comforting Musa, Allah said

... فَلاَ تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (٢٦)

So do not grieve for the rebellious people.

Allah said: Do not feel sorrow or sadness over My judgment against them, for they deserve such judgment. This story chastises the Jews, exposes their defiance of Allah and His Messenger, and their refusal to obey the order for **Jihad**. They were weak and could not bear the thought of fighting their enemy, being patient, and enduring this way.

This occurred although they had the Messenger of Allah and the one whom He spoke to among them, the best of Allah's creation that time. Their Prophet promised them triumph and victory against their enemies.

They also witnessed the torment and punishment of drowning with which Allah punished their enemy Fir`awn and his soldiers, so that their eyes were pleased and comforted. All this did not happen too long ago, yet they refused to perform Jihad against people who had less than a tenth of the power and strength than the people of Egypt had. Therefore, the evil works of the Jews were exposed to everyone, and the exposure was such an enormous one that the night, or the tail, can never cover its tracks.

They were also blinded by their ignorance and transgression. Thus, they became hated by Allah, and they became His enemies. Yet, they claim that they are Allah's children and His loved ones! May Allah curse their faces that were transformed to the shape of swine and apes, and may Allah's curse accompany them to the raging Fire. May Allah make them abide in the Fire for eternity, and He did; all thanks are due to Him.

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَىْ ءَادَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَـناً فَتُقُبِّلَ مِن أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ

5:27 And recite to them the story of the two sons of Adam in truth; when each offered a sacrifice, it was accepted from the one but not from the other.

مِنَ الأٌّخَرِ قَالَ لاّقْتُلَنَّكَ

The latter said to the former: "I will surely, kill you.''

قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

The former said: "Verily, Allah accepts only from those who have Taqwa.

لَئِن بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَاْ بِبَاسِطٍ يَدِىَ إِلَيْكَ لاًّقْتُلَكَ إِنِّى أَخَافُ اللَّهَ رَبَّ الْعَـلَمِينَ

5:28 "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of all that exists.''

إِنِّى أُرِيدُ أَن تَبُوءَ بِإِثْمِى وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَـبِ النَّارِ وَذَلِكَ جَزَآءُ الظَّـلِمِينَ

5:29 "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.''

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَـسِرِينَ

5:30 So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

فَبَعَثَ اللَّهُ غُرَاباً يَبْحَثُ فِى الأٌّرْضِ لِيُرِيَهُ كَيْفَ يُوَارِى سَوْءَةَ أَخِيهِ

5:31 Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother.

قَالَ يَـوَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَـذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِى فَأَصْبَحَ مِنَ النَّـدِمِينَ

He said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother!'' Then he became one of those who regretted.

The Story of Habil (Abel) and Qabil (Cain)

Allah describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Adam, Habil and Qabil.

One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allah gave his brother and because the sacrifice that he sincerely offered to Allah was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives.

Allah said,

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ...

And recite to them the story of the two sons of Adam in truth;

meaning, tell these envious, unjust people, the brothers of swine and apes from the Jews and their likes among mankind, the story of the two sons of Adam, Habil and Qabil, as many scholars among the **Salaf** and later generations said.

Allah's statement, **بِالْحَقِّ** (in truth),

means, clearly and without ambiguity, alteration, confusion, change, addition or deletion.

Allah said in other **Ayat**,



Verily, this is the true narrative (about the story of Isa). (3:62)

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ

We narrate unto you their story with truth. (18:13)

and,

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ ...

Such is Isa, son of Maryam. (It is) a statement of truth. (19:24)

... إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِن أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللّهُ مِنَ الْمُتَّقِينَ (٢٧)

when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you.'' The former said: "Verily, Allah accepts only from those who have **Taqwa**.

Several scholars among the **Salaf** and the later generations said that Allah allowed Adam to marry his daughters to his sons because of the necessity of such action.

They also said that in every pregnancy, Adam was given a twin, a male and a female, and he used to give the female of one twin, to the male of the other twin, in marriage.

Habil's sister was not beautiful while Qabil's sister was beautiful, resulting in Qabil wanting her for himself, instead of his brother. Adam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qabil's sister.

Habil's sacrifice was accepted, while Qabil's sacrifice was rejected, and thus what Allah told us about them occurred.

Ibn Abi Hatim recorded that Ibn Abbas said --

that during the time of Adam -- "The woman was not allowed in marriage for her male twin, but Adam was commanded to marry her to any of her other brothers. In each pregnancy, Adam was given a twin, a male and a female. A beautiful daughter was once born for Adam and another one that was not beautiful. So the twin brother of the ugly daughter said, `Marry your sister to me and I will marry my sister to you.'

He said, `No, for I have more right to my sister.'

So they both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other (the twin brother of the beautiful daughter), which consisted of some produce, was not accepted. So the latter killed his brother.''

This story has a better than good chain of narration.

The statement,

... إِنَّمَا يَتَقَبَّلُ اللّهُ مِنَ الْمُتَّقِينَ

Verily, Allah accepts only from those who have **Taqwa**.

who fear Allah in their actions.

Ibn Abi Hatim recorded that Abu Ad-Darda' said,

"If I become certain that Allah has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allah says, إِنَّمَا يَتَقَبَّلُ اللّهُ مِنَ الْمُتَّقِينَ (Verily, Allah accepts only from the those who have **Taqwa**).

The statement,

لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَاْ بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَكَ إِنِّي أَخَافُ اللّهَ رَبَّ الْعَالَمِينَ (٢٨)

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of all that exists."

Qabil's brother, the pious man whose sacrifice was accepted because of his piety, said to his brother, who threatened to kill him without justification, لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَاْ بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَكَ (If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you), I will not commit the same evil act that you threaten to commit, so that I will not earn the same sin as you, إِنِّي أَخَافُ اللّهَ رَبَّ الْعَالَمِينَ (for I fear Allah; the Lord of the all that exists), and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance.

Abdullah bin `Amr said,

"By Allah! Habil was the stronger of the two men. But, fear of Allah restricted his hand.''

The Prophet said in a Hadith recorded in the Two Sahihs,

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّار

When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hellfire.

They said, "O Allah's Messenger! It is all right for the murderer, but what about the victim?''

Allah's Messenger replied,

إِنَّه كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِه

He surely had the intention to kill his comrade.

Imam Ahmad recorded that, at the beginning of the calamity that Uthman suffered from, Sa`d bin Abi Waqqas said,

"I bear witness that the Messenger of Allah said,

إِنَّهَا سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي

There will be a **Fitnah**, and he who sits idle during it is better than he who stands up, and he who stands up in it is better than he who walks, and he who walks is better than he who is walking at a fast pace.

When he was asked, `What if someone enters my home and stretched his hand to kill me?'

He said,

كُنْ كَابْنِ آدَم

Be just like (the pious) son of Adam.''

At-Tirmidhi also recorded it this way, and said, "This **Hadith** is **Hasan**, and similar is reported on this subject from Abu Hurayrah, Khabbab bin Al-Aratt, Abu Bakr, Ibn Mas`ud, Abu Waqid and Abu Musa.''

The Qur'an continues,

إِنِّي أُرِيدُ أَن تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ (٢٩)

"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers."

Ibn Abbas, Mujahid, Ad-Dahhak, As-Suddi and Qatadah said that, **إِنِّي أُرِيدُ أَن تَبُوءَ بِإِثْمِي وَإِثْمِكَ** ("Verily, I intend to let you draw my sin on yourself as well as yours..."),

means, the sin of murdering me, in addition to your previous sins. Ibn Jarir recorded this.

Allah's statement,

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (٣٠)

So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

means, his conscience encouraged him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him.

Ibn Jarir said,

"When he wanted to kill his brother, he started to twist his neck. So **Shaytan** took an animal and placed its head on a rock, then he took another rock, then he took another rock, and smashed its head with it until he killed it while the son of Adam was looking. So he did the same thing to his brother.''

Ibn Abi Hatim also recorded this.

Abdullah bin Wahb said that Abdur-Rahman bin Zayd bin Aslam said that his father said,

"Qabil held Habil by the head to kill him, so Habil laid down for him and Qabil started twisting Habil's head, not knowing how to kill him. **Shaytan** came to Qabil and said, `Do you want to kill him?'

He said, `Yes.'

Shaytan said, `Take that stone and throw it on his head.'

So Qabil took the stone and threw it at his brother's head and smashed his head.

Shaytan then went to **Hawwa** in a hurry and said to her, `O **Hawwa**! Qabil killed Habil.'

She asked him, `Woe to you! What does `kill' mean?'

He said, `He will no longer eat, drink or move.'

She said, `And that is death.'

He said, `Yes it is.'

So she started to weep until Adam came to her while she was weeping and said, `What is the matter with you?'

She did not answer him.

He asked her two more times, but she did not answer him. So he said, `You and your daughters will inherit the practice of weeping, while I and my sons are free of it.'''

Ibn Abi Hatim recorded it.

Allah's statement, فَأَصْبَحَ مِنَ الْخَاسِرِينَ (And became one of the losers),

in this life and the Hereafter, and which loss is worse than this.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا،لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْل

Any soul that is unjustly killed, then the first son of Adam will carry a burden of its shedding, for he was the first to practice the crime of murder.

The Group, with the exception of Abu Dawud, also recorded this **Hadith**.

Ibn Jarir recorded that Abdullah bin `Amr used to say,

"The son of Adam, who killed his brother, will be the most miserable among men. There is no blood shed on earth since he killed his brother, until the Day of Resurrection, but he will carry a burden from it, for he was the first person to establish murder.''

Allah said,

فَبَعَثَ اللّهُ غُرَابًا يَبْحَثُ فِي الأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَـذَا الْغُرَابِ فَأُوَارِيَ سَوْءةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ (٣١)

Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He

(the murderer) said, "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother!'' Then he became one of those who regretted.

As-Suddi said that the Companions said,

> "When his brother died, Qabil left him on the bare ground and did not know how to bury him. Allah sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qabil saw that, he said, يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَـذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ("Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother!'').

Ali bin Abi Talhah reported that Ibn Abbas said,

> "A crow came to the dead corpse of another crow and threw sand over it, until it hid it in the ground. He who killed his brother said, يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَـذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي (Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother!).''

Al-Hasan Al-Basri commented on the statement, فَأَصْبَحَ مِنَ النَّادِمِينَ (Then he became one of those who regretted).

> "Allah made him feel sorrow after the loss that he earned.''

The Swift Punishment for Transgression and Cutting the Relations of the Womb

A **Hadith** states that the Prophet said,

> مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِم

> There is no sin that is more worthy of Allah hastening its punishment in this life, in addition to what He has in store for its offender in the

Hereafter, more than transgression and cutting the relations of the womb.

The act of Qabil included both of these.

We are Allah's and to Him is our return.

مِنْ أَجْلِ ذلِكَ كَتَبْنَا عَلَى بَنِى إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى الاٌّرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعاً

5:32 Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind,

وَمَنْ أَحْيَـهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً

and if anyone saved a life, it would be as if he saved the life of all mankind.

وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالّبَيِّنَـتِ ثُمَّ إِنَّ كَثِيراً مِّنْهُمْ بَعْدَ ذلِكَ فِى الاٌّرْضِ لَمُسْرِفُونَ

And indeed, there came to them Our Messengers with Al-Bayyinat, even then after that many of them continued to exceed the limits in the land!

إِنَّمَا جَزَآءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِى الاٌّرْضِ فَسَاداً أَن يُقَتَّلُواْ أَوْ يُصَلَّبُواْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَـفٍ أَوْ يُنفَوْاْ مِنَ الاٌّرْضِ

5:33 The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on opposite sides, or be exiled from the land.

ذَٲلِكَ لَهُمۡ خِزۡىٌ۬ فِى ٱلدُّنۡيَا‌ۖ وَلَهُمۡ فِى ٱلۡأَخِرَةِ عَذَابٌ عَظِيمٌ

That is their disgrace in this world, and a great torment is theirs in the Hereafter.

إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ عَلَيۡهِمۡ‌ۖ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٌ۬ رَّحِيمٌ۬

5:34 Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.

Human Beings Should Respect the Sanctity of Other Human Beings

Allah says,

مِنْ أَجْلِ ذَلِكَ ...

Because of that,

Allah says, because the son of Adam killed his brother in transgression and aggression,

... كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ ...

We ordained for the Children of Israel...,

meaning, We legislated for them and informed them,

... أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ...

that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.

The **Ayah** states, whoever kills a soul without justification -- such as in retaliation for murder or for causing mischief on earth -- will be as if he has killed all mankind, because there is no difference between one life and another.

وَمَنْ أَحْيَاهَا (and if anyone saved a life...),

by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,**أَحْيَا النَّاسَ جَمِيعًا** (it would be as if he saved the life of all mankind).

Al-Amash and others said that Abu Salih said that Abu Hurayrah said,

"I entered on Uthman when he was under siege in his house and said, `I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful!'

He said, `O Abu Hurayrah! Does it please you that you kill all people, including me?'

I said, `No.'

He said, `If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.'

So I went back and did not fight.'"

Ali bin Abi Talhah reported that Ibn Abbas said,

"It is as Allah has stated,

...مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ...

if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.

> Saving life in this case occurs by not killing a soul that Allah has forbidden.
>
> So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him.''
>
> Similar was said by Mujahid;

وَمَنْ أحْيَاهَا (And if anyone saved a life...),

> means, he refrains from killing a soul.

Al-`Awfi reported that Ibn Abbas said that Allah's statement, فَكَأَنَّمَا أحْيَا النَّاسَ جَمِيعًا (it would be as if he killed all mankind...) means,

> "Whoever kills one soul that Allah has forbidden killing, is just like he who kills all mankind.''

Sa`id bin Jubayr said,

> "He who allows himself to shed the blood of a Muslim, is like he who allows shedding the blood of all people. He who forbids shedding the blood of one Muslim, is like he who forbids shedding the blood of all people.''

In addition, Ibn Jurayj said that Al-A`raj said that Mujahid commented on the **Ayah**, فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا (it would be as if he killed all mankind),

> "He who kills a believing soul intentionally, Allah makes the Fire of Hell his abode, He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people, his punishment will still be the same.''

Ibn Jurayj said that Mujahid said that the **Ayah**, وَمَنْ أحْيَاهَا فَكَأَنَّمَا أحْيَا النَّاسَ جَمِيعًا (and if anyone saved a life, it would be as if he saved the life of all mankind) means,

> "He who does not kill anyone, then the lives of people are safe from him.''

Warning Those who Commit Mischief

Allah said,

... وَلَقَدْ جَاء تْهُمْ رُسُلُنَا بِالبَيِّنَاتِ ...

And indeed, there came to them Our Messengers with **Al-Bayyinat**,

meaning, clear evidences, signs and proofs.

... ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَلِكَ فِي الأَرْضِ لَمُسْرِفُونَ (٣٢)

even then after that many of them continued to exceed the limits in the land!

This **Ayah** chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them.

The Jews of Al-Madinah, such as Banu Qurayzah, An-Nadir and Qaynuqa, used to fight along with either Khazraj or Aws, when war would erupt between them during the time of **Jahiliyyah**. When these wars would end, the Jews would ransom those who were captured and pay the blood money for those who were killed. Allah criticized them for this practice in Surah **Al-Baqarah**,

وَإِذْ أَخَذْنَا مِيثَـقَكُمْ لاَ تَسْفِكُونَ دِمَآءِكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُمْ مِّن دِيَـرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ

ثُمَّ أَنتُمْ هَـؤُلاَءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَـرِهِمْ تَظَـهَرُونَ عَلَيْهِم بِالإِثْمِ وَالْعُدْوَنِ وَإِن يَأْتُوكُمْ أُسَـرَى تُفَـدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَـبِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذلِكَ مِنكُمْ إِلاَّ خِزْىٌ فِي الْحَيَوةِ الدُّنْيَا وَيَوْمَ الْقِيَـمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And (remember) when We took your covenant (saying): Shed not your (people's) blood, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

After this, it is you who kill one another and drive out a party of your own from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do. (2:84-85)

The Punishment of those Who Cause Mischief in the Land

Allah said next,

إِنَّمَا جَزَاء الَّذِينَ يُحَارِبُونَ اللّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا أَن يُقَتَّلُواْ أَوْ يُصَلَّبُواْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلافٍ أَوْ يُنفَوْاْ مِنَ الأَرْضِ ...

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.

`Wage war' mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil.

Ibn Jarir recorded that Ikrimah and Al-Hasan Al-Basri said that the **Ayat**, إِنَّمَا جَزَاء الَّذِينَ يُحَارِبُونَ اللّهَ وَرَسُولَهُ (The recompense of those who wage war against Allah and His Messenger) until, أَنَّ اللّهَ غَفُورٌ رَّحِيمٌ (Allah is Of-Forgiving, Most Merciful),

"Were revealed about the idolators. Therefore, the **Ayah** decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This **Ayah** does not

save a Muslim from punishment if he kills, causes mischief in the land or wages war against Allah and His Messenger and then joins rank with the disbelievers, before the Muslims are able to catch him. He will still be liable for punishment for the crimes he committed.''

Abu Dawud and An-Nasa'i recorded that Ikrimah said that Ibn Abbas said that the **Ayah**, إِنَّمَا جَزَاء الَّذِينَ يُحَارِبُونَ اللّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا (The recompense of those who wage war against Allah and His Messenger and do mischief in the land...),

"Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed.''

The correct opinion is that this **Ayah** is general in meaning and includes the idolators and all others who commit the types of crimes the **Ayah** mentioned.

Al-Bukhari and Muslim recorded that Abu Qilabah Abdullah bin Zayd Al-Jarmi, said that Anas bin Malik said,

"Eight people of the Ukl tribe came to the Messenger of Allah and gave him their pledge to follow Islam. Al-Madinah's climate did not suit them and they became sick and complained to Allah's Messenger. So he said,

أَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ، فَتُصِيبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا

Go with our shepherd to be treated by the milk and urine of his camels.

So they went as directed, and after they drank from the camels' milk and urine, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and

their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died.''

This is the wording of Muslim.

In another narration for this **Hadith**, it was mentioned that these people were from the tribes of Ukl or Uraynah.

Another narration reported that these people were put in the Harrah area (of Al-Madinah), and when they asked for water, no water was given to them.

Allah said,

...أَن يُقَتَّلُواْ أَوْ يُصَلَّبُواْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلافٍ أَوْ يُنفَوْاْ مِنَ الأَرْضِ...

they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.

Ali bin Abi Talhah said that Ibn Abbas said about this **Ayah**,

"He who takes up arms in Muslim land and spreads fear in the fairways and is captured, the Muslim Leader has the choice to either have him killed, crucified or cut off his hands and feet.''

Similar was said by Sa`id bin Al-Musayyib, Mujahid, Ata, Al-Hasan Al-Basri, Ibrahim An-Nakhai and Ad-Dahhak, as Abu Jafar Ibn Jarir recorded.

This view is supported by the fact that the word **Aw** (or), indicates a choice. As Allah said,

فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْياً بَـلِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَـكِينَ أَو عَدْلُ ذلِكَ صِيَاماً

The penalty is an offering, brought to the **Ka`bah**, of an eatable animal equivalent to the

one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting. (5:95)

Allah said,

فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either fasting or giving charity or offering a sacrifice. (2:196)

and,

فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَـكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ

...for its expiation feed ten of the poor, on a scale of the average of that with which you feed your own families, or clothe them, or free a slave. (5:89)

All of these **Ayat** offer a choice, just as the Ayah above.

As for Allah's statement, أَوْ يُنفَوْاْ مِنَ الأَرْضِ (or be exiled from the land).

Ibn Jarir recorded from Ibn Abbas, Anas bin Malik, Sa`id bin Jubayr, Ad-Dahhak, Ar-Rabi` bin Anas, Az-Zuhri, Al-Layth bin Sa`d and Malik bin Anas that,

it means, he is actively pursued until he is captured, and thus receives his prescribed punishment, or otherwise he escapes from the land of Islam.

Some said that;

the **Ayah** means these people are expelled to another land, or to another state by the Muslims authorities.

Sa`id bin Jubayr, Abu Ash-Sha`tha, Al-Hasan, Az-Zuhri, Ad-Dahhak and Muqatil bin Hayyan said that;

> he is expelled, but not outside of the land of Islam, while others said that he is to be imprisoned.

Allah's statement,

... ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ (٣٣)

That is their disgrace in this world, and a great torment is theirs in the Hereafter.

> means, the punishment We prescribed, killing these aggressors, crucifying them, cutting off their hands and feet on opposite sides, or expelling them from the land is a disgrace for them among mankind in this life, along with the tremendous torment Allah has prepared for them in the Hereafter.

This view supports the opinion that these **Ayat** were revealed about the idolators. As for Muslims, in his **Sahih**, Muslim recorded that Ubadah bin As-Samit said,

> "The Messenger of Allah took the same pledge from us that he also took from women: That we do not associate anything with Allah in worship, we do not steal, commit adultery, or kill our children, and that we do not spread falsehood about each other.
>
> He said that he who keeps this pledge, then his reward will be with Allah. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allah, then their matter is for Allah: If He wills, He will punish them and If He wills, He will pardon them.''

Ali narrated that the Messenger of Allah said,

> مَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَعُوقِبَ بِهِ، فَاللهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عُقُوبَتَهُ عَلى عَبْدِهِ، وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَهُ اللهُ عَلَيْهِ وَعَفَا عَنْهُ، فَاللهُ أَكْرَمُ مِنْ أَنْ يَعُودَ عَلَيْهِ فِي شَيْءٍ قَدْ عَفَا عَنْه

He who sins in this life and was punished for it, then Allah is far more just than to combine two punishments on His servant. He who commits an error in this life and Allah hides this error and pardons him, then Allah is far more generous than to punish the servant for something that He has already pardoned.

Recorded by Ahmad, Ibn Majah and At-Tirmidhi who said, "**Hasan Gharib**.''

Al-Hafiz Ad-Daraqutni was asked about this **Hadith**, and he said that it was related to the Prophet in some narrations, and it was related to the Companions in others, and that this narration from the Prophet is Sahih.

Ibn Jarir commented on Allah's statement, ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا (That is their disgrace in this world),

"Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter, وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ (and a great torment is theirs in the Hereafter), if they do not repent from these errors until death overcomes them. In this case, they will be stricken by the punishment that We prescribed for them in this life and the torment that We prepared for them therein, عَذَابٌ عَظِيمٌ (a great torment) in the Fire of **Jahannam**.''

The Punishment of those who Wage War Against Allah and His Messenger is Annulled if They Repent Before their Apprehension

Allah said,

إِلاَّ الَّذِينَ تَابُواْ مِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمْ فَاعْلَمُواْ أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٣٤)

Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.

This **Ayah** is clear in its indication that it applies to the idolators.

As for the Muslims who commit this crime and repent before they are apprehended, the punishment of killing, crucifixion and cutting the limbs will be waved. The practice of the Companions in this regard is that all of the punishments prescribed in this case will be waved, as is apparent from the wording of the **Ayah**.

Ibn Abi Hatim recorded that Ash-Sha`bi said,

"Harithah bin Badr At-Tamimi was living in Al-Basra, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Hasan bin Ali, Ibn Abbas and Abdullah bin Jafar, and they talked to Ali about him so that he would grant him safety, but Ali refused.

So Harithah went to Sa`id bin Qays Al-Hamadani who kept him in his house and went to Ali, saying, `O Leader of the Faithful! What about those who wage war against Allah and His Messenger and cause mischief in the land?' So he recited the **Ayah** until he reached, إِلاَّ الَّذِينَ تَابُواْ مِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمْ (Except for those who (having fled away and them) came back (as Muslims) with repentance before they fall into your power).

So Ali wrote a document that granted safety, and Sa`id bin Qays said, `This is for Harithah bin Badr.'"

Ibn Jarir recorded this **Hadith**.

Ibn Jarir recorded that `Amir Ash-Sha`bi said,

"A man from Murad came to Abu Musa, while he was the governor of Al-Kufah during the reign of Uthman, and said to him after he offered the obligatory prayer, `O Abu Musa! I seek your help.

> I am so-and-so from Murad and I waged war against Allah and His Messenger and caused mischief in the land. I repented before you had any authority over me.'
>
> Abu Musa proclaimed, `This is so-and-so, who had waged war against Allah and His Messenger and caused mischief in the land, and he repented before we had authority over him. Therefore, anyone who meets him, should deal with him in a better way. If he is saying the truth, then this is the path of those who say the truth. If he is saying a lie, his sins will destroy him. So the man remained idle for as long as Allah willed, but he later rose against the leaders, and Allah punished him for his sins and he was killed.''

Ibn Jarir recorded that Musa bin Ishaq Al-Madani said that;

> Ali Al-Asadi waged war, blocked the roads, shed blood and plundered wealth. The leaders and the people alike, sought to capture him, but they could not do that until he came after he repented, after he heard a man reciting the **Ayah**,
>
> قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
>
> O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (39:53)
>
> So he said to that man, "O servant of Allah! Recite it again.''
>
> So he recited it again, and Ali put down his sword and went to Al-Madinah in repentance, arriving during the night. He washed up and went to the **Masjid** of the Messenger of Allah and prayed the dawn prayer. He sat next to Abu Hurayrah amidst his companions. In the morning, the people recognized him and went after him. He said, "You

have no way against me. I came in repentance before you had any authority over me.''

Abu Hurayrah said, "He has said the truth,'' and he held his hand and went to Marwan bin Al-Hakam, who was the governor of Al-Madinah during the reign of Muawiyah.

Abu Hurayrah said, "This is Ali and he came in repentance and you do not have a way against him, nor can you have him killed.''

So Ali was absolved of punishment and remained on his repentance and went to the sea to perform **Jihad** in Allah's cause.

The Muslims met the Romans in battle, and the Muslims brought the ship Ali was in to one of the Roman ships, and Ali crossed to that ship and the Romans escaped from him to the other side of the ship, and the ship capsized and they all drowned.''

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَابْتَغُواْ إِلَيهِ الْوَسِيلَةَ
وَجَـهِدُواْ فِى سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

5:35 O you who believe! Have Taqwa of Allah and seek the Wasilah to Him, and strive hard in His cause, so that you may be successful.

إِنَّ الَّذِينَ كَفَرُواْ لَوْ أَنَّ لَهُمْ مَّا فِى الاٌّرْضِ جَمِيعاً وَمِثْلَهُ
مَعَهُ لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَـمَةِ مَا تُقُبِّلَ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ

5:36 Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.

يُرِيدُونَ أَن يَخْرُجُواْ مِنَ النَّارِ وَمَا هُم بِخَـرِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ

5:37 They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

Commanding Taqwa, Wasilah, and Jihad

Allah commands;

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ ...

O you who believe! Have **Taqwa** of Allah,

Allah commands His faithful servants to fear Him in **Taqwa**, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters.

Allah said next,

... وَابْتَغُواْ إِلَيهِ الْوَسِيلَةَ ...

and seek the **Wasilah** to Him.

Sufyan Ath-Thawri said that Talhah said that Ata said that Ibn Abbas said that;

Wasilah means `the means of approach'.

Mujahid, Abu Wa'il, Al-Hasan, Qatadah, Abdullah bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for **Wasilah**.

Qatadah said that the **Ayah** means,

"Seek the means of approach to Him by obeying Him and performing the acts that please Him.''

أُولَـئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ

Those whom they call upon seek a means of access to their Lord (Allah). (17:57)

Wasilah is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise, and it is the grade of the Messenger of Allah, his residence and the nearest grade in Paradise to Allah's Throne.

Al-Bukhari recorded that Jabir bin Abdullah said that the Messenger of Allah said,

مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ :

Whoever, after hearing to the **Adhan** says,

اللَّهُمَّ رَبَّ هذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ،

"O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muhammad the **Wasilah** and superiority and send him (on the Day of Judgment) to the praiseworthy station which You have promised him,"

إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةَ

then intercession from me will be permitted for him on the Day of Resurrection.

Muslim recorded that Abdullah bin `Amr bin Al-`As said that he heard the Prophet saying,

إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ عَشْرًا، ثُمَّ سَلُوا لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةَ

When you hear the **Mu'adhdhin**, repeat what he says, and then ask for **Salah** (blessing, mercy from Allah) for me. Verily, whoever asks for **Salah** for me, then Allah will grant ten **Salah** to him. Then, ask for the **Wasilah** for me, for it is a grade in Paradise that only one servant of Allah deserves, and I hope that I am that servant. Verily, whoever asks (Allah) for **Wasilah** for me, he will earn the right of my intercession.

Allah said,

... وَجَاهِدُواْ فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٣٥)

and strive hard in His cause as much as you can. So that you may be successful.

After Allah commanded Muslims to avoid the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and idolators who have deviated from the straight path and abandoned the correct religion. Allah encouraged the believers by reminding them of the unending success and great happiness that He prepared for them for the Day of Resurrection, which will never change or decrease for those who join Jihad in His cause. They will remain in the lofty rooms of Paradise that are safe and beautiful. Those who live in these dwellings will always be comfortable and will never be miserable, living, never dying, and their clothes will never grow thin, nor will their youth ever end.

No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgment and They Will Remain in the Fire

Allah then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day of Resurrection.

Allah said,

إِنَّ الَّذِينَ كَفَرُواْ لَوْ أَنَّ لَهُم مَّا فِي الأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٣٦)

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.

So if a disbeliever brought the earth's fill of gold, and twice as much as that amount on the Day of Judgment to ransom himself from Allah's torment that has surrounded him, and he is certain that he will suffer from it, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it.

Hence Allah's statement,

وَلَهُمْ عَذَابٌ أَلِيمٌ (And theirs would be a painful torment),

meaning, hurtful,

يُرِيدُونَ أَن يَخْرُجُواْ مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ (٣٧)

They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.

In another **Ayah**, Allah said,

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا

Every time they seek to get away therefrom, in anguish, they will be driven back therein. (22:22)

Therefore, they will still long to leave the torment because of the severity and the pain it causes. They will have no way of escaping it. The more the flames lift them to the upper part of Hell, the more the angels of punishment will strike them with iron bars and they will fall down to its depths,

... وَلَهُمْ عَذَابٌ مُّقِيمٌ

And theirs will be a lasting torment.

meaning, eternal and everlasting, and they will never be able to depart from it or avoid it.

Anas bin Malik said that the Messenger of Allah said,

يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ كَيْفَ وَجَدْتَ مَضْجَعَكَ ؟

A man from the people of the Fire will be brought forth and will be asked, `O son of Adam! How did you find your dwelling!'

فَيَقُولُ: شَرَّ مَضْجَعٍ ،

He will say, `The worst dwelling.'

فَيُقَالُ: هَلْ تَفْتَدِي بِقُرَابِ الْأَرْضِ ذَهَبًا ؟

He will be told, `Would you ransom yourself with the earth's fill of gold!'

فَيَقُولُ: نَعَمْ يَارَبِّ

He will say, `Yes, O Lord!'

فَيَقُولُ اللهُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ فَلَمْ تَفْعَلْ، فَيُؤْمَرُ بِهِ إِلَى النَّارِ

Allah will say to him, `You have lied. I asked you for what is less than that and you did not do it,' and he will be ordered to the Fire.

Muslim and An-Nasa'i recorded it.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُواْ أَيْدِيَهُمَا جَزَآءً بِمَا كَسَبَا نَكَـلاً مِّنَ اللَّهِ

5:38 And (as for) the male thief and the female thief, cut off their hands as a recompense for that which both committed, a punishment by way of example from Allah.

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And Allah is All-Powerful, All-Wise.

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ

5:39 But whosoever repents after his crime and does righteous good deeds, then verily, Allah will pardon him.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Verily, Allah is Oft-Forgiving, Most Merciful.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَتِ وَالاٌّرْضِ

5:40 Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth!

يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

He punishes whom He wills and He forgives whom He wills. And Allah is able to do all things.

The Necessity of Cutting off the Hand of the Thief

Allah says;

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا ...

And (as for) the male thief and the female thief, cut off their hands,

Allah commands and decrees that the hand of the thief, male or female be cut off.

During the time of **Jahiliyyah**, this was also the punishment for the thief, and Islam upheld this punishment.

In Islam, there are several conditions that must be met before this punishment is carried out, as we will come to know, Allah willing.

There are other rulings that Islam upheld after modifying these rulings, such as that of blood money for example.

When Does Cutting the Hand of the Thief Become Necessary

In is recorded in the Two **Sahihs** that Abu Hurayrah said that the Messenger of Allah said,

لَعَنَ اللهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُه

May Allah curse the thief who steals an egg and as a result his hand is cut off, and who steals rope and as a result his hand is cut off.

Al-Bukhari and Muslim recorded that Aishah said that the Messenger of Allah said,

تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا

The hand of the thief shall be cut off if he steals a quarter of a Dinar or more.

Muslim recorded that Aishah, may Allah be pleased with her, said that the Messenger of Allah said,

لَا تُقْطَعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينارٍ فَصَاعِدًا

The hand of the thief shall only be cut off if he steals a quarter of a Dinar or more.

This **Hadith** is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a Dinar. So this **Hadith** fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dinar in question was equal to twelve Dirhams, so three Dirhams equaled a fourth of a Dinar. So in this way it is possible to harmonize these two views.

This opinion was reported from Umar bin Al-Khattab, Uthman bin Affan, Ali bin Abi Talib - may Allah be pleased with them - and it is the view of Umar bin Abdul-

Aziz, Al-Layth bin Sa`d, Al-Awza`i, and Ash-Shafii and his companions.

This is also the view of Imam Ahmad bin Hanbal and Ishaq bin Rahwayh in one of the narrations from him, as well as Abu Thawr, and Dawud bin Ali Az-Zahari, may Allah have mercy upon them.

As for Imam Abu Hanifah and his students Abu Yusuf, Muhammad and Zufar, along with Sufyan Ath-Thawri, they said that;

> the least amount of theft that deserves cutting off the hand is ten Dirhams, whereas a Dinar was twelve Dirhams at that time.

The first ruling is the correct one, that the least amount of theft is one forth of a Dinar or more.

This meager amount was set as the limit for cutting the hand, so that the people would refrain from theft, and this is a wise decision to those who have sound comprehension.

Hence Allah's statement,

... جَزَاء بِمَا كَسَبَا نَكَالاً مِّنَ اللّهِ ...

as a recompense for that which both committed, a punishment by way of example from Allah.

> This is the prescribed punishment for the evil action they committed, by stealing the property of other people with their hands. Therefore, it is fitting that the tool they used to steal the people's wealth be cut off as punishment from Allah for their error.

... وَاللّهُ عَزِيزٌ ...

And Allah is All-Powerful, (in His torment),

... حَكِيمٌ (٣٨)

All-Wise.

> in His commands, what he forbids, what He legislates and what He decrees.

Repentance of the Thief is Acceptable

Allah said next,

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللّهَ يَتُوبُ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٣٩)

But whosoever repents after his crime and does righteous good deeds, then verily, Allah will pardon him. Verily, Allah is Oft-Forgiving, Most Merciful.

Therefore, whoever repents and goes back to Allah after he commits theft, then Allah will forgive him.

Imam Ahmad recorded that Abdullah bin `Amr said that;

a woman committed theft during the time of the Messenger of Allah and those from whom she stole brought her and said, "O Allah's Messenger! This woman stole from us.''

Her people said, "We ransom her.''

The Messenger of Allah said,

اقْطَعُوا يَدَهَا

Cut off her hand.

They said, "We ransom her with five hundred Dinars.''

The Prophet said,

اقْطَعُوا يَدَهَا

Cut off her hand.

Her right hand was cut off and the woman asked, "O Messenger of Allah! Is there a chance for me to repent?''

He said,

نَعَمْ أَنْتِ الْيَوْمَ مِنْ خَطِيئَتِكِ كَيَوْمَ وَلَدَتْكِ أُمُّك

Yes. This day, you are free from your sin just as the day your mother gave birth to you.

Allah sent down the verse in Surah **Al-Ma'idah**,

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him. Verily, Allah is Oft-Forgiving, Most Merciful.

This woman was from the tribe of Makhzum. Her story was narrated in the Two **Sahihs** from Az-Zuhri from Urwah from Aishah.

The incident caused concern for the Quraysh after she committed the theft during the time of the battle of the Conquest (of Makkah). They said, "Who can talk to Allah's Messenger about her matter.''

They then said, "Who dares speak to him about such matters other than Usamah bin Zayd, his loved one.''

When the woman was brought to the Messenger of Allah, Usamah bin Zayd talked to him about her and the face of the Messenger changed color (because of anger) and he said,

أَتَشْفَعُ فِي حَدَ مِنْ حُدُودِ اللهِ عَزَّ وَجَلَّ ؟

Do you intercede in a punishment prescribed by Allah?

Usamah said to him, "Ask Allah to forgive me, O Allah's Messenger!''

During that night, the Messenger of Allah stood up and gave a speech and praised Allah as He deserves to be praised. He then said,

أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ،

Those who were before you were destroyed because when an honorable person among them would steal, they would leave him. But, when a weak man among them stole, they implemented the prescribed punishment against him.

وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

By Him in Whose Hand is my soul! If Fatimah the daughter of Muhammad stole, I will have her hand cut off.

The Prophet commanded that the hand of the woman who stole be cut off, and it was cut off.

Aishah said, `Her repentance was sincere afterwards, and she got married and she used to come to me so that I convey her needs to the Messenger of Allah.''

This is the wording that Muslim collected, and in another narration by Muslim, Aishah said,

"She was a woman from Makhzum who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off.''

Allah then said,

أَلَمْ تَعْلَمْ أَنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ ....

Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth!

He owns everything and decides what He wills for it and no one can resist His judgment.

... يُعَذِّبُ مَن يَشَاء وَيَغْفِرُ لِمَن يَشَاء وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٤٠)

He punishes whom He wills and He forgives whom He wills. And Allah is able to do all things.

يأَيُّهَا الرَّسُولُ

5:41 O Messenger!

لاَ يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِى الْكُفْرِ مِنَ الَّذِينَ قَالُواْ ءامَنَّا بِأَفْوهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ

Let not those who hurry to fall into disbelief grieve you, of such who say, "We believe'' with their mouths but their hearts have no faith.

وَمِنَ الَّذِينَ هِادُواْ سَمَّـعُونَ لِلْكَذِبِ سَمَّـعُونَ لِقَوْمٍ ءاخَرِينَ لَمْ يَأْتُوكَ

And of the Jews are men who listen much and eagerly to lies, listening to others who have not come to you.

يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَـذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُواْ

They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!''

وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً

And whomsoever Allah wants to put in Fitnah, you can do nothing for him against Allah.

أُوْلَـئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِى الدُّنْيَا خِزْىٌ وَلَهُمْ فِى الاٌّخِرَةِ عَذَابٌ عَظِيمٌ

Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.

سَمَّـعُونَ لِلْكَذِبِ أَكَّـلُونَ لِلسُّحْتِ فَإِن جَآءوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ

5:42 They (like to) listen to falsehood, to devour Suht. So if they come to you, either judge between them, or turn away from them.

وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئاً

If you turn away from them, they cannot hurt you in the least.

وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if you judge, judge with justice between them. Verily, Allah loves those who act justly.

وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِن بَعْدِ ذَلِكَ وَمَآ أُوْلَـئِكَ بِالْمُؤْمِنِينَ

5:43 But how do they come to you for a decision while they have the Tawrah, in which is the decision of Allah; yet even after that they turn away. For they are not believers.

إِنَّآ أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟

5:44 Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets who submitted themselves to Allah's will, judged for the Jews.

وَالرَّبَّانِيُّونَ وَالاٌّحْبَارُ بِمَا اسْتُحْفِظُواْ مِن كِتَـبِ اللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءِ

And the Rabbaniyyun and the Ahbar, for to them was entrusted the protection of Allah's Book, and they were witnesses thereto.

فَلاَ تَخْشَوُاْ النَّاسَ وَاخْشَوْنِ وَلاَ تَشْتَرُواْ بِـَايَـتِى ثَمَناً قَلِيلاً

Therefore fear not men but fear Me and sell not My verses for a miserable price.

وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ اللَّهُ فَأُوْلَـئِكَ هُمُ الْكَـفِرُونَ

And whosoever does not judge by what Allah has revealed, such are the disbelievers.

Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

Allah says;

يَا أَيُّهَا الرَّسُولُ لاَ يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ...

O Messenger! Let not those who hurry to fall into disbelief grieve you,

These honorable **Ayat** were revealed about those who rush into disbelief, deviating from the obedience of Allah, His Messenger, preferring their opinions and lusts to what Allah has legislated.

... مِنَ الَّذِينَ قَالُواْ آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ...

of such who say, "We believe'' with their mouths but their hearts have no faith.

These people pretend to be faithful with their words, but their hearts are empty from faith, and they are the hypocrites.

... وَمِنَ الَّذِينَ هِادُواْ ...

And of the Jews...,

the enemies of Islam and its people, they and the hypocrites all.

... سَمَّاعُونَ لِلْكَذِبِ ...

listen much and eagerly to lies...,

and they accept and react to it positively.

... سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ...

listening to others who have not come to you,

meaning, they listen to some people who do not attend your meetings, O Muhammad.

Or, the **Ayah** might mean, they listen to what you say and convey it to your enemies who do not attend your audience.

The Jews Alter and Change the Law, Such As Stoning the Adulterer

Allah says;

... يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ ...

They change the words from their places:

by altering their meanings and knowingly distorting them after they comprehended them.

... يَقُولُونَ إِنْ أُوتِيتُمْ هَـذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُواْ ...

they say, "If you are given this, take it, but if you are not given this, then beware!"

It was reported that;

> this part of the **Ayah** was revealed about some Jews who committed murder and who said to each other, "Let us ask Muhammad to judge between us, and if he decides that we pay the **Diyah**, accept his judgment. If he decides on capital punishment, do not accept his judgment.''

The correct opinion is that;

> this **Ayah** was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allah on the matter of punishment for adultery, from stoning to death, to a hundred flogs and making the offenders ride a donkey facing the back of the donkey.
>
> When this incident of adultery occurred after the **Hijrah**, they said to each other, "Let us go to Muhammad and seek his judgment. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allah. This way, one of Allah's Prophets will have upheld this ruling amongst you. But if he decides that the punishment should be stoning to death, then do not accept his decision.''
>
> There are several **Hadiths** mentioning this story.

Malik reported that Nafi said that Abdullah bin Umar said,

> "The Jews came to Allah's Messenger and mentioned that a man and a woman from them committed adultery. Allah's Messenger said to them,
>
> مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الرَّجْمِ؟
>
> What do find of the ruling about stoning in the **Tawrah**?
>
> They said, \`We only find that they should be exposed and flogged.'

Abdullah bin Salam said, `You lie. The **Tawrah** mentions stoning, so bring the **Tawrah**.'

They brought the **Tawrah** and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse.

Abdullah bin Salam said to him, `Remove your hand,' and he removed it, thus uncovering the verse about stoning. So they said, He (Abdullah bin Salam) has said the truth, O Muhammad! It is the verse about stoning.'

The Messenger of Allah decided that the adulterers be stoned to death and his command was carried out.

I saw that man shading the woman from the stones with his body.''

Al-Bukhari and Muslim also collected this **Hadith** and this is the wording collected by Al-Bukhari.

In another narration by Al-Bukhari, the Prophet said to the Jews,

مَا تَصْنَعُون بِهِمَا ؟

What would you do in this case?

They said, "We would humiliate and expose them.''

The Prophet recited,

قُلْ فَأْتُوا۟ بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ

Bring here the **Tawrah** and recite it, if you are truthful. (3:93)

So they brought a man who was blind in one eye and who was respected among them and said to him, "Read (from the **Tawrah**).''

So he read until he reached a certain verse and then covered it with his hand. He was told, "Remove your hand,'' and it was the verse about stoning.

So that man said, "O Muhammad! This is the verse about stoning, and we had hid its knowledge among us.''

So the Messenger ordered that the two adulterers be stoned, and they were stoned.

Muslim recorded that;

a Jewish man and a Jewish woman were brought before Allah's Messenger because they committed adultery. The Messenger of Allah went to the Jews and asked them,

مَا تَجِدُونَ فِي التَّوْرَاةِ عَلى مَنْ زَنَى ؟

What is the ruling that you find in the **Tawrah** for adultery?

They said, "We expose them, carry them (on donkeys) backwards and parade them in public.''

The Prophet recited;

قُلْ فَأْتُواْ بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ

Bring here the **Tawrah** and recite it, if you are truthful. (3:93)

So they brought the **Tawrah** and read from it until the reader reached the verse about stoning. Then he placed his hand on that verse and read what was before and after it.

Abdullah bin Salam, who was with the Messenger of Allah, said, "Order him to remove his hand,'' and he removed his hand and under it was the verse about stoning.

So the Messenger of Allah commanded that the adulterers be stoned, and they were stoned.

Abdullah bin Umar said, "I was among those who stoned them and I saw the man shading the woman from the stones with his body.''

Abu Dawud recorded that Ibn Umar said,

> "Some Jews came to the Messenger of Allah and invited him to go to the Quff area. So he went to the house of Al-Midras and they said, `O Abu Al-Qasim! A man from us committed adultery with a woman, so decide on their matter.'
>
> They arranged a pillow for the Messenger of Allah and he sat on it and said,
>
> ائْتُونِي بِالتَّوْرَاة
>
> Bring the **Tawrah** to me.
>
> He was brought the **Tawrah** and he removed the pillow from under him and placed the T**a**wrah on it, saying,
>
> آمَنْتُ بِكِ وَبِمَنْ أَنْزَلَك
>
> I trust you and He Who revealed it to you.
>
> He then said,
>
> ائْتُونِي بِأَعْلَمِكُم
>
> Bring me your most knowledgeable person.
>
> So he was brought a young man... ''
>
> and then he mentioned the rest of the story that Malik narrated from Nafi.

These **Hadiths** state that the Messenger of Allah issued a decision that conforms with the ruling in the **Tawrah**, not to honor the Jews in what they believe in, for the Jews were commanded to follow the Law of Muhammad only. Rather, the Prophet did this because Allah commanded him to do so. He asked them about the ruling of stoning in the **Tawrah** to make them admit to what the **Tawrah** contains and what they collaborated to hide, deny and exclude from implementing for all that time. They had to admit to what they did, although they did it while having knowledge of the correct ruling.

What made them go to the Prophet for judgment in this matter was their lusts and desires, hoping that the Prophet would agree with their opinion, not that they believed in the correctness of his judgment. This is why they said, إِنْ أُوتِيتُمْ هَـذَا (If you are given this), referring to flogging, then take it, وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُواْ (but if you are not given this, then beware!) and do not accept or implement it.

Allah said next,

... وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُوْلَـئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ (٤١)

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ ...

And whomsoever Allah wants to put in **Fitnah**, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. They (like to) listen to falsehood, to devour **Suht**.

Ibn Mas`ud and others stated that;

> `**Suht**' refers to bribes.

The **Ayah** states that if one is like this, how can Allah cleanse his heart and accept his supplication.

Allah said to His Prophet,

... فَإِن جَآؤُوكَ ...

So if they come to you...,

> so that you judge between them,

...فَاحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئًا...

either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least.

meaning, there is no harm if you do not judge between them. This is because when they came to you to judge between them, they did not seek to follow the truth, but only what conformed to their lusts.

We should mention here that Ibn Abbas, Mujahid, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Zayd bin Aslam, Ata Al-Khurasani, and several others said that;

this part of the **Ayah** was abrogated by Allah's statement,

وَأَنِ احْكُم بَيْنَهُم بِمَآ أَنزَلَ اللَّهُ

And so judge among them by what Allah has revealed. (5:49)

... وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ ...

And if you judge, judge with justice between them.

and with fairness, even if the Jews were unjust and outcasts from the path of fairness,

... إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٤٢)

Verily, Allah loves those who act justly.

Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrah

Allah then chastises the Jews for their false ideas and deviant desires to abandon what they believe is true in their Book, and which they claim is their eternal Law that they are always commanded to adhere to. Yet, they do not adhere to the **Tawrah**, but they prefer other laws over it, although they believe that these other laws are not correct and do not apply to them. Allah said,

وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِن بَعْدِ ذَلِكَ وَمَا أُوْلَـئِكَ بِالْمُؤْمِنِينَ (٤٣)

But how do they come to you for decision while they have the **Tawrah**, in which is the decision of Allah; yet

even after that they turn away. For they are not believers.

Allah next praises the **Tawrah** that He sent down to His servant and Messenger Musa, son of Imran,

إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ ...

Verily, We did send down the **Tawrah** (to Musa), therein was guidance and light, by which the Prophets who submitted themselves to Allah's will, judged the Jews.

and these Prophets did not deviate from the law of the **Tawrah**, change or alter it,

... وَالرَّبَّانِيُّونَ وَالأَحْبَارُ ...

And (also) the **Rabbaniyyun** and the **Ahbar**...,

wherein **Rabbaniyyun** refers to the worshippers who are learned and religious,

and **Ahbar** refers to the scholars,

... بِمَا اسْتُحْفِظُواْ مِن كِتَابِ اللّهِ ...

for to them was entrusted the protection of Allah's Book,

meaning, they were entrusted with the Book of Allah, and they were commanded to adhere to it and not hide any part of.

... وَكَانُواْ عَلَيْهِ شُهَدَاء فَلاَ تَخْشَوُاْ النَّاسَ وَاخْشَوْنِ وَلاَ تَشْتَرُواْ بِآيَاتِي ثَمَنًا قَلِيلاً وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ (٤٤)

and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers.

There are two ways to explain this **Ayah** and we will mention the later.

Another Reason Behind Revealing these Honorable Ayat

Imam Ahmad recorded that Ibn Abbas said,

> "Allah sent down the **Ayat**, وَمَن لَّمْ يَحْكُم بِمَا أنزَلَ اللَّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ (And whosoever does not judge by what Allah has revealed, such are the disbelievers), فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ (Such are the unjust), (5:45) and, فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ (Such are the rebellious), (5:47) about two groups among the Jews.
>
> During the time of **Jahiliyyah**, one of them had defeated the other. As a result, they made a treaty that they would pay blood money totaling fifty **Wasaq** (of gold) (each **Wasaq** approx. 3 kg) for every dead person from the defeated group killed by the victors, and a hundred **Wasaq** for every dead person the defeated group killed from the victors.
>
> This treaty remained in effect until the Prophet came to Al-Madinah and both of these groups became subservient under the Prophet. Yet, when the mighty group once suffered a casualty at the hands of the weaker group, the mighty group sent a delegation demanding the hundred **Wasaq**. The weaker group said, `How can two groups who have the same religion, one ancestral lineage and a common land, have a **Diyah** that for some of them is half of that of the others We only agreed to this because you oppressed us and because we feared you. Now that Muhammad has come, we will not give you what you asked.'
>
> So war was almost rekindled between them, but they agreed to seek Muhammad's judgment in their dispute. The mighty group among them said (among themselves), `By Allah! Muhammad will never give you double the **Diyah** that you pay to them compared to what they pay to you. They have said the truth anyway, for they only gave us this amount because we oppressed and overpowered them. Therefore, send someone to Muhammad who will sense what his judgment will be. If he agrees to give you what you demand, accept his judgment, and if he does not give you what you seek, do not refer to him for judgment.'

So they sent some hypocrites to the Messenger of Allah to try and find out the Messenger's judgment. When they came to the Messenger, Allah informed him of their matter and of their plot. Allah sent down, يَا أَيُّهَا الرَّسُولُ لاَ يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ (O Messenger! Let not those who hurry to fall into disbelief grieve you), (5:41) until, الْفَاسِقُونَ (Such are the rebellious). (5:47)

By Allah! It is because of their problem that Allah sent down these verses and it is they whom Allah meant.''

Abu Dawud collected a similar narration for this **Hadith**.

Abu Jafar Ibn Jarir recorded that Ibn Abbas said that;

the **Ayah** in Surah **Al-Ma'idah**, فَاحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ (either judge between them, or turn away from them...) until, الْمُقْسِطِينَ (Those who act justly), (5:42) was revealed concerning the problem of blood money between Bani An-Nadir and Bani Qurayzah.

The dead of Bani An-Nadir were being honored more and they received the full amount of **Diyah**, while Qurayzah received half the **Diyah** for their dead. So they referred to the Messenger of Allah for judgment and Allah sent down these verses about them.

The Messenger of Allah compelled them to adhere to the true judgment in this matter and made the **Diyah** the same for both groups and Allah knows best about that matter.''

Ahmad, Abu Dawud and An-Nasa'i also recorded this **Hadith** from Abu Ishaq. Al-Awfi and Ali bin Abi Talhah reported that Ibn Abbas said that these **Ayat** were revealed about the two Jews who committed adultery, and we mentioned the **Hadiths** about this story before.

It appears that both of these were the reasons behind revealing these **Ayat**, and Allah knows best.

This is why Allah said afterwards, وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ (And We ordained therein for them: Life for life, eye for eye) until the end of the **Ayah**, (5:45)

which strengthens the opinion that the story of the **Diyah** was behind revealing the **Ayat** as we explained above.

Allah knows best.

Allah said,

... وَمَن لَّمْ يَحْكُم بِمَا أنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allah has revealed, such are the disbelievers.

Al-Bara' bin Azib, Hudhayfah bin Al-Yaman, Ibn Abbas, Abu Mijlaz, Abu Raja' Al-Utaridi, Ikrimah, Ubaydullah bin Abdullah, Al-Hasan Al-Basri and others said that;

this **Ayah** was revealed about the People of the Book.

Al-Hasan Al-Basri added that;

this **Ayah** also applies to us.

Abdur-Razzaq said that Ath-Thawri said that Mansur said that Ibrahim said that;

these **Ayat**, "Were revealed about the Children of Israel, and Allah accepted them for this **Ummah**.''

Ibn Jarir recorded this statement.

Ali bin Abi Talhah also stated that Ibn Abbas commented on Allah's statement, **وَمَن لَّمْ يَحْكُم بِمَا أنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ** (And whosoever does not judge by what Allah has revealed, such are the disbelievers),

"Whoever rejects what Allah has revealed, will have committed **Kufr**, and whoever accepts what Allah has revealed, but did not rule by it, is a **Zalim** (unjust) and a **Fasiq** (rebellious) and a sinner.''

Ibn Jarir recorded this statement.

Abdur-Razzaq said,

> "Ma`mar narrated to us that Tawus said that Ibn Abbas was asked about Allah's statement, وَمَن لَّمْ يَحْكُم (And whosoever does not judge...).
>
> He said, `It is an act of **Kufr**.'
>
> Ibn Tawus added,
>
> `It is not like those who disbelieve in Allah, His angels, His Books and His Messengers.'

Ath-Thawri narrated that Ibn Jurayj said that Ata said,

> `There is **Kufr** and **Kufr** less than **Kufr**, **Zulm** and **Zulm** less than **Zulm**, Fisq and **Fisq** less than **Fisq**.'''

Waki` said that Sa`id Al-Makki said that Tawus said that, وَمَن لَّمْ يَحْكُم بِمَا أنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ (And whosoever does not judge by what Allah has revealed, such are the disbelievers),

> "This is not the **Kufr** that annuls one's religion.''

وَكَتَبْنَا عَلَيْهِمْ فِيهَآ

5:45 And We ordained therein for them

أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالاٌّنْفَ بِالاٌّنْفِ وَالاٌّذُنَ بِالاٌّذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ

- **"Life for life,**
- **eye for eye,**
- **nose for nose,**
- **ear for ear,**
- **tooth for tooth,**
- **and wounds equal for equal. "**

فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ

But if anyone remits the retaliation by way of charity, it shall be for him an expiation.

وَمَن لَّمْ يَحْكُم بِمَآ أنزَلَ اللَّهُ فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ

And whosoever does not judge by that which Allah has revealed, such are the unjust.

Allah says;

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالأَنفَ بِالأَنفِ وَالأُذُنَ بِالأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ...

And We ordained therein for them

- "Life for life,
- eye for eye,
- nose for nose,
- ear for ear,
- tooth for tooth,
- and wounds equal for equal."

But if anyone remits the retaliation by way of charity, it shall be for him an expiation.

This **Ayah** also chastises and criticizes the Jews because in the **Tawrah**, they have the law of a life for a life. Yet, they defied this ruling by transgression and rebellion. They used to apply this ruling when a person from Bani An-Nadir was killed by a Qurayzah person, but this was not the case when the opposite occurred. Rather, they would revert to **Diyah** in this case.

They also defied the ruling in the **Tawrah** to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allah said in the previous **Ayah**, وَمَن لَّمْ

يَحْكُم بِمَا أنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ (And whosoever does not judge by what Allah has revealed, such are the disbelievers), because they rejected Allah's command with full intention and with transgression and rebellion.

In this **Ayah**, Allah said, فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (such are the unjust), because they did not exact the oppressed his due rights from the oppressor in a matter which Allah ordered that all be treated equally and fairly. Instead, they defied that command, committed injustice and transgressed against each other.

A Man is Killed for a Woman Whom He Kills

Imam Abu Nasr bin As-Sabbagh stated in his book, Ash-Shamil, that the scholars agree that this **Ayah** (5:45) should be implemented, and the Imams agree that the man is killed for a woman whom he kills, according to the general indications of this **Ayah**.

A **Hadith** that An-Nasa'i recorded states that the Messenger of Allah had this statement written in the book that he gave `Amr bin Hazm,

أَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَة

The man is killed for the woman (whom he kills).

In another **Hadith**, the Messenger said,

الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُم

Muslims are equal regarding the sanctity of their blood.

This is also the opinion of the majority of the scholars.

What further supports what Ibn As-Sabbagh said is the **Hadith** that Imam Ahmad recorded that Anas bin Malik said,

> "Ar-Rabi (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabi requested the girl's relatives to forgive (the offender), but they refused.

So, they went to the Prophet who ordered them to bring about retaliation.

Anas bin An-Nadr, her brother, asked, `O Allah's Messenger! Will the tooth of Ar-Rabi be broken?'

The Messenger of Allah said, `O Anas! The Book of Allah prescribes retaliation.'

Anas said, `No, by Him Who has sent you with the Truth, her tooth will not be broken.'

Later the relatives of the girl agreed to forgive Ar-Rabi and forfeit their right to retaliation.

The Messenger of Allah said,

إن من عباد الله من لو أقسم على الله لأبره

There are some of Allah's servants who, if they take an oath by Allah, Allah fulfils them.''

It was recorded in the Two **Sahihs**.

Retaliation for Wounds

Allah said,

... وَالْجُرُوحَ قِصَاصٌ ...

and wounds equal for equal.

Ali bin Abi Talhah reported that Ibn Abbas said,

"Life for life, an eye for an eye, a nose, if cut off, for a nose, a tooth broken for a tooth and wounds equal for wound.''

The free Muslims, men and women, are equal in this matter. And their slaves, male and female, are equal in this matter. And this ruling is the same regarding intentional murder and lesser offenses, as Ibn Jarir and Ibn Abi Hatim recorded.

An Important Ruling

The retaliation for wounds should not be implemented until the wounds of the victim heal. If retaliation occurs before the wound heals, and then the wound becomes aggravated, the victim will have no additional rights in this case.

The proof for this ruling is what Imam Ahmad narrated from `Amr bin Shuayb, from his father, from his grandfather that;

> a man once stabbed another man in his leg using a horn. The victim came to the Prophet asking for retaliation, and the Prophet said,
>
> حَتَّى تَبْرَأ
>
> Not until you heal.
>
> The man again came to the Prophet and asked for equality in retaliation and the Prophet allowed him that.
>
> Later on, that man said, "O Messenger of Allah! I limp now.''
>
> The Messenger said,
>
> قَدْ نَهَيْتُكَ فَعَصَيْتَنِي، فَأَبْعَدكَ اللهُ وَبَطَل عَرَجُك
>
> I had asked you to wait, but you disobeyed me. Therefore, Allah cast you away and your limp has no compensation.
>
> Afterwards, the Messenger of Allah forbade that the wound be retaliated for until the wound of the victim heals. If the victim is allowed to retaliate for his wound caused by the aggressor and the aggressor dies as a result, there is no compensation in this case, according to the majority of the Companions and their followers.

The Pardon is Expiation for Such Offenses

Allah said,

> ... فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ...
>
> But if anyone remits the retaliation by way of charity, it shall be for him an expiation.

Ali bin Abi Talhah reported that Ibn Abbas commented that فَمَن تَصَدَّقَ بِهِ (But if anyone remits the retaliation by way of charity) means;

> "If one pardons by way of charity, it will result in expiation for the aggressor and reward for the victim.''

Sufyan Ath-Thawri said that Ata bin As-Sa'ib said that Sa`id bin Jubayr said that Ibn Abbas said,

> "He who pardons the retaliation by way of charity, it will be an expiation for the aggressor and a reward for the victim with Allah.''
>
> Ibn Abi Hatim recorded this statement.

Jabir bin Abdullah said that Allah's statement, فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ (But if anyone remits the retaliation by way of charity, it shall be for him an expiation),

> "For the victim.''
>
> This is also the opinion of Al-Hasan Al-Basri, Ibrahim An-Nakhai and Abu Ishaq Al-Hamdani.

Imam Ahmad recorded that Ubadah bin As-Samit said,

> "I heard the Messenger of Allah saying,
>
> مَا مِنْ رَجُلٍ يُجْرَحُ مِنْ جَسَدِهِ جِرَاحَةً فَيَتَصَدَّقُ بِهَا، إِلَّا كَفَّرَ اللهُ عَنْهُ مِثْلَ مَا تَصَدَّقَ بِه
>
> Any man who suffers a wound on his body and forfeits his right of retaliation as way of charity, then Allah will pardon him that which is similar to what he forfeited.
>
> An-Nasa'i and Ibn Jarir recorded this **Hadith**.

Allah's statement,

... وَمَن لَّمْ يَحْكُم بِمَا أنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (٤٥)

And whosoever does not judge by that which Allah has revealed, such are the unjust.

Earlier we mentioned the statements of Ata and Tawus that there is **Kufr** and lesser **Kufr**, injustice and lesser injustice and **Fisq** and lesser **Fisq**.

وَقَفَّيْنَا عَلَى ءاثَـرِهِم بِعَيسَى ابْنِ مَرْيَمَ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ مِنَ التَوْرَاةِ وَءَاتَيْنَـهُ الإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

5:46 And in their footsteps, We sent `Isa, son of Maryam, confirming the Tawrah that had come before him, and We gave him the Injil, in which was guidance and light and confirmation of the Tawrah that had come before it, a guidance and an admonition for those who have Taqwa.

وَلْيَحْكُمْ أَهْلُ الإِنجِيلِ بِمَآ أَنزَلَ اللَّهُ فِيهِ

5:47 Let the people of the Injil judge by what Allah has revealed therein.

وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ اللَّهُ فَأُوْلَـئِكَ هُمُ الْفَسِقُونَ

And whosoever does not judge by what Allah has revealed, such are the rebellious.

Allah Mentions `Isa and Praises the Injil

Allah said,

وَقَفَّيْنَا ...

and We sent...,

meaning, We sent.

... عَلَى آثَارِهِم ...

in their footsteps,

meaning the Prophets of the Children of Israel.

... بِعَيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ ...

`Isa, son of Maryam, confirming the **Tawrah** that had come before him,

meaning, he believed in it and ruled by it.

... وَآتَيْنَاهُ الإِنجِيلَ فِيهِ هُدًى وَنُورٌ ...

and We gave him the **Injil**, in which was guidance and light,

a guidance that directs to the truth and a light that removes the doubts and solves disputes,

... وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ ...

and confirmation of the **Tawrah** that had come before it,

meaning, he adhered to the **Tawrah**, except for the few instances that clarified the truth where the Children of Israel differed.

Allah states in another **Ayah** that `Isa said to the Children of Israel,

وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ

...and to make lawful to you part of what was forbidden to you. (3:50)

So the scholars say that the Injil abrogated some of the rulings of the **Tawrah**.

Allah's statement,

... وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ (٤٦)

a guidance and an admonition for those who have **Taqwa**.

means, We made the **Injil** guidance and an admonition that prohibits committing sins and errors, for those who have **Taqwa** of Allah and fear His warning and torment.

Allah said next,

وَلْيَحْكُمْ أَهْلُ الإِنجِيلِ بِمَا أَنزَلَ اللّهُ فِيهِ ...

Let the people of the **Injil** judge by what Allah has revealed therein.

> meaning, so that He judges the people of the **Injil** by it in their time.
>
> Or, the **Ayah** means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muhammad and the command to believe in and follow him when he is sent.
>
> Allah said in other **Ayat**,
>
> قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّىَ تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ
>
> Say "O People of the Scripture! You have nothing (guidance) until you act according to the Tawrah, the Injil, and what has been sent down to you from your Lord.'' (5:68)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ ...

> Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the **Tawrah**... until, الْمُفْلِحُونَ ...successful. (7:157)

Here, Allah said,

... وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ (٤٧)

And whosoever does not judge by what Allah has revealed, such are the rebellious.

> meaning, the rebellious and disobedient of Allah who prefer falsehood and abandon truth.

We mentioned before that this **Ayah** was revealed about the Christians, and this is evident from the context of the **Ayah**.

وَأَنزَلْنَآ إِلَيْكَ الْكِتَـبَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَـبِ وَمُهَيْمِناً عَلَيْهِ

5:48 And We have sent down to you the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures).

فَاحْكُم بَيْنَهُم بِمَآ أَنزَلَ اللَّهُ وَلاَ تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ

So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you.

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً

To each among you, We have prescribed a law and a clear way.

وَلَوْ شَآءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَـكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَـكُم فَاسْتَبِقُوا الْخَيْرَاتِ

If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.

إِلَى الله مَرْجِعُكُمْ جَمِيعاً فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

The return of you (all) is to Allah; then He will inform you about that in which you used to differ.

وَأَنِ احْكُم بَيْنَهُمْ بِمَآ أَنزَلَ اللَّهُ وَلاَ تَتَّبِعْ أَهْوَآءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَآ أَنزَلَ اللَّهُ إِلَيْكَ

5:49 And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you.

فَإِن تَوَلَّوْاْ فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ

And if they turn away, then know that Allah's will is to punish them for some sins of theirs.

وَإِنَّ كَثِيراً مِّنَ النَّاسِ لَفَـسِقُونَ

And truly, most men are rebellious.

أَفَحُكْمَ الْجَـهِلِيَّةِ يَبْغُونَ

5:50 Do they then seek the judgment of (the days of) ignorance!

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْماً لِّقَوْمٍ يُوقِنُونَ

And who is better in judgment than Allah for a people who have firm faith.

Praising the Qur'an; the Command to Refer to the Qur'an for Judgment

Allah mentioned the **Tawrah** that He sent down to His Prophet Musa, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was abrogated.

Allah then mentioned the **Injil**, praised it and commanded its people to adhere to it and follow it, as we stated.

He next mentioned the Glorious Qur'an that He sent down to His honorable servant and Messenger.

Allah said,

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ ...

And We have sent down to you the Book in truth...,

meaning, with the truth that, no doubt, is coming from Allah.

... مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ ...

confirming the Scripture that came before it,

meaning, the Divinely Revealed Books that praised the Qur'an and mentioned that it would be sent down from Allah to His servant and Messenger Muhammad.

The Qur'an was revealed as was foretold in the previous Scriptures. This fact increased faith in the previous Scriptures for the sincere who have knowledge of these Scriptures, those who adhered to Allah's commands and Laws and believed in His Messengers.

Allah said,

قُلْ ءَامِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلاٌّذْقَانِ سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.'' And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' (17:107-108),

meaning that they say, the promise of our Lord, concerning the coming of Muhammad by the words of His previous Messengers, will certainly be fulfilled.

Allah's statement,

... وَمُهَيْمِنًا عَلَيْهِ ...

and **Muhayminan** over it,

According to Sufyan Ath-Thawri who narrated it from Abu Ishaq from At-Tamimi from Ibn Abbas,

means entrusted over it.

Ali bin Abi Talhah reported that Ibn Abbas said,

"**Muhaymin** is, `the Trustworthy'.

Allah says that the Qur'an is trustworthy over every Divine Book that preceded it.''

This was reported from Ikrimah, Sa`id bin Jubayr, Mujahid, Muhammad bin Ka`b, Atiyah, Al-Hasan, Qatadah, Ata' Al-Khurasani, As-Suddi and Ibn Zayd.

Ibn Jarir said,

"The Qur'an is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'an is true, and whatever disagrees with the Qur'an is false.''

Al-Walibi said that Ibn Abbas said that;

Muhayminan means, `Witness'.

Mujahid, Qatadah and As-Suddi said the same.

Al-Awfi said that Ibn Abbas said that;

Muhayminan means, `dominant over the previous Scriptures'.

These meanings are similar, as the word **Muhaymin** includes them all. Consequently, the Qur'an is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allah revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The Qur'an includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allah made it trustworthy, a witness and dominant over all Scriptures. Allah promised that He will protect the Qur'an and swore by His Most Honorable Self,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَـفِظُونَ

> Verily, We, it is We Who have sent down the **Dhikr** and surely, We will guard it (from corruption). (15:9)

Allah said,

... فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللّهُ ...

So judge between them by what Allah has revealed.

Ibn Jarir said,

> The **Ayah** commands: O Muhammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allah has revealed to you in this Glorious Book and what it approves of for you from the Law of the previous Prophets.

Ibn Abi Hatim reported that Ibn Abbas said,

> "The Prophet had the choice to judge between them or to turn away from them and refer them to their own Law. Then this **Ayah** was revealed, وَأَنِ احْكُم بَيْنَهُم بِمَآ أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ (So judge between them by what Allah has revealed, and follow not their vain desires...) (5:49) and he was commanded to judge between them by our Book.''

Allah's statement

... وَلاَ تَتَّبِعْ أَهْوَاءهُمْ ...

and follow not their vain desires...,

> This means the ideas they promote, because of which they turned away from what Allah revealed to His Messengers.

This is why Allah said,

... وَلاَ تَتَّبِعْ أَهْوَاءهُمْ عَمَّا جَاءكَ مِنَ الْحَقِّ ...

And follow not their vain desires, diverging away from the truth that has come to you.

The **Ayah** commands: Do not diverge from the truth that Allah has ordained for you, to the vain desires of these miserable, ignorant people.

Allah's statement,

... لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ...

To each among you, We have prescribed a law and a clear way.

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً (To each among you, We have prescribed a law),

Ibn Abi Hatim recorded from Ibn Abbas,

> **Shir`at** meaning, a clear path.

... وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ...

If Allah willed, He would have made you one nation.

This is a general proclamation to all nations informing them of Allah's mighty ability. If Allah wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allah decided that every Prophet would have his own distinct law that is later abrogated partially or totally with the law of a latter Prophet. Later on, all previous laws were abrogated by the Law that Allah sent with Muhammad, His servant and Messenger, whom Allah sent to the people of earth as the Final Prophet.

Allah said,

... وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَـكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُم ...

If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you.

This **Ayah** means, Allah has instituted different laws to test His servants' obedience to what He legislates for them, thus, He rewards or punishes them according to their actions and what they intend.

Abdullah bin Kathir said that the **Ayah**, فِي مَآ آتَاكُم (In what He has given you),

> means, of the Book.

Next, Allah encouraged rushing to perform good deeds,

... فَاسْتَبِقُوا الخَيْرَاتِ ...

so strive as in a race in good deeds.

> which are obedience to Allah, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur'an, which is the Final Book that He revealed.

Allah said next,

... إِلَى الله مَرْجِعُكُمْ جَمِيعًا ...

The return of you (all) is to Allah;

> Therefore, O people, your return and final destination is to Allah on the Day of Resurrection,

... فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (٤٨)

then He will inform you about that in which you used to differ.

> Allah will inform you about the truth in which you used to differ and will reward the sincere, as compensation for their sincerity, and will punish the disbelieving, rebellious people who rejected the truth and deviated from it to other paths, without proof or evidence to justify their actions. Rather, they have rejected the clear evidences, unequivocal proofs and established signs.

Ad-Dahhak said that, فَاسْتَبِقُوا الخَيْرَاتِ (So strive as in a race in good deeds),

> is directed at the **Ummah** of Muhammad, but the first view is more apparent.

Allah's statement,

وَأَنِ احْكُم بَيْنَهُم بِمَآ أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ ...

And so judge between them by what Allah has revealed and follow not their vain desires,

emphasizes this command and forbids ignoring it.

Allah said next,

... وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللّهُ إِلَيْكَ ...

but beware of them lest they turn you far away from some of that which Allah has sent down to you.

meaning; beware of the Jews, your enemies, lest they distort the truth for you in what they convey to you. Therefore, do not be deceived by them, for they are liars, treacherous and disbelievers.

... فَإِن تَوَلَّوْاْ ...

And if they turn away,

from the judgment that you pass in their disputes, and they defy Allah's Law.

... فَاعْلَمْ أَنَّمَا يُرِيدُ اللّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ...

then know that Allah's will is to punish them for some sins of theirs.

meaning, know that this will occur according to the decree of Allah, and because out of His wisdom they have deviated from the truth, and because of their previous sins.

... وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ (٤٩)

And truly, most men are rebellious.

Therefore, the majority of humans are disobedient to their Lord, defiant of the truth and deviate away from it.

Allah said in other **Ayat**,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most people will not believe even if you desire it eagerly. (12:103)

and,

وَإِن تُطِعْ أَكْثَرَ مَن فِى الاٌّرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

And if you obey most of those on the earth they will mislead you far away from Allah's path. (6:116)

Muhammad bin Ishaq reported that Ibn Abbas said,

"Ka`b bin Asad, Ibn Saluba, Abdullah bin Surya and Shas bin Qays said to each other, `Let us go to Muhammad to try and misguide him from his religion.'

So they went to the Prophet and said, `O Muhammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgment in this matter, and you should rule in our favor against them and we will believe in you.'

The Messenger of Allah refused the offer and Allah sent down these **Ayat** about them,

وَأَنِ احْكُم بَيْنَهُم بِمَآ أَنزَلَ اللَّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ

And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you.) until, لِّقَوْمٍ يُوقِنُونَ (for a people who have firm faith.)'' (5:49-50)

Ibn Jarir and Ibn Abi Hatim recorded this **Hadith**.

Allah continues,

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ (٥٠)

Do they then seek the judgment of (the days of) ignorance! And who is better in judgment than Allah for a people who have firm faith!

Allah criticizes those who ignore Allah's commandments, which include every type of righteous good thing and prohibit every type of evil, but they refer instead to opinions, desires and customs that people themselves invented, all of which have no basis in Allah's religion.

During the time of **Jahiliyyah**, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts.

The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote Al-Yasiq, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islam. Many of these rulings were derived from his own opinion and desires. Later on, these rulings became the followed law among his children, preferring them to the Law of the Book of Allah and the **Sunnah** of His Messenger. Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allah's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law.

Allah said,

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ...

Do they then seek the judgment of (the days of) ignorance!

meaning, they desire and want this and ignore Allah's judgment.

... وَمَنْ أَحْسَنُ مِنَ اللّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

And who is better in judgment than Allah for a people who have firm faith.

Who is more just in decision than Allah for those who comprehend Allah's Law, believe in Him, who are certain that Allah is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child Allah has perfect knowledge of everything, is able to do all things, and He is just in all matters.

Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Ibn Abbas said that the Messenger of Allah said,

أَبْغَضُ النَّاسِ إِلَى اللهِ عَزَّ وَجَلَّ، مَنْ يَبْتَغِي فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَطَالِبُ دَمِ امْرِىءٍ بِغَيْرِ حَقَ لِيُرِيقَ دَمَه

The most hated person to Allah is the Muslim who seeks the ways of the days of ignorance and he who seeks to shed the blood of a person without justification.

Al-Bukhari recorded Abu Al-Yaman narrating a similar **Hadith**, with some addition.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَـرَى أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنْهُمْ

5:51 O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriends them, then surely, he is one of them.

إِنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

Verily, Allah guides not those people who are the wrongdoers.

فَتَرَى الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَـرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَآئِرَةٌ

5:52 And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us.''

فَعَسَى اللَّهُ أَن يَأْتِىَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُواْ عَلَى مَآ أَسَرُّواْ فِى أَنفُسِهِمْ نَـدِمِينَ

Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves.

وَيَقُولُ الَّذِينَ ءَامَنُواْ أَهُـؤُلاءِ الَّذِينَ أَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ إِنَّهُمْ لَمَعَكُمْ

5:53 And those who believe will say: "Are these the men who swore their strongest oaths by Allah that they were with you!''

حَبِطَتْ أَعْمَـلُهُمْ فَأَصْبَحُواْ خَـسِرِينَ

All that they did has been in vain, and they have become the losers.

The Prohibition of Taking the Jews, Christians and Enemies of Islam as Friends

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء بَعْضُهُمْ أَوْلِيَاء بَعْضٍ ...

O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other.

Allah forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islam and its people, may Allah curse them.

Allah then states that they are friends of each other and He gives a warning threat to those who do this,

... وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ ...

And if any among you befriends them, then surely he is one of them.

Ibn Abi Hatim recorded that;

Umar ordered Abu Musa Al-Ashari to send him on one sheet of balance the count of what he took in and what he spent. Abu Musa then had a Christian scribe, and he was able to comply with Omar's demand.

Umar liked what he saw and exclaimed, "This scribe is proficient. Would you read in the **Masjid** a letter that came to us from Ash-Sham?''

Abu Musa said, `He cannot.''

Umar said, "Is he not pure?''

Abu Musa said, "No, but he is Christian.''

Abu Musa said, "So `Umar admonished me and poked my thigh (with his finger), saying, `Drive him out (from Al-Madinah).'

He then recited,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء

O you who believe! Take not the Jews and the Christians as friends...''

Then he reported that Abdullah bin `Utbah said,

"Let one of you beware that he might be a Jew or a Christian, while unaware.''

The narrator of this statement said, "We thought that he was referring to the **Ayah**, يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء (O you who believe! Take not the Jews and the Christians as friends),''

... إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

Verily, Allah guides not those people who are the wrongdoers.

Allah said,

فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ...

And you see those in whose hearts there is a disease...,

A disease of doubt, hesitation and hypocrisy.

... يُسَارِعُونَ فِيهِمْ ...

they hurry to their friendship,

meaning, they rush to offer them their friendship and allegiances in secret and in public.

... يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَآئِرَةٌ ...

saying: "We fear lest some misfortune of a disaster may befall us."

They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their benefit in that eventuality!

Allah replied,

... فَعَسَى اللّهُ أَن يَأْتِيَ بِالْفَتْحِ ...

Perhaps Allah may bring a victory...,

According to As-Suddi,

referring to the conquering of Makkah.

... أَوْ أَمْرٍ مِّنْ عِندِهِ ...

or a decision according to His will,

As-Suddi stated,

> means, requiring the Jews and Christians to pay the **Jizyah**.

... فَيُصْبِحُواْ ...

Then they will become,

> meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

... عَلَى مَا أَسَرُّواْ فِي أَنْفُسِهِمْ ...

for what they have been keeping as a secret in themselves,

> of allegiances,

... نَادِمِينَ (٥٢)

regretful.

> for their friendship with the Jews and Christians which did not benefit them or protect them from any harm. Rather, it was nothing but harm, as Allah exposed their true reality to His faithful servants in this life, although they tried to conceal it.
>
> When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allah's faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit.

This is why Allah said,

وَيَقُولُ الَّذِينَ آمَنُواْ أَهَـؤُلاء الَّذِينَ أَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُواْ خَاسِرِينَ (٥٣)

And those who believe will say, "Are these the men who swore their strongest oaths by Allah that they were with you!'' All that they did has been in vain, and they have become the losers.

يأَيُّهَا الَّذِينَ ءَامَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِى اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَـفِرِينَ يُجَـهِدُونَ فِى سَبِيلِ اللَّهِ وَلاَ يَخَـفُونَ لَوْمَةَ لائِمٍ

5:54 O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never fearing the blame of the blamers.

ذلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ

That is the grace of Allah which He bestows on whom He wills.

وَاللَّهُ وَسِعٌ عَلِيمٌ

And Allah is All-Sufficient for His creatures' needs, All-Knower.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُواْ الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَهُمْ رَاكِعُونَ

5:55 Verily, your Protector is Allah, His Messenger, and the believers, those who perform the Salah, and give Zakah, and they bow down.

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُواْ فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَـلِبُونَ

5:56 And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.

Threatening to Replace the Believers With Another People if They Revert from Islam

Allah emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allah will replace them with whomever is better, mightier and more righteous in Allah's religion and Law.

Allah said in other **Ayat**,

وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ أَمْثَـلَكُم

And if you turn away, He will exchange you for some other people and they will not be your likes. (47:38)

and,

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَـوَتِ وَالأَرْضَ بِالْحَقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

Do you not see that Allah has created the heavens and the earth with truth If He will, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult. (14:19-20)

Verily this is not difficult or hard on Allah.

Allah said here,

يَا أَيُّهَا الَّذِينَ آمَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ ...

O you who believe! Whoever from among you turns back from his religion...,

and turns back from the truth to falsehood, from now until the commencement of the Last Hour.

... فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ...

Allah will bring a people whom He will love and they will love Him;

Allah said next,

... أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ ...

humble towards the believers, stern towards the disbelievers.

These are the qualities of perfect believers, as they are humble with their believing brothers and allies, stern with their enemies and adversaries. In another Ayah, Allah said,

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. (48;29)

The Prophet is described as the smiling fighter, smiling to his allies and fighting his enemies.

Allah's statement,

... يُجَاهِدُونَ فِي سَبِيلِ اللّهِ وَلاَ يَخَافُونَ لَوْمَةَ لآئِمٍ ...

Fighting in the way of Allah, and never fearing the blame of the blamers.

Nothing prevents them from obeying Allah, establishing His Law, fighting His enemies, enjoining righteousness and forbidding evil. Certainly, nothing prevents them from taking this path, neither someone who seeks to hinder them, nor one who blames or chastises them.

Imam Ahmad recorded that Abu Dharr said,

"My Khalil (intimate friend, the Messenger) has commanded me to do seven deeds.

- He commanded me to love the poor and to be close to them.
- He commanded me to look at those who are less than me and not those who are above me.

- He commanded me to keep the relations of the womb, even if they cut it.
- He commanded me not to ask anyone for anything,
- to say the truth even if it was bitter, and
- to not fear the blame of anyone for the sake of Allah.
- He commanded me to often repeat, **La hawla wa la quwwata illa billah** (There is no strength or power except from Allah)', for these words are from a treasure under the Throne (of Allah).''

It is confirmed in the **Sahih**;

مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَه

The believer is not required to humiliate himself.

He was asked; "How does one humiliate himself, O Messenger of Allah?''

So he replied;

يَتَحَمَّلُ مِنَ الْبَلَاءِ مَا لَا يُطِيق

He takes on tests that he cannot bear.

... ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاء ...

That is the grace of Allah which He bestows on whom He wills.

meaning, those who have these qualities, acquired it by Allah's bounty and favor and because He granted them these qualities.

... وَاللَّهُ وَاسِعٌ عَلِيمٌ (٥٤)

And Allah is All-Sufficient for His creatures' needs, All-Knower.

His favor is ever extending, and He has perfect knowledge of those who deserve or do not deserve His favor and bounty.

Allah's statement,

إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ ...

Verily, your Protector is Allah, His Messenger, and the believers...,

means, the Jews are not your friends. Rather, your allegiance is to Allah, His Messenger and the faithful believers.

... الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ ...

those who perform the **Salah**, and give the **Zakah**...,

referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islam, for it includes worshipping Allah alone without partners. They pay **Zakah**, which is the right of the creation and a type of help extended to the needy and the poor.

As for Allah's statement,

... وَهُمْ رَاكِعُونَ (٥٥)

and they bow down,

some people thought that they give the **Zakah** while bowing down. If this were the case, then paying the **Zakah** while bowing would be the best form of giving **Zakah**. No scholar from whom religious rulings are taken says this, as much as we know.

Therefore, وَهُمْ رَاكِعُونَ (and they bow down),

means, they attend the prayer in congregation in Allah's **Masjids** and spend by way of charity on the various needs of Muslims.

Allah said;

وَمَن يَتَوَلَّ اللّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُواْ فَإِنَّ حِزْبَ اللّهِ هُمُ الْغَالِبُونَ (٥٦)

And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.

similarly Allah said;

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

لاَّ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُواْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَـئِكَ كَتَبَ فِى قُلُوبِهِمُ الإِيمَـنَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا رَضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ أُوْلَـئِكَ حِزْبُ اللَّهِ أَلاَ إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.'' Verily, Allah is All-Powerful, Almighty.

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with a **Ruh** (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the party of Allah. Verily, it is the party of Allah that will be the successful. (58:21-22)

Therefore, those who accept the allegiance of Allah - His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allah's statement here, وَمَن يَتَوَلَّ اللّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُواْ فَإِنَّ حِزْبَ اللّهِ هُمُ الْغَالِبُونَ (And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious).

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الَّذِينَ اتَّخَذُواْ دِينَكُمْ هُزُواً وَلَعِباً مِّنَ الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَآءَ وَاتَّقُواْ اللَّهَ إِن كُنتُم مُّؤْمِنِينَ

5:57 O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have Taqwa of Allah if you indeed are true believers.

وَإِذَا نَـدَيْتُمْ إِلَى الصَّلَوةِ اتَّخَذُوهَا هُزُواً وَلَعِباً ذَلِكَ بِأَنَّـهُمْ قَوْمٌ لاَّ يَعْقِلُونَ

5:58 And when you proclaim the call for the Salah, they take it (but) as a mockery and fun; that is because they are a people who understand not.

The Prohibition of Being Loyal Friends with Disbelievers

Allah said;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الَّذِينَ اتَّخَذُواْ دِينَكُمْ هُزُوًا وَلَعِبًا ...

O you who believe! Do not take as friends those who take your religion for a mockery and fun,

This **Ayah** discourages and forbids taking the enemies of Islam and its people, such as the People of the Book and the polytheists, as friends. These disbelievers mock the most important acts that any person could ever perform, the honorable, pure acts of Islam which include all types of good for this life and the Hereafter. They mock such acts and make them the subject of jest and play, because this is what these acts represent in their misguided minds and cold hearts.

Allah said;

... مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ ...

from those who received the Scriptures before you and (nor) the disbelievers...,

> This is to clarify the particular category (of disbelievers).
>
> As Allah said,
>
> فَاجْتَنِبُواْ الرِّجْسَ مِنَ الأَوْثَـنِ
>
> So shun the evil of the idols... (22:30)

So some recited it "**Kuffari**'', making it an object of the preposition, and others recited it "**Kuffara**'', making it a predicate noun;

... لاَ تَتَّخِذُواْ الَّذِينَ اتَّخَذُواْ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ ...

Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...,

with the meaning of "nor'',

...وَالْكُفَّارَ أَوْلِيَاء ...

nor the disbelievers as friends,

> That is, do not take these people nor those people as friends.
>
> The meaning here of "**Kuffar**'' (disbelievers) is idolators.

Similarly, Ibn Jarir recorded that;

> in the recitation of Ibn Mas`ud (in place of "**Kuffar**'' he recited it: "and those who commit **Shirk**."

Allah's statement,

... وَاتَّقُواْ اللّهَ إِن كُنتُم مُّؤْمِنِينَ (٥٧)

And have **Taqwa** of Allah if you indeed are true believers.

means, fear Allah and do not take the enemies of you and your religion as friends, if you believe in Allah's Law and religion that these people mocked and jested about.

Allah said in another **Ayah**,

لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً وَيُحَذِّرْكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return. (3:28)

The Disbelievers Mock the Prayer and the Adhan

Allah said,

وَإِذَا نَادَيْتُمْ إِلَى الصَّلاَةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ...

And when you proclaim the call for the **Salah**, they take it (but) as a mockery and fun;

When you proclaim the **Adhan** for the prayer, which is the best action there is, for those who have sound minds and good comprehension,

اتَّخَذُوهَا (they take it...) also,

... هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْقِلُونَ (٥٨)

as a mockery and fun; that is because they are a people who understand not.

the acts of worship and Allah's Law.

These are the characteristics of the followers of **Shaytan** who,

إِذَا سَمِعَ الْأَذَانَ أَدْبَرَ وَلَهُ حُصَاصٌ، أَيْ ضُرَاطٌ، حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ التَّأْذِينُ، أَقْبَلَ فَإِذَا ثُوِّبَ لِلصَّلَاةِ أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ، فَيَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ السَّلَام

When the call for prayer is made, **Shaytan** takes to his heels passing wind so that he may not hear the **Adhan**. When the call is finished he comes back, and when the **Iqamah** is pronounced, **Shaytan** again takes to his heels. When the **Iqamah** is finished he comes back again and tries to interfere with the person and his thoughts and to say, `Remember this and that,' which he has not thought of before the prayer, until the praying person forgets how much he has prayed. If anyone of you does not remember, then he should perform two prostrations before pronouncing the **Salam**.

This **Hadith** is agreed upon.

Az-Zuhri said,

"Allah mentioned the **Adhan** in His Book,

وَإِذَا نَادَيْتُمْ إِلَى الصَّلاَةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْقِلُونَ

And when you proclaim the call for the **Salah**, they take it (but) as a mockery and fun; that is because they are a people who understand not.''

Ibn Abi Hatim recorded this statement.

قُلْ يَـأَهْلَ الْكِتَـبِ هَلْ تَنقِمُونَ مِنَّآ إِلاَّ أَنْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَـسِقُونَ

5:59 Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allah, and in what has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious.''

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّن ذلِكَ مَثُوبَةً عِندَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّـغُوتَ أُوْلَـئِكَ شَرٌّ مَّكَاناً وَأَضَلُّ عَن سَوَآءِ السَّبِيلِ

5:60 Say: "Shall I inform you of something worse than that, regarding the recompense from Allah: those who incurred the curse of Allah and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Taghut; such are worse in rank, and far more astray from the straight path.''

وَإِذَا جَآءُوكُمْ قَالُواْ ءَامَنَّا وَقَدْ دَّخَلُواْ بِالْكُفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِ

5:61 When they come to you, they say: "We believe.'' But in fact they enter with disbelief and they go out with the same.

وَاللَّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ

And Allah knows all that they were hiding.

وَتَرَى كَثِيراً مِّنْهُمْ يُسَـرِعُونَ فِى الإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ

5:62 And you see many of them hurrying for sin and transgression, and eating illegal things.

لَبِئْسَ مَا كَانُواْ يَعْمَلُونَ

Evil indeed is that which they have been doing.

لَوْلاَ يَنْهَـهُمُ الرَّبَّـنِيُّونَ وَالاٌّحْبَارُ عَن قَوْلِهِمُ الإِثْمَ وَأَكْلِهِمُ السُّحْتَ

5:63 Why do not the Rabbaniyyun and the Ahbar forbid them from uttering sinful words and from eating illegal things.

لَبِئْسَ مَا كَانُواْ يَصْنَعُونَ

Evil indeed is that which they have been performing.

The People of the Book are Enraged at the Believers Because of their Faith in Allah

Allah says;

قُلْ يَا أَهْلَ الْكِتَابِ ...

Say: "O People of the Scripture!

Allah commands: Say, O Muhammad, to those who mock and jest about your religion from among the People of the Scriptures.

... هَلْ تَنقِمُونَ مِنَّا إِلاَّ أَنْ آمَنَّا بِاللّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ ...

Do you criticize us for no other reason than that we believe in Allah, and in what has been sent down to us and in that which has been sent down before (us),

Do you have any criticism or cause of blame for us, other than this This, by no means, is cause of blame or criticism.

Allah said in other **Ayat**,

وَمَا نَقَمُواْ مِنْهُمْ إِلاَّ أَن يُؤْمِنُواْ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise! (85:8)

وَمَا نَقَمُواْ إِلاَ أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ

and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty. (9:74)

In an agreed upon **Hadith**, the Prophet said,

مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ الله

What caused Ibn Jamil to **Yanqim** (refuse to give **Zakah**), although he was poor and Allah made him rich!

Allah's statement,

... وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ (٥٩)

and that most of you are rebellious...

is connected to أَنْ آمَنَّا بِاللّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ (that we believe in Allah, and in that which has been sent down to us and in that which has been sent down before (us)). Therefore, the meaning of this part of the **Ayah** is: we also believe that most of you are rebellious and deviated from the straight path.

The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection

Allah said next,

قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَلِكَ مَثُوبَةً عِندَ اللّهِ ...

Say: "Shall I inform you of something worse than that, regarding the recompense from Allah!"

The **Ayah** commands the Prophet to say: Shall I inform you about a worse people with Allah on the Day of Resurrection than what you think of us!

They are you, with these characteristics,

... مَن لَّعَنَهُ اللّهُ ...

those who incurred the curse of Allah,

were expelled from His mercy,

... وَغَضِبَ عَلَيْهِ ...

and who incurred His wrath,

and anger, after which He will never be pleased with them,

... وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ ...

those of whom He transformed into monkeys and swine,

as we mentioned in Surah **Al-Baqarah** and as we will mention in Surah **Al-A`raf**.

Sufyan Ath-Thawri narrated that Ibn Mas`ud said,

"Allah's Messenger was asked if the current monkeys and swine were those whom Allah transformed. He said,

إنَّ اللهَ لَمْ يُهْلِكْ قَوْمًا، أَوْ لَمْ يَمْسَخْ قَوْمًا فَيَجْعَلَ لَهُمْ نَسْلًا وَلَا عَقِبًا، وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانَتْ قَبْلَ ذلِك

Allah never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.''

This was also recorded by Muslim.

Allah said,

... وَعَبَدَ الطَّاغُوتَ ...

Those who worshipped **Taghut**...,

and served them, becoming their servants.

The meaning of this **Ayah** is:

you, O People of the Scriptures, who mock our religion, which consists of Allah's **Tawhid**, and singling Him out in worship without others, how

can you mock us while these are your characteristics!

This is why Allah said,

... أُوْلَـئِكَ شَرٌّ مَّكَاناً ...

such are worse in rank...,

than what you -- People of the Scriptures -- think of us Muslims,

... وَأَضَلُّ عَن سَوَاء السَّبِيلِ (٦٠)

and far more astray from the straight path.

`More' in the **Ayah** does not mean that the other party is `less' astray, but it means that the People of the Scriptures are far astray.

In another **Ayah**, Allah said,

أَصْحَـبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرّاً وَأَحْسَنُ مَقِيلاً

The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. (25:24)

The Hypocrites Pretend to be Believers but Hide their Kufr

Allah said,

وَإِذَا جَآؤُوكُمْ قَالُوَاْ آمَنَّا وَقَد دَّخَلُواْ بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ...

When they come to you, they say, "We believe.'' But in fact they enter with (an intention of) disbelief and they go out with the same.

This is the description of the hypocrites, for they pretend to be believers while their hearts hide **Kufr**.

So Allah said; وَقَد دَّخَلُواْ (But in fact they enter) on you, O Muhammad, بِالْكُفْرِ (with disbelief) in their hearts and they depart with **Kufr**, and this is why they do not benefit from the knowledge they hear from you, nor does the advice and reminder move

them. So, وَهُمْ قَدْ خَرَجُواْ بِهِ (and they go out with the same) meaning, they alone.

... وَاللّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ (٦١)

and Allah knows all that they were hiding.

Allah knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus pretending to be what they are not.

Allah, Who has perfect knowledge of the seen and unseen, has more knowledge about the hypocrites than any of His creatures do and He will recompense them accordingly.

Allah's statement,

وَتَرَى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ...

And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things.

They hurry to devour prohibited and illegal things, all the while transgressing against people, unjustly consuming their property through bribes and **Riba**,

... لَبِئْسَ مَا كَانُواْ يَعْمَلُونَ (٦٢)

Evil indeed is that which they have been doing.

Indeed, horrible is that which they used to do and the transgression that they committed.

Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil

Allah said,

لَوْلاَ يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالأَحْبَارُ عَن قَوْلِهِمُ الإِثْمَ وَأَكْلِهِمُ السُّحْتَ ...

Why do not the **Rabbaniyyun** and the **Ahbar** forbid them from uttering sinful words and from eating illegal things.

> meaning why don't the **Rabbaniyyun** and the **Ahbar** forbid them from this evil!
>
> The **Rabbaniyyun** are the scholars who are in positions of authority, while the **Ahbar** are the regular scholars.

... لَبِئْسَ مَا كَانُواْ يَصْنَعُونَ (٦٣)

Evil indeed is that which they have been performing.

Ali bin Abi Talhah reported from Ibn Abbas,

> referring to the **Rabbaniyyun**, because they abandoned forbidding evil.

Ibn Jarir recorded that Ibn Abbas said,

> "There is no **Ayah** in the Qur'an that has more severe admonition than this **Ayah**,
>
> (Why do not the **Rabbaniyyun** and the **Ahbar** forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing).''

Ibn Abi Hatim recorded that Yahya bin Ya`mar said,"

> Ali bin Abi Talib once gave a speech, which he started by praising Allah and thanking Him.
>
> He then said, `O people! Those who were before you were destroyed because they committed sins and the **Rabbaniyyun** and **Ahbar** did not forbid them from evil. When they persisted in sin, they were overcome by punishment. Therefore, enjoin righteousness and forbid evil before what they suffered also strikes you. Know that enjoining righteousness and forbidding evil does not reduce the provision or shorten the term of life.''

Imam Ahmad recorded that Jarir said that the Messenger of Allah said,

مَا مِنْ قَوْمٍ يَكُونُ بَيْنَ أَظْهُرِهِمْ مَنْ يَعْمَلُ بِالْمَعَاصِي هُمْ أَعَزُّ مِنْهُ وَأَمْنَعُ، وَلَمْ يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللهُ مِنْهُ بِعَذَاب

There is no people among whom there are those who commit sins, while the rest are more powerful and mightier than the sinners, yet they do not stop them, but Allah will send a punishment upon them.

Ahmad was alone with this wording.

Abu Dawud recorded it, but in his narration Jarir said,

"I heard the Messenger of Allah saying,

مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، يَقْدِرُونَ أَنْ يُغَيِّرُوا عَلَيْهِ، فَلَا يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللهُ بِعِقَابٍ قَبْلَ أَنْ يَمُوتُوا

There is no one who resides among people committing evil among them, and they do not stop him though they are able to do so, but Allah will punish them (all) before they die.''

Ibn Majah also recorded this **Hadith**.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ

5:64 The Jews say: "Allah's Hand is tied up.''

غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ

Be their hands tied up and be they accursed for what they uttered.

بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ

Nay, both His Hands are widely outstretched. He spends as He wills.

وَلَيَزِيدَنَّ كَثِيراً مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَـناً وَكُفْراً

Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ إِلَى يَوْمِ الْقِيَـمَةِ

We have put enmity and hatred among them till the Day of Resurrection.

كُلَّمَآ أَوْقَدُواْ نَاراً لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِى الاٌّرْضِ فَسَاداً وَاللَّهُ لاَ يُحِبُّ الْمُفْسِدِينَ

Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on the earth. And Allah does not like the mischief-makers.

وَلَوْ أَنَّ أَهْلَ الْكِتَـبِ ءَامَنُواْ وَاتَّقَوْاْ لَكَفَّرْنَا عَنْهُمْ سَيِّئَـتِهِمْ وَلاٌّدْخَلْنَـهُمْ جَنَّـتِ النَّعِيمِ

5:65 And if only the People of the Scripture had believed and had Taqwa, We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).

وَلَوْ أَنَّهُمْ أَقَامُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيهِمْ مِّن رَّبِّهِمْ لاّكَلُواْ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم

5:66 And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet.

مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ

And among them is a Muqtasid Ummah, but for most of them; evil is their work.

The Jews Say That Allah's Hand is Tied up!

Allah says;

وَقَالَتِ الْيَهُودُ يَدُ اللّهِ مَغْلُولَةٌ ...

The Jews say: "Allah's Hand is tied up.''

Allah states that the Jews, may Allah's continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allah is far holier than what they attribute to Him.

The Jews also claim that Allah is poor, while they are rich.

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, وَقَالَتِ الْيَهُودُ يَدُ اللّهِ مَغْلُولَةٌ (The Jews say, "Allah's Hand is tied up").

"They do not mean that Allah's Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allah is far holier than what they attribute to Him.'' Similar was reported from Mujahid, Ikrimah, Qatadah, As-Suddi and Ad-Dahhak.

Allah said in another Ayah,

وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. (17:29)

In this **Ayah**, Allah prohibits stinginess and extravagance, which includes unnecessary and improper expenditures.

Allah describes stinginess by saying, **وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ** (And let not your hand be tied (like a miser) to your neck).

Therefore, this is the meaning that the Jews meant, may Allah's curses be on them.

Ikrimah said that;

this **Ayah** was revealed about Finhas, one of the Jews, may Allah curse him.

We mentioned before that Finhas said, **إِنَّ اللّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاء** "(Truly, Allah is poor and we are rich!)" (3:181), and that Abu Bakr smacked him. Allah has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him.

Allah said,

... غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ ...

Be their hands tied up and be they accursed for what they uttered.

What Allah said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated.

Allah said in other Ayat,

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذاً لاَّ يُؤْتُونَ النَّاسَ نَقِيراً

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَهِيمَ الْكِتَـبَ وَالْحِكْمَةَ وَءَاتَيْنَـهُمْ مُّلْكاً عَظِيماً

Or have they a share in the dominion! Then in that case they would not give mankind even a **Naqir**. Or do they envy men for what Allah has

given them of His bounty! Then, We had already given the family of Ibrahim the Book and the **Hikmah**, and conferred upon them a great kingdom. (4:53-54)

and,

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ

Indignity is put over them. (3:112)

Allah's Hands are Widely Outstretched

Allah said next,

... بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاء ...

Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.

Allah's favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His servants is from Him alone, without partners. He has created everything that we need by night or by day, while traveling or at home and in all situations and conditions.

Allah said,

وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّواْ نِعْمَةَ اللَّهِ لاَ تُحْصُوهَا إِنَّ الإِنْسَانَ لَظَلُومٌ كَفَّارٌ

And He gave you of all that you asked for, and if you count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate. (13:34)

There are many other **Ayat** on this subject.

Imam Ahmad bin Hanbal said that Abdur-Razzaq narrated to him that Ma`mar said that Hammam bin Munabbih said,

"This is what Abu Hurayrah narrated to us that the Messenger of Allah said,

إنَّ يَمِينَ اللهِ مَلْأَى، لَا يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّموَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ قال : وَعَرْشُهُ عَلَى الْمَاءِ، وَفِي يَدِهِ الْأُخْرَى الْقَبْضُ يَرْفَعُ وَيَخْفِضُ

Allah's Right Hand is perfectly full, and no amount of spending can decrease what He has, even though He spends by night and by day. Do you see how much Allah has spent since He created the heavens and earth Yet surely it has not decreased what He has in His Right Hand. His Throne is over the water and in His Other Hand is the hold by which He raises and lowers.

He also said that Allah said,

أَنْفِقْ، أُنْفِقْ عَلَيْكَ

`Spend and I will spend on you.'''

This **Hadith** was recorded in the Two **Sahihs**.

The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews

Allah said,

... وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ...

Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.

meaning, the bounty that comes to you, O Muhammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your **Ummah**, the more they increase in **Tughyan** -- which is to exceed the ordained limits for things -- and in disbelief -- meaning denial of you.

Allah said in other **Ayat**,

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. They are those who are called from a place far away.'' (41:44)

and,

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases wrongdoers in nothing but loss. (17:82)

Allah said next,

... وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاء إِلَى يَوْمِ الْقِيَامَةِ ...

We have put enmity and hatred among them till the Day of Resurrection.

Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you.

Allah's statement,

... كُلَّمَا أَوْقَدُواْ نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللّهُ ...

Every time they kindled the fire of war, Allah extinguished it;

means, every time they try to plot against you and kindled the fire of war, Allah extinguishes it and makes their plots turn against them. Therefore, their evil plots will return to harm them.

... وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا وَاللّهُ لاَ يُحِبُّ الْمُفْسِدِينَ (٦٤)

and they (ever) strive to make mischief on earth. And Allah does not like the mischief-makers.

It is their habit to always strive to cause mischief on the earth, and Allah does not like those with such behavior.

Had the People of the Book Adhered to their Book, they Would Have Acquired the Good of this Life and the Hereafter

Allah said next,

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُواْ وَاتَّقَوْاْ ...

And if only the People of the Scripture had believed and had **Taqwa**...,

Consequently, had the People of the Book believed in Allah and His Messenger and avoided the sins and prohibitions that they committed;

... لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلأدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ (٦٥)

We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).

meaning We would have removed the dangers from them and granted them their objectives.

وَلَوْ أَنَّهُمْ أَقَامُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَا أُنزِلَ إِلَيهِم مِّن رَّبِّهِمْ ...

And if only they had acted according to the **Tawrah**, the **Injil**, and what has (now) been sent down to them from their Lord,

meaning, the Qur'an, as Ibn Abbas and others said.

... لأكَلُواْ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ...

they would surely have gotten provision from above them and from underneath their feet.

Had they adhered to the Books that they have with them which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allah sent Muhammad with. These Books testify to the Prophet's truth and command that he must be followed.

Allah's statement, لأَكَلُواْ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم (they would surely have gotten provision from above them and from underneath their feet),

refers to the tremendous provision that would have descended to them from the sky and grown for them on the earth. Allah said in another Ayah,

وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَـتٍ مِّنَ السَّمَآءِ وَالاٌّرْضِ

And if the people of the towns had believed and had **Taqwa**, certainly, We should have opened for them blessings from the heaven and the earth. (7:96)

Allah's statement,

... مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاء مَا يَعْمَلُونَ (٦٦)

And among them is a **Muqtasid Ummah**, but for most of them; evil is their work.

is similar to Allah's statement,

وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of the people of Musa there is a community who lead (the men) with truth and establish justice therewith. (7:159)

and His statement about the followers of `Isa, peace be upon him,

فَـَاتَيْنَا الَّذِينَ ءَامَنُواْ مِنْهُمْ أَجْرَهُمْ

So We gave those among them who believed, their (due) reward. (57:67)

Therefore, Allah gave them the highest grade of **Iqtisad**, which is the middle course, given to this **Ummah**. Above them there is the grade of **Sabiqun**, as Allah described in His statement;

ثُمَّ أَوْرَثْنَا الْكِتَـبَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَـلِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَتِ بِإِذُنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

جَنَّـتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤاً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allah's permission, are **Sabiq** (foremost) in good deeds. That itself is indeed a great grace. **`Adn** (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk. (35:32-33)

يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

5:67 O Messenger! Convey what has been sent down to you from your Lord.

وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.

إِنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الْكَـفِرِينَ

Verily, Allah guides not the people who disbelieve.

Commanding the Prophet to Convey the Message; Promising Him Immunity and Protection

Allah says;

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ...

O Messenger! Convey what has been sent down to you from your Lord.

Allah addresses His servant and Messenger Muhammad by the title `Messenger' and commands him to convey all that He has sent him, a command that the Prophet has fulfilled in the best manner.

Al-Bukhari recorded that Aishah said,

"Whoever says to you that Muhammad hid any part of what Allah revealed to him, then he is uttering a lie. Allah said, يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ (O Messenger! Convey what has been sent down to you from your Lord).''

Al-Bukhari collected the short form of this story here, but mentioned the full narration in another part of his book.

Muslim in the Book of Iman, At-Tirmidhi, and An-Nasa'i in the Book of Tafsir of their **Sunans** also collected this **Hadith**.

In is recorded in the Two **Sahihs** that Aishah said,

"If Muhammad hid anything from the Qur'an, he would have hidden this **Ayah**,

وَتُخْفِى فِى نِفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَـهُ

> But you did hide in yourself that which Allah will make manifest, you did fear the people while Allah had a better right that you should fear Him.'' (33:37)

Al-Bukhari recorded that Az-Zuhri said,

> "From Allah comes the Message, for the Messenger is its deliverance and for us is submission to it.''

The **Ummah** of Muhammad has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell **Hajj**. At that time, there were over forty thousand of his Companions.

Muslim recorded that Jabir bin Abdullah said that the Messenger of Allah said in his speech on that day,

أَيُّهَا النَّاسُ إِنَّكُمْ مَسْؤُولُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ ؟

> O people! You shall be asked about me, so what are you going to reply?
>
> They said, "We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice.''
>
> The Prophet kept raising his finger towards the sky and then pointing at them, saying,

اللَّهُمَّ هَلْ بَلَّغْتُ ؟

اللَّهُمَّ هَلْ بَلَّغْتُ ؟

> O Allah! Did I convey?
>
> O Allah! Did I convey?

Allah's statement,

... وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ...

And if you do not, then you have not conveyed His Message.

> meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet knows the consequences of this failure.

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**,

> "It means, if you hide only one **Ayah** that was revealed to you from your Lord, then you have not conveyed His Message.''

Allah's statement,

... وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ ...

Allah will protect you from mankind.

> means, you convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm.

Before this **Ayah** was revealed, the Prophet was being guarded, as Imam Ahmad recorded that;

> Aishah said that the Prophet was vigilant one night when she was next to him; she asked him, "What is the matter, O Allah's Messenger?''
>
> He said,
>
> لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَة
>
> Would that a pious man from my companions guard me tonight!
>
> She said, "Suddenly we heard the clatter of arms. The Prophet said,
>
> مَنْ هَذَا ؟
>
> Who is that?''

He (the new comer) replied, "I am Sa`d bin Malik (Sa`d bin Abi Waqqas).''

The Prophet asked,

مَا جَاءَ بِكَ ؟

What brought you here?

He said, "I have come to guard you, Allah's O Messenger.''

Aishah said, "So, the Prophet slept (that night) and I heard the noise of sleep coming from him.''

This **Hadith** is recorded in Two **Sahihs**.

Another narration for this **Hadith** reads,

"The Messenger of Allah was vigilant one night, after he came to Al-Madinah...'',

meaning, after the **Hijrah** and after the Prophet consummated his marriage to Aishah in the second year of **Hijrah**.

Ibn Abi Hatim recorded that Aishah said,

"The Prophet was being guarded until this **Ayah**, وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ (Allah will protect you from mankind) was revealed.''

She added; "The Prophet raised his head from the room and said;

يَا أَيُّهَا النَّاسُ انْصَرِفُوا فَقَدْ عَصَمَنِي اللهُ عَزَّ وَجَل

O people! Go away, for Allah will protect me.'''

At-Tirmidhi recorded it and said, "This **Hadith** is **Gharib**.''

It was also recorded by Ibn Jarir, and Al-Hakim in his Mustadrak, where he said, "Its chain is **Sahih**, but they did not record it.''

Allah's statement,

... إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ (٦٧)

Verily, Allah guides not those who disbelieve.

means, O Muhammad, you convey, and Allah guides whom He wills, and misguides whom He wills.

In other **Ayat**, Allah said,

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

and,

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

Your duty is only to convey and on Us is the reckoning. (13:40)

قُلْ يَـأَهْلَ الْكِتَـبِ لَسْتُمْ عَلَى شَىْءٍ حَتَّى تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ

5:68 Say: "O People of the Scripture! You have nothing till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an)."

وَلَيَزِيدَنَّ كَثِيراً مِّنْهُمْ مَّآ أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَـناً وَكُفْراً فَلاَ تَأْسَ عَلَى الْقَوْمِ الْكَـفِرِينَ

Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not grieve for the people who disbelieve.

إِنَّ الَّذِينَ ءامَنُواْ وَالَّذِينَ هَادُواْ وَالصَّـبِئُونَ وَالنَّصَـرَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وعَمِلَ صَـلِحاً فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

5:69 Surely, those who believe, and those who are the Jews and the Sabians and the Christians, whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

There is no Salvation Except through Faith in the Qur'an

Allah says:

قُلْ ...

say:

Allah says: O Muhammad, say,

... يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ ...

O People of the Scripture! You have nothing...,

meaning no real religion,

... حَتَّىَ تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ...

...till you act according to the **Tawrah**, the **Injil**, and what has (now) been sent down to you from your Lord (the Qur'an).''

until you adhere to and implement the **Tawrah** and the **Injil**. That is, until you believe in all the Books that you have that Allah revealed to the Prophets. These Books command following Muhammad and believing in his prophecy, all the while adhering to his Law.

Allah's statement,

... وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ...

Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.

... فَلاَ تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ (٦٨)

So do not grieve for the people who disbelieve,

Do not be sad or taken aback by their disbelief.

Allah said next,

إِنَّ الَّذِينَ آمَنُوا ...

Surely, those who believe,

referring to Muslims,

... وَالَّذِينَ هَادُوا ...

those who are the Jews,

who were entrusted with the **Tawrah**,

... وَالصَّابِؤُونَ ...

and the Sabians...

a sect from the Christians and **Magians** who did not follow any particular religion, as Mujahid stated.

... وَالنَّصَارَى ...

and the Christians,

As for the Christians, they are known and were entrusted with the **Injil**.

... مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وعَمِلَ صَالِحًا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٦٩)

whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

The meaning here is that if each of these groups believed in Allah and the Hereafter, which is the Day of Judgment and Reckoning, and performed good actions, which to be so, must conform to Muhammad's Law, after Muhammad was sent to all mankind and the Jinns. If any of these groups held these beliefs, then they shall have no fear of what will come or sadness regarding what they lost, nor will grief ever affect them.

We discussed a similar **Ayah** before in Surah **Al-Baqarah** (2:62).

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِى إِسْرَءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلاً

5:70 Verily, We took the covenant of the Children of Israel and sent Messengers to them.

كُلَّمَا جَآءَهُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُهُمْ فَرِيقاً كَذَّبُواْ وَفَرِيقاً يَقْتُلُونَ

Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.

وَحَسِبُواْ أَلاَّ تَكُونَ فِتْنَةٌ فَعَمُواْ وَصَمُّواْ ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُواْ وَصَمُّواْ كَثِيرٌ مِّنْهُمْ

5:71 They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with forgiveness); yet again many of them became blind and deaf.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

And Allah is the All-Seer of what they do.

Allah says;

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلاً ...

Verily, We took the covenant of the Children of Israel and sent Messengers to them.

> Allah reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law, and whichever part of the law they agreed with, they took it. Otherwise, they abandoned it, if it did not conform to their desires.

This is why Allah said,

... كُلَّمَا جَاءهُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُواْ وَفَرِيقًا يَقْتُلُونَ (٧٠)

وَحَسِبُواْ أَلاَّ تَكُونَ فِتْنَةٌ فَعَمُواْ وَصَمُّواْ ...

Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. They thought there will be no **Fitnah** (trial or punishment) so they became blind and deaf.

> thinking that they would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it.

.. ثُمَّ تَابَ اللّهُ عَلَيْهِمْ ثُمَّ عَمُواْ وَصَمُّواْ ...

after that Allah turned to them (with forgiveness); yet again many of them became blind and deaf.

> Allah forgave that, then, ثُمَّ عَمُواْ وَصَمُّواْ (yet they became blind and deaf) again,

... كَثِيرٌ مِّنْهُمْ وَاللّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٧١)

many of them, and Allah is the All-Seer of what they do.

He has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.

لَقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

5:72 Surely, they have disbelieved who say: "Allah is the Messiah (`Isa), son of Maryam.''

وَقَالَ الْمَسِيحُ يَابَنِى إِسْرَءِيلَ اعْبُدُواْ اللَّهَ رَبِّى وَرَبَّكُمْ

But the Messiah said: "O Children of Israel! worship Allah, my Lord and your Lord.''

إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّـلِمِينَ مِنْ أَنصَارٍ

Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ ثَـلِثُ ثَلَـثَةٍ

5:73 Surely, they have disbelieved who say: "Allah is the third of three.''

وَمَا مِنْ إِلَـهٍ إِلاَّ إِلَـهٌ وَحِدٌ

And there is no god but One God (Allah).

وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

5:74 Will they not repent to Allah and ask His forgiveness! For Allah is Oft-Forgiving, Most Merciful.

مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلاَنِ الطَّعَامَ

5:75 The Messiah (`Isa), son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam) was a Siddiqah. They both used to eat food.

انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الاٌّيَـتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ

Look how We make the Ayat clear to them; yet look how they are deluded away (from the truth).)

The Disbelief of the Christians; `Isa Only called to Tawhid

Allah says;

لَقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ...

Surely, they have disbelieved who say: "Allah is the **Messiah** (`Isa), son of Maryam.''

Allah states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that `Isa is Allah. Allah is far holier than what they attribute to Him. They made this claim in spite of the fact that `Isa made it known that he was the servant of Allah and His Messenger.

The first words that `Isa uttered when he was still a baby in the cradle were, "I am Abdullah (the servant of Allah).'' He did not say, "I am Allah,'' or, "I am the son of Allah.'' Rather, he said,

إِنِّى عَبْدُ اللَّهِ ءَاتَانِىَ الْكِتَـبَ وَجَعَلَنِى نَبِيّاً

Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet. (19:30) until he said,

وَإِنَّ اللَّهَ رَبِّى وَرَبُّكُمْ فَاعْبُدُوهُ هَـذَا صِرَطٌ مُّسْتَقِيمٌ

"And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the straight path.'' (19:36)

He also proclaimed to them when he was a man, after he was sent as a Prophet, commanding them to worship his Lord and their Lord, alone without partners,

... وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُواْ اللّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللّهِ ...

But the **Messiah** said, "O Children of Israel! worship Allah, my Lord and your Lord.'' Verily, whosoever sets up partners with Allah...,

in worship;

... فَقَدْ حَرَّمَ اللّهُ عَلَيهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ...

...then Allah has forbidden Paradise for him, and the Fire will be his abode.

as He will send him to the Fire and forbid Paradise for him.

Allah also said;

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills. (4:48)

and,

وَنَادَى أَصْحَـبُ النَّارِ أَصْحَـبَ الْجَنَّةِ أَنْ أَفِيضُواْ عَلَيْنَا مِنَ الْمَآءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُواْ إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَـفِرِينَ

And the dwellers of the Fire will call to the dwellers of Paradise; "Pour on us some water or anything that Allah has provide you with.'' They will say: "Allah has forbidden both to the disbelievers.'' (7:50)

It is recorded in the **Sahih** that the Prophet had someone proclaim to the people,

إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةَ

Only a Muslim soul shall enter Paradise.

In another narration, **مُؤْمِنَة** Only a believing soul...

This is why Allah said that `Isa said to the Children of Israel,

...إِنَّهُ مَن يُشْرِكْ بِاللّهِ فَقَدْ حَرَّمَ اللّهُ عَلَيهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ (٧٢)

Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And there are no helpers for the wrongdoers.

There is no help from Allah, nor anyone who will support or protect them from the state they will be in.

Allah's statement,

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللّهَ ثَالِثُ ثَلاَثَةٍ ...

Surely, they have disbelieved who say: "Allah is the third of three."

Mujahid and several others said that;

this **Ayah** was revealed about the Christians in particular.

As-Suddi and others said that;

> this **Ayah** was revealed about taking `Isa and his mother as gods besides Allah, thus making Allah the third in a trinity.

As-Suddi said, "This is similar to Allah's statement towards the end of the **Surah**,

وَإِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـهَيْنِ مِن دُونِ اللّهِ قَالَ سُبْحَانَكَ

> And (remember) when Allah will say: "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah' He will say, "Glory be to You!" (5:116)

Allah replied,

... وَمَا مِنْ إِلَـهٍ إِلاَّ إِلَـهٌ وَاحِدٌ ...

But there is no god but One God.

> meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists.

Allah said next, while threatening and admonishing them,

... وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ ...

And if they cease not from what they say,

> their lies and false claims,

... لَيَمَسَّنَّ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣)

verily, a painful torment will befall the disbelievers among them.

> in the Hereafter, shackled and tormented.

Allah said next,

أَفَلاَ يَتُوبُونَ إِلَى اللّهِ وَيَسْتَغْفِرُونَهُ وَاللّهُ غَفُورٌ رَّحِيمٌ (٧٤)

Will they not repent to Allah and ask His Forgiveness For Allah is Oft-Forgiving, Most Merciful.

This demonstrates Allah's generosity, kindness and mercy for His creatures, even though they committed this grave sin and invented such a lie and false allegation. Despite all of this, Allah calls them to repent so that He will forgive them, for Allah forgives those who sincerely repent to Him.

`Isa is Allah's Servant and His Mother is a Truthful Believer

Allah said,

مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ...

The **Messiah**, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.

`Isa is just like the previous Prophets, and he is one of the servants of Allah and one of His honorable Messengers. Allah said in another **Ayah**,

إِنْ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَـهُ مَثَلاً لِّبَنِى إِسْرَءِيلَ

He (`Isa) was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel. (43:59)

Allah said next,

... وَأُمُّهُ صِدِّيقَةٌ ...

His mother was a **Siddiqah**,

for she believed in Allah with complete trust in Him.

This is the highest rank she was given, which proves that she was not a Prophet.

Allah said next,

... كَانَا يَأْكُلاَنِ الطَّعَامَ ...

They both used to eat food,

needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not gods as ignorant Christian sects claim, may Allah's continued curses cover them until the Day of Resurrection.

Allah said next,

... انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الآيَاتِ ...

Look how We make the **Ayat** clear to them.

making them unequivocal and plain,

... ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ (٧٥)

yet look how they are deluded away (from the truth).

look at the opinions, misguided ideas, and claims they cling to, even after Our clarification and plain, unequivocal explanation.

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَمْلِكُ لَكُمْ ضَرّاً وَلاَ نَفْعاً وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

5:76 Say: "How do you worship besides Allah something which has no power either to harm or to benefit you! But it is Allah Who is the All-Hearer, All-Knower.''

قُلْ يَـأَهْلَ الْكِتَـبِ لاَ تَغْلُواْ فِى دِينِكُمْ غَيْرَ الْحَقِّ وَلاَ تَتَّبِعُواْ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيراً وَضَلُّواْ عَن سَوَآءِ السَّبِيلِ

5:77 Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path.''

The Prohibition of Shirk (Polytheism) and Exaggeration in the Religion

Allah admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allah states that such false deities do not deserve any degree of Divinity.

Allah said,

قُلْ...

Say,

> O Muhammad, to those from among the Children of Adam, such as the Christians, who worship other than Allah,

... أَتَعْبُدُونَ مِن دُونِ اللّهِ مَا لاَ يَمْلِكُ لَكُمْ ضَرًّا وَلاَ نَفْعًا ...

How do you worship besides Allah something which has no power either to harm or to benefit you!

> meaning, which cannot prevent harm for you nor bring about your benefit.

... وَاللّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٧٦)

But it is Allah Who is the All-Hearer, All-Knower.

He hears what His servants say and has knowledge of all things. Therefore, how did you worship inanimate objects that do not hear, see or know anything - having no power to bring harm or benefit to themselves let alone others - instead of worshipping Allah.

Allah then said,

قُلْ يَا أَهْلَ الْكِتَابِ لاَ تَغْلُواْ فِي دِينِكُمْ غَيْرَ الْحَقِّ ...

Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth,

> Meaning: Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. You exaggerated in

his case and elevated him from the rank of Prophet to the rank of a god. You did this with `Isa, who was a Prophet, yet you claimed that he is god besides Allah.

... وَلاَ تَتَّبِعُواْ أَهْوَاء قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ ...

and do not follow the vain desires of people who went astray before...

This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

... وَأَضَلُّواْ كَثِيرًا وَضَلُّواْ عَن سَوَاء السَّبِيلِ (٧٧)

...and who misled many, and strayed (themselves) from the right path.

deviated from the straight path, to the path of misguidance and deviation.

لُعِنَ الَّذِينَ كَفَرُواْ مِن بَنِى إِسْرَءِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْاْ وَّكَانُواْ يَعْتَدُونَ

5:78 Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and `Isa, son of Maryam. That was because they disobeyed (Allah and the Messengers) and were ever transgressing (beyond the bounds).

كَانُواْ لاَ يَتَنَـهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ

5:79 They used not to forbid one another from the evil they committed.

لَبِئْسَ مَا كَانُواْ يَفْعَلُونَ

Vile indeed was what they used to do.

تَرَى كَثِيراً مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُواْ

5:80 You see many of them taking the disbelievers as their friends.

لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِى الْعَذَابِ هُمْ خَـلِدُونَ

Evil indeed is that which they have sent forward before themselves; for that (reason) Allah is wrath with them, and in torment they will abide.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ والنَّبِىِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَآءَ وَلَـكِنَّ كَثِيراً مِّنْهُمْ فَـسِقُونَ

5:81 And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.

Allah Cursed the Disbelievers Among the Children of Israel

Allah says;

لُعِنَ الَّذِينَ كَفَرُواْ مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَّكَانُواْ يَعْتَدُونَ (٧٨)

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and `Isa, son of Maryam. That was because they disobeyed (Allah and the Messengers) and were ever transgressing (beyond the bounds).

Allah states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His Prophets Dawud and `Isa, son of Maryam. He cursed them because they disobeyed Allah and transgressed against His creatures.

Al-Awfi reported that Ibn Abbas said,

> "They were cursed in the **Tawrah**, the **Injil**, the **Zabur** (Psalms) and the **Furqan** (Qur'an).''

Allah then states that during their time, their habit was that,

كَانُواْ لاَ يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ...

They used not to forbid one another from the evil they committed.

> They did not forbid each other from committing sins and the prohibitions. Allah chastised them for this behavior, so that their behavior would not be imitated.

Allah said,

... لَبِئْسَ مَا كَانُواْ يَفْعَلُونَ (٧٩)

Vile indeed was what they used to do.

Hadiths that Order Enjoining Righteousness and Forbidding Evil

There are many **Hadiths** that order enjoining righteousness and forbidding evil.

Imam Ahmad recorded that Hudhayfah bin Al-Yaman said that the Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، ولَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبُ لَكُم

By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.

At-Tirmidhi also recorded it and said, "This **Hadith** is **Hasan**.''

Muslim recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَان

He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith.

Abu Dawud said that Al-Urs, (meaning Ibn Amirah), said that the Prophet said,

إِذَا عُمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا، وَقَالَ مَرَّةً فَأَنْكَرَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا

When sin is committed on the earth, then whoever witnesses it and hates - (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it.

Only Abu Dawud recorded this **Hadith**.

Abu Dawud recorded that one of the Companions said that the Prophet said,

لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِم

The people will not perish until they do not leave -or- have any excuse for themselves.

Ibn Majah recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah gave a speech once and said,

أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ الْحَقَّ إِذَا عَلِمَه

Behold! Fear from people should not prevent one from saying the truth if he knows it.

Abu Sa`id then cried and said, "By Allah! We have seen some errors, but we feared (the people).''

Another **Hadith** that Abu Sa`id narrated states that the Messenger of Allah said,

أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍ عِنْدَ سُلْطَانٍ جَائِرٍ

The best **Jihad** is a word of truth proclaimed before an unjust ruler.

Recorded by Abu Dawud, At-Tirmidhi, and Ibn Majah.

At-Tirmidhi said, "**Hasan Gharib** from this route of narration.''

Imam Ahmad recorded that Hudhayfah said that the Prophet said,

لَا يَنْبَغِي لِمُسْلِمٍ أَنْ يُذِلَّ نَفْسَه

It is not required of the Muslim that he humiliate himself.

They said, `How does one humiliate himself?''

he said;

يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيق

He takes on trials that he is not capable of enduring.

This was recorded by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "This **Hadith** is **Hasan Sahih Gharib**.''

Censuring the Hypocrites

Allah said,

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُواْ ...

You see many of them taking the disbelievers as their friends.

Mujahid said that this **Ayah** refers to the hypocrites.

Allah's statement,

... لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ ...

Evil indeed is that which they have sent forward before themselves;

by giving their loyalty and support to the disbelievers, instead of the believers. This evil act caused them to have hypocrisy in their hearts and brought them the anger of Allah, that will remain with them until the Day of Return.

Allah said;

... أن سَخِطَ اللّهُ عَلَيْهِمْ ...

for that (reason) Allah is wrath with them.

because of what they did.

Allah next said that,

... وَفِي الْعَذَابِ هُمْ خَالِدُونَ (٨٠)

in torment they will abide.

on the Day of Resurrection.

Allah's statement,

وَلَوْ كَانُوا يُؤْمِنُونَ بِالله والنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاء ...

And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them as friends.

meaning, had they sincerely believed in Allah, His Messenger and the Qur'an, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who believe in Allah, the Prophet and what was revealed to him,

... وَلَـكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ (٨١)

but many of them are rebellious.

disobedient to Allah and His Messenger and defiant of the **Ayat** of His revelation that He sent down.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ ءَامَنُواْ الْيَهُودَ وَالَّذِينَ أَشْرَكُواْ

5:82 Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk,

وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ الَّذِينَ قَالُواْ إِنَّا نَصَارَى ذلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَاناً وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ

and you will find the nearest in love to the believers those who say: "We are Christians.'' That is because among them are priests and monks, and they are not proud.

وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُواْ مِنَ الْحَقِّ

5:83 And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.

يَقُولُونَ رَبَّنَآ ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّـهِدِينَ

They say: "Our Lord! We believe; so write us down among the witnesses.''

وَمَا لَنَا لاَ نُؤْمِنُ بِاللَّهِ وَمَا جَآءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّـلِحِينَ

5:84 "And why should we not believe in Allah and in that which has come to us of the truth And we wish that our Lord will admit us along with the righteous people.''

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا۟ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا وَذَٰلِكَ جَزَآءُ الْمُحْسِنِينَ

5:85 So because of what they said, Allah awarded them with Gardens under which rivers flow, they will abide therein forever. Such is the reward of good-doers.

وَالَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُوْلَـٰٓئِكَ أَصْحَـٰبُ الْجَحِيمِ

5:86 But those who disbelieved and belied Our Ayat, they shall be the dwellers of Hell.

The Reason Behind Revealing these Ayat

Sa`id bin Jubayr, As-Suddi and others said that;

these **Ayat** were revealed concerning a delegation that An-Najashi (King of Ethiopia) sent to the Prophet in order to hear his words and observe his qualities.

When the delegation met with the Prophet and he recited the Qur'an to them, they embraced Islam, cried and were humbled. Then they returned to An-Najashi and told him what happened.

Ata bin Abi Rabah commented,

"They were Ethiopians who embraced Islam when the Muslims who migrated to Ethiopia resided among them.''

Qatadah said,

"They were some followers of the religion of `Isa, son of Maryam, who when they saw Muslims and heard the Qur'an, they became Muslims without hesitation.''

Ibn Jarir said that;

these **Ayat** were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise.

Allah said,

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُواْ الْيَهُودَ وَالَّذِينَ أَشْرَكُواْ ...

Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit **Shirk**,

This describes the Jews, since their disbelief is that of rebellion, defiance, opposing the truth, belittling other, people and degrading the scholars. This is why the Jews - may Allah's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allah several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet.

Allah's statement,

... وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُواْ الَّذِينَ قَالُوَاْ إِنَّا نَصَارَى ...

and you will find the nearest in love to the believers those who say: "We are Christians.''

refers to those who call themselves Christians, who follow the religion of the **Messiah** and the teachings of his **Injil**. These people are generally more tolerant of Islam and its people, because of the mercy and kindness that their hearts acquired through part of the **Messiah's** religion. In another Ayah, Allah said;

وَجَعَلْنَا فِى قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً

And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism... (57:27)

In their book is the saying; "He who strikes you on the right cheek, then turn the left cheek for him.''

And fighting was prohibited in their creed, and this is why Allah said,

... ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ (٨٢)

That is because among them are **Qissisin** (priests) and **Ruhban** (monks), and they are not proud.

> This means that among them are **Qissisin** (priests).
>
> The word **Ruhban** refers to one dedicated to worship.

Allah said,

... ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ

That is because among them are priests and monks, and they are not proud.

> This describes them with knowledge, worship and humbleness, along with following the truth and fairness.

وَإِذَا سَمِعُواْ مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُواْ مِنَ الْحَقِّ ...

And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.

> This refers to the good news that they have about the advent of Muhammad.

... يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (٨٣)

They say: "Our Lord! We believe; so write us down among the witnesses.''

> who testify to the truth and believe in it.

وَمَا لَنَا لاَ نُؤْمِنُ بِاللّهِ وَمَا جَاءنَا مِنَ الْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ (٨٤)

"And why should we not believe in Allah and in that which has come to us of the truth And We wish that our

Lord will admit us (in Paradise) along with the righteous people.''

Such sect of Christians are those mentioned in Allah's statement,

> وَإِنَّ مِنْ أَهْلِ الْكِتَـبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَـشِعِينَ للَّهِ
>
> And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. (3:199)
>
> الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ
>
> وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ
>
> Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say, "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims.'' (28:52-53) until, لَا نَبْتَغِي الْجَاهِلِينَ "We seek not the ignorant.'' (28:55)

This is why Allah said here,

فَأَثَابَهُمُ اللّهُ بِمَا قَالُواْ ...

So because of what they said, Allah awarded them...

> rewarding them for embracing the faith and recognizing and believing in the truth.

... جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا ...

Gardens under which rivers flow (in Paradise), they will abide therein forever.

> and they will never be removed from it, for they will dwell and remain in it forever and ever,

... وَذَلِكَ جَزَاء الْمُحْسِنِينَ (٨٥)

Such is the reward of good-doers.

> who follow the truth and obey it wherever, whenever and with whomever they find it.

Allah then describes the condition of the miserable.

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِآيَاتِنَا ...

But those who disbelieved and belied Our **Ayat**,

> defied and opposed them,

... أُوْلَـئِكَ أَصْحَابُ الْجَحِيمِ (٨٦)

they shall be the dwellers of the (Hell) Fire.

> For they are the people of the Fire who will enter and reside in it (eternally).

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُحَرِّمُواْ طَيِّبَـتِ مَآ أَحَلَّ اللَّهُ لَكُمْ وَلاَ تَعْتَدُواْ

5:87 O you who believe! Make not unlawful the good things which Allah has made lawful to you, and transgress not.

إِنَّ اللَّهَ لاَ يُحِبُّ الْمُعْتَدِينَ

Verily, Allah does not like the transgressors.

وَكُلُواْ مِمَّا رَزَقَكُمُ اللَّهُ حَلَـلاً طَيِّباً وَاتَّقُواْ اللَّهَ الَّذِى أَنتُم بِهِ مُؤْمِنُونَ

5:88 And eat of the things which Allah has provided for you, lawful and good, and have Taqwa of Allah in Whom you believe.

There is No Monasticism in Islam

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُحَرِّمُواْ طَيِّبَاتِ مَا أَحَلَّ اللّهُ لَكُمْ ...

O you who believe! Make not unlawful the good things which Allah has made lawful to you,

Ali bin Abi Talhah said that Ibn Abbas said,

"This **Ayah** was revealed about some of the Companions of the Prophet who said, `We should cut off our male organs, abandon the desires of this life and travel in the land, just as the **Ruhban** (monks) do.' When the Prophet heard of this statement, he summoned them and asked them if they made this statement and they answered `Yes.'

The Prophet said,

لكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي، وَأَنَامُ، وَأَنْكِحُ النِّسَاءَ، فَمَنْ أَخَذَ بِسُنَّتِي فَهُوَ مِنِّي، وَمَنْ لَمْ يَأْخُذْ بِسُنَّتِي فَلَيْسَ مِنِّي

I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my **Sunnah** is not of me.''

Ibn Abi Hatim also collected this **Hadith**.

Ibn Marduwyah recorded that Al-Awfi said that Ibn Abbas narrated a similar **Hadith**.

It is recorded in the Two **Sahihs** that Aishah said that;

some of the Companions asked the wives of the Prophet about the acts of worship that he performed in private.

One of them said, "I will not eat meat,'' another said, "I will not marry women,'' while the third said, "I will not sleep on the bed.''

When the Prophet heard this statement, he said,

مَا بَالُ أَقْوَامٍ يَقُولُ أَحَدُهُمْ كَذَا وَكَذَا، لكِنِّي أَصُومُ وَأُفْطِرُ، وَأَنَامُ وَأَقُومُ، وَآكُلُ اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

What is the matter with some people who said such and such I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my **Sunnah** is not of me.

Allah's statement,

... وَلاَ تَعْتَدُواْ ...

and transgress not,

means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance.

Allah said in other **Ayat**,

وكُلُواْ وَاشْرَبُواْ وَلاَ تُسْرِفُواْ

And eat and drink but waste not by extravagance. (7:31)

وَالَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنَ ذَلِكَ قَوَاماً

And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes). (25:67)

So Allah legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application.

This is why Allah said here,

...لاَ تُحَرِّمُواْ طَيِّبَاتِ مَا أَحَلَّ اللّهُ لَكُمْ وَلاَ تَعْتَدُواْ إِنَّ اللّهَ لاَ يُحِبُّ الْمُعْتَدِينَ (٨٧)

> Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.

then He said,

وَكُلُواْ مِمَّا رَزَقَكُمُ اللّهُ حَلاَلاً طَيِّبًا ...

And eat of the things which Allah has provided for you, lawful and good,

> eat of those items that are pure and lawful for you,

... وَاتَّقُواْ اللّهَ ...

and have **Taqwa** of Allah,

> in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allah,

... وَاتَّقُواْ اللّهَ الَّذِيَ أَنتُم بِهِ مُؤْمِنُونَ (٨٨)

and have **Taqwa** of Allah in Whom you believe.

لاَ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِى أَيْمَـنِكُمْ وَلَـكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الاٌّيْمَـنَ

5:89 Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths;

فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَـكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ

for its expiation feed ten poor, on a scale of the Awsat of that with which you feed your own families; or clothe them; or free a slave.

فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَـثَةِ أَيَّامٍ ذلِكَ كَفَّارَةُ أَيْمَـنِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُواْ أَيْمَـنَكُمْ

That is the expiation for the oaths when you have sworn. And protect your oaths.

كَذلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَـتِهِ لَعَلَّكُمْ تَشْكُرُونَ

Thus Allah makes clear to you His Ayat that you may be grateful.

Unintentional Oaths

Allah says;

لاَ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ ...

Allah will not punish you for what is unintentional in your oaths,

We mentioned the subject of unintentional oaths in Surah **Al-Baqarah**, all praise and thanks are due to Allah, and so we do not need to repeat it here. We also mentioned that the **Laghw** in oaths refers to one's saying, "No by Allah,'' or, "Yes, by Allah,'' unintentionally.

Expiation for Breaking the Oaths

Allah said,

... وَلَـكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ ...

but He will punish you for your deliberate oaths.

> in reference to the oaths that you intend in your hearts,

... فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ ...

for its expiation (a deliberate oath) feed ten poor,

> who are needy, not able to find necessities of the life.

Allah's statement,

... مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ ...

on a scale of the **Awsat** of that with which you feed your own families;

According to Ibn Abbas, Sa`id bin Jubayr and Ikrimah,

> means, "On the average scale of what you feed your families.''

Ata Al-Khurasani commented on the **Ayah**,

> "From the best of what you feed your families.''

Allah's statement,

... أَوْ كِسْوَتُهُمْ ...

or clothe them,

> refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allah knows best.

Al-Awfi said that Ibn Abbas said that;

> the **Ayah** means a robe or garment for each poor person (of the ten).

Mujahid also said that;

> the least of clothing, referred to in the **Ayah**, is a garment, and the most is whatever you wish.

Al-Hasan, Abu Jafar Al-Baqir, Ata, Tawus, Ibrahim An-Nakhai, Hammad bin Abi Sulayman and Abu Malik said that;

> it means (giving each of the ten poor persons) a garment each.

Allah's statement,

... أَوْ تَحْرِيرُ رَقَبَةٍ ...

or free a slave,

> refers to freeing a believing slave.

In the **Muwatta** of Malik, the **Musnad** of Ash-Shafii and the **Sahih** of Muslim, a lengthy **Hadith** was recorded that;

> Umar bin Al-Hakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allah, who asked her;
>
> أَيْنَ اللهُ ؟
>
> Where is Allah?
>
> She said, "Above the heavens.''
>
> He said,
>
> مَنْ أنَا ؟
>
> Who am I?
>
> She said, "The Messenger of Allah.''
>
> He said,
>
> أعْتِقْهَا فَإِنَّهَا مُؤْمِنَة
>
> Free her, for she is a believer.
>
> There are three types of expiation for breaking deliberate oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars).

Allah mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave.

If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allah said,

... فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ...

But whosoever cannot afford (that), then he should fast for three days.

Ubayy bin Ka`b and Ibn Mas`ud and his students read this **Ayah** as follows,

> "Then he should fast three consecutive days.''

Even if this statement was not narrated to us as a part of the Qur'an through **Mutawatir** narration, it would still be an explanation of the Qur'an by the Companions that has the ruling of being related from the Prophet.

Allah's statement,

... ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ...

That is the expiation for the oaths when you have sworn.

> means, this is the legal way to atone for deliberate oaths,

... وَاحْفَظُواْ أَيْمَانَكُمْ ...

And protect your oaths.

> Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarir.

... كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ ...

Thus Allah makes clear to you His Ayat,

> and explains them to you,

... لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

that you may be grateful.

يَـأَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَـنِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

5:90 O you who believe! Khamr, Maysir, Ansab, and Azlam are a Rijs of Shaytan's handiwork. So avoid that in order that you may be successful.

إِنَّمَا يُرِيدُ الشَّيْطَـنُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَوةِ فَهَلْ أَنْتُمْ مُّنتَهُونَ

5:91 Shaytan wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain

وَأَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَاحْذَرُواْ

5:92 And obey Allah and obey the Messenger, and beware.

فَإِن تَوَلَّيْتُمْ فَاعْلَمُواْ أَنَّمَا عَلَى رَسُولِنَا الْبَلَـغُ الْمُبِينُ

Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way.

لَيْسَ عَلَى الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ جُنَاحٌ فِيمَا طَعِمُواْ إِذَا مَا اتَّقَواْ وَءامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ ثُمَّ اتَّقَواْ وَءَامَنُواْ ثُمَّ اتَّقَواْ وَّأَحْسَنُواْ

5:93 Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa and believe and do righteous good deeds, and they (again) have Taqwa and believe, and then (once again) have Taqwa and perform good.

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

And Allah loves the good-doers.

Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ ...

O you who believe! **Khamr**, **Maysir**, **Ansab**, and **Azlam** are,

Allah forbids His believing servants from consuming **Khamr** and **Maysir** which is gambling.

Ibn Abi Hatim recorded that Ali bin Abi Talib, the Leader of the Faithful, said that;

chess is a type of gambling.

Ibn Abi Hatim recorded that Ata, Mujahid and Tawus, or , two of them, said that;

every type of gambling, including children's playing with (a certain type of) nuts, is **Maysir**.

Ibn Umar said that;

Al-Maysir means gambling,

and this is the same statement that Ad-Dahhak reported from Ibn Abbas, who added,

"They used to gamble during the time of **Jahiliyyah**, until Islam came. Allah then forbade them from this evil behavior.''

Meaning of Ansab and Azlam

According to Ibn Abbas, Mujahid, Ata', Sa`id bin Jubayr and Al-Hasan,

Al-Ansab were altar stones, in whose vicinity sacrifices were offered (during the time of **Jahiliyyah**).

As Ibn Abi Hatim narrated they also said that;

Al-Azlam were arrows that they used for lotteries to make decisions.

Allah said,

... رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ ...

A **Rijs** of **Shaytan's** handiwork,

meaning, abomination of **Shaytan's** handiwork, according to Ali bin Abi Talhah who reported it from Ibn Abbas.

Sa`id bin Jubayr said that;

Rijs means `sin'.

while Zayd bin Aslam said;

"An evil handiwork of **Shaytan**.''

... فَاجْتَنِبُوهُ ...

So avoid that,

avoid all of these abominations,

... لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

in order that you may be successful.

and this is a statement of encouragement.

Allah said next,

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاء فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾

Shaytan wants only to excite enmity and hatred between you with **Khamr** (intoxicants) and **Maysir** (gambling), and hinder you from the remembrance of Allah and from the **Salah** (the prayer). So, will you not then abstain!

This is a threat and a warning.

وَأَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَاحْذَرُواْ فَإِن تَوَلَّيْتُمْ فَاعْلَمُواْ أَنَّمَا عَلَى رَسُولِنَا الْبَلَـٰغُ الْمُبِينُ (٩٢)

And obey Allah and obey the Messenger, and beware. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way.

Hadiths that Prohibit Khamr (Intoxicants)

Imam Ahmad recorded that Abu Hurayrah said,

"There were three stages to prohibiting **Khamr** (intoxicants). When the Messenger of Allah migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah about these things, Allah revealed,

يَسْـَٔلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـٰفِعُ لِلنَّاسِ

They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men.'' (2:219) until the end of the **Ayah**.

The people said, `They (intoxicants and gambling) were not prohibited for us. Allah only said, فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـٰفِعُ لِلنَّاسِ (In them is a great sin, and (some) benefit for men).'

So they went on drinking **Khamr** until one day, one of the emigrants lead his companions in the **Maghrib** prayer and mixed up the **Ayat** in his recitation. Thereafter, Allah sent down a tougher statement,

يَـٰأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَقْرَبُواْ الصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُواْ مَا تَقُولُونَ

O you who believe! Approach not the **Salah** (the prayer) when you are in a drunken state until you know (the meaning of) what you utter. (4:43)

Then, the people would drink before the time of the prayer so that they would attend the prayer while sober.

A firmer **Ayah** was later revealed,

يَـأَيُّهَا الَّذِينَ آمَنُواْ ...... أَنْتُم مُّنتَهُونَ

O you who believe! **Khamr**, **Maysir**, **Ansab**, and **Azlam** are an abomination of **Shaytan's** handiwork. So avoid that in order that you may be successful.

Shaytan wants only to excite enmity and hatred between you with **Khamr** (intoxicants) and **Maysir** (gambling), and hinder you from the remembrance of Allah and from the **Salah** (the prayer). So, will you not then abstain! (5:90-91)

So they said, `We abstained, O Lord!' Later, some people said, `O Allah's Messenger! Some people died in the cause of Allah, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allah has made a **Rijs** of the work of **Shaytan**.' So Allah sent down,

لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ ...

Those who believe and do righteous good deeds, there is no sin on them for what they ate... (5:93) until the end of the **Ayah**.

The Prophet said,

لَوْ حُرِّمَ عَلَيْهِمْ لَتَرَكُوهُ كَمَا تَرَكْتُم

Had they been made impermissible for them, they would have abandoned them as you have abandoned them.

Ahmad recorded this **Hadith**.

Imam Ahmad recorded that Umar bin Al-Khattab said,

"O Allah! Explain the verdict about **Khamr** to us clearly.''

The **Ayah** in Surah **Al-Baqarah** was revealed,

يَسْـَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ

They ask you about alcoholic drink and gambling.

Say: "In them is a great sin.'' (2:219)

Umar was summoned and this **Ayah** was recited to him, but he still said, "O Allah! Make the verdict of **Khamr** clear to us.''

Then the **Ayah** in Surah **An-Nisa'** was revealed,

يَـأَيُّهَا الَّذِينَ ءَامَنُوا۟ لاَ تَقْرَبُوا۟ الصَّلَوٰةَ وَأَنتُمْ سُكَـرَى

O you who believe! Do not approach the **Salah** when you are in a drunken state. (4:43)

Thereafter, the Prophet had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer.''

Umar was again summoned and the **Ayah** was recited to him, but he still said, "O Allah! Make the verdict concerning **Khamr** clear to us.''

Then, the **Ayah** in Surah **Al-Ma'idah** (5:91) was revealed, and Umar was summoned and it was recited to him.

When he reached the part of the **Ayah** that reads, فَهَلْ أَنتُم مُّنتَهُونَ (So, will you not then abstain). (5:91) Umar said, "We abstained, we abstained.''

Abu Dawud, At-Tirmidhi, and An-Nasa'i recorded this **Hadith**.

Ali bin Al-Madini and At-Tirmidhi graded it **Sahih**.

It is recorded in the Two **Sahihs**, that Umar bin Al-Khattab said in a speech; while standing on the **Minbar** of the Messenger of Allah (in the Prophet's **Masjid** in Al-Madinah),

"O people! The prohibition of **Khamr** was revealed; and **Khamr** was extracted from five things: From grapes, dates, honey, wheat and barley. **Khamr** is what intoxicates the mind.''

Al-Bukhari recorded that Ibn `Umar said, "The prohibition of Khamr was revealed when there were five kinds of intoxicants in Al-Madinah, besides what was produced from grapes.''

Another Hadith

Imam Ahmad recorded that Anas said,

> "I once was giving an alcoholic beverage to Abu Ubaydah bin Al-Jarrah, Ubayy bin Ka`b, Suhayl bin Bayda' and several of their friends meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and said, `Did you not know that **Khamr** has been prohibited?'
>
> They said, `We'll wait and ask.' They then said, `O Anas! Spill the remaining alcohol out of your container.'
>
> By Allah! They never drank it again, and their **Khamr** at that time was made from unripe and normal dates.'"
>
> This is also recorded in the Two **Sahihs**.

In another narration by Anas,

> "I was the butler of the people in the house of Abu Talhah when **Khamr** was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then heralded, and Abu Talhah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Talhah ordered me to go out and spill the wine.
>
> I went out and spilled it, and it flowed in the streets of Al-Madinah.
>
> Some people said, `Some people were killed and wine was still in their stomachs.' Later on, Allah's revelation came,
>
> لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ ...
>
> Those who believe and do righteous good deeds, there is no sin on them for what they ate... (5:93)"

Ibn Jarir recorded that Anas bin Malik said,

> "I was serving Abu Talhah, Abu Ubaydah bin Al-Jarrah, Abu Dujanah, Mu`adh bin Jabal and Suhayl bin Bayda, until they became intoxicated from an alcoholic drink

made of mixed unripe and normal dates. Then I heard someone herald, **`Khamr** has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the **Masjid** while the Messenger of Allah was reciting,

يَا أَيُّهَا الَّذِينَ آمَنُوا۟ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ

O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that...), (5:90), until, فَهَلْ أَنتُم مُّنتَهُونَ (So, will you not then abstain). (5:91)

A man asked, `O Allah's Messenger! What about those who died drinking it?' Allah sent down the verse,

لَيْسَ عَلَى الَّذِينَ آمَنُوا۟ وَعَمِلُوا۟ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا۟ ...

Those who believe and do righteous good deeds, there is no sin on them for what they ate. (5:93)''

Another Hadith

Imam Ahmad recorded that Ibn `Umar said that the Messenger of Allah said,

لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجُهٍ:

- لُعِنَتِ الْخَمْرُ بِعَيْنِهَا،
- وَشَارِبُهَا،
- وَسَاقِيهَا،
- وَبَائِعُهَا،
- وَمُبْتَاعُهَا،
- وَعَاصِرُهَا،
- وَمُعْتَصِرُهَا،

- وَحَامِلُها،
- وَالْمَحْمُولَةُ إِلَيْهِ،
- وَآكِلُ ثَمَنِهَا

Ten matters related to **Khamr** were cursed.

- **Khamr** itself was cursed,
- whoever drinks it,
- its server,
- seller,
- buyer,
- brewer,
- who asks for it to be brewed,
- whoever carries it,
- whomever it is carried to and
- whoever consumes its price.

Abu Dawud and Ibn Majah recorded this **Hadith**.

Ahmad recorded that Ibn Umar said,

"Once, the Messenger of Allah went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then Umar came along and he was walking on the Prophet's left, since I gave way to him.

The Messenger of Allah then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَعَاصِرُهَا وَمُعْتَصِرُهَا، وَآكِلُ ثَمَنِهَا

Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.''

Another Hadith

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Sa`d said,

> "There were four **Ayat** revealed about **Khamr**...''
>
> He then said, "A man from Al-Ansar made some food and invited us. We drank **Khamr** before it was prohibited and became intoxicated, and thus started to boast about our status. The Ansar said that they were better, while Quraysh (the Muhajirin) said that they were better. So a man from the Ansar took a bone and struck Sa`d's nose with it and made a flesh wound on it. Ever since that happened, Sa`d's nose had a scar from that wound. The **Ayah**, إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ (Intoxicants, gambling,) until, فَهَلْ أَنْتُم مُّنتَهُونَ (So, will you not then abstain) was later revealed.''
>
> Muslim recorded this **Hadith**.

Another Hadith

Ibn Abi Hatim recorded that `Abdullah bin `Amr said,

> "This **Ayah** in the Qur'an,
>
> يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ
>
> O you who believe! **Khamr**, **Maysir**, **Ansab**, and **Azlam** are only an abomination of **Shaytan's** handiwork. So avoid that in order that you may be successful. (5:90)
>
> was also in the **Tawrah**;
>
> > `Allah has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, **Zafan** (dances) and **Kibarat** (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And **Khamr** is bitter for those who taste it. Allah has vowed by His grace and power, `Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it

after I prohibited it, I will let him taste it in the residence of Grace (Paradise).'"

Its chain of narration is **Sahih**

Another Hadith

Ash-Shafii narrated that Malik narrated that Nafi` said that Ibn Umar said that the Messenger of Allah said,

مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الآخِرَة

Whoever drinks **Khamr** in the life of this world and does not repent from it, will be deprived of it in the Hereafter.

Al-Bukhari and Muslim recorded this **Hadith**.

Muslim recorded that Ibn Umar said that the Messenger of Allah said,

كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ،

وَمَنْ شَرِبَ الْخَمْرَ فَمَاتَ وَهُوَ يُدْمِنُهَا وَلَمْ يَتُبْ مِنْهَا، لَمْ يَشْرَبْهَا فِي الْآخِرَة

Every intoxicant is **Khamr**, and every intoxicant is unlawful.

Whoever drinks **Khamr** and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.

Abdur-Rahman bin Al-Harith bin Hisham said that he heard Uthman bin Affan saying,

"Avoid **Khamr**, for it is the mother of all sins.

There was a man before your time who used to worship Allah secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, `By Allah! I did not invite you to be a

witness for anything, but called you to have sex with me, kill this boy or drink this alcohol.'

So she gave him some alcohol, and he kept asking for more until he (became intoxicated and) had sex with her and killed the boy.

Therefore, avoid **Khamr**, because it is never combined with faith, but one of them is bound to expel the other (from the heart).''

This was recorded by Al-Bayhaqi.

This statement has an authentic chain of narration.

Abu Bakr bin Abi Ad-Dunya recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet.

Relating it from Uthman is more authentic, and Allah knows best.

Ahmad bin Hanbal recorded that Ibn Abbas said,

"When **Khamr** was prohibited, some people said, `O Allah's Messenger! What about our brethren who died while still drinking **Khamr**?'

Allah sent down the **Ayah**, لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ (Those who believe and do righteous good deeds, there is no sin on them for what they ate), until the end of the **Ayah**.

When the **Qiblah** (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, `O Allah's Messenger! What about our brethren who died while still praying toward Jerusalem'

Allah sent down,

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَـنَكُمْ

And Allah would never make your faith to be lost.'' (2:143)

Abdullah bin Mas`ud said that the Prophet said,

when the **Ayah**, **لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ إِذَا مَا اتَّقَواْ وَّآمَنُواْ** (Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have **Taqwa**, and believe...) was revealed,

قِيلَ لِي: أَنْتَ مِنْهُم

I was told, that you are among them.

This is the narration that Muslim, At-Tirmidhi and An-Nasa'i collected.

إِذَا مَا اتَّقَواْ وَّآمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ثُمَّ اتَّقَواْ وَّآمَنُواْ ثُمَّ اتَّقَواْ وَّأَحْسَنُواْ وَاللّهُ يُحِبُّ الْمُحْسِنِينَ (٩٣)

if they have **Taqwa** and believe and do righteous good deeds, and they (again) have **Taqwa** and believe, and then (once again) have **Taqwa** and perform good. And Allah loves the good-doers.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لَيَبْلُوَنَّكُمُ اللَّهُ بِشَىْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَـحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ

5:94 O you who believe! Allah will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allah may test who fears Him in the unseen.

فَمَنِ اعْتَدَى بَعْدَ ذلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

Then whoever transgresses thereafter, for him there is a painful torment.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَقْتُلُواْ الصَّيْدَ وَأَنْتُمْ حُرُمٌ

5:95 O you who believe! Kill not game while you are in a state of Ihram,

وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّداً فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْياً بَـلِغَ الْكَعْبَةِ

and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka`bah, of livestock equivalent to the one he killed, as adjudged by two just men among you;

أَوْ كَفَّارَةٌ طَعَامُ مَسَـكِينَ أَو عَدْلُ ذلِكَ صِيَاماً لِّيَذُوقَ وَبَالَ أَمْرِهِ

or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed.

عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is Almighty, All-Able of Retribution.

Prohibiting Hunting Game in the Sacred Area and During the State of Ihram

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ ...

you who believe!

... لَيَبْلُوَنَّكُمُ اللّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ ...

Allah will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances,

Ali bin Abi Talhah Al-Walibi said that Ibn Abbas said that Allah's statement refers to,

> "The weak and young game. Allah tests His servants with such game during their **Ihram**, that if they wish, they would be able to catch it with their hands. Allah has commanded them to avoid catching it.''

Mujahid said that,

> تَنَالُهُ أَيْدِيكُمْ (well within reach of your hands), refers to the young game and chicks,
>
> while وَرِمَاحُكُمْ (and your lances), refers to mature game.

Muqatil bin Hayyan said that;

> this **Ayah** was revealed during the **Umrah** of Al-Hudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allah prohibited them from hunting the game while in the state of **Ihram**.

... لِيَعْلَمَ اللّهُ مَن يَخَافُهُ بِالْغَيْبِ ...

that Allah may test who fears Him in the unseen.

> Therefore, Allah tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allah in public and secret becomes apparent and tested.
>
> In another **Ayah**, Allah said;
>
> إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
>
> Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i.e. Paradise). (67:12)

Allah said next,

... فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ ...

Then whoever transgresses thereafter,

According to As-Suddi,

> after this warning and threat, then,

... فَلَهُ عَذَابٌ أَلِيمٌ (٩٤)

for him there is a painful torment.

> for his defiance of Allah's command and what He has decreed.

Allah said next,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْتُلُواْ الصَّيْدَ وَأَنتُمْ حُرُمٌ ...

O you who believe! Kill not game while you are in a state of **Ihram**,

This **Ayah** prohibits killing the game in the state of **Ihram**, except what is exempt from this as mentioned in the Two **Sahihs**;

Aishah narrated that the Messenger of Allah said,

> خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ:
>
> - الْغُرَابُ،
> - وَالْحِدَأَةُ،
> - وَالْعَقْرَبُ،
> - وَالْفَأْرَةُ،
> - وَالْكَلْبُ الْعَقُور
>
> Five are **Fawasiq**, they may be killed while in **Ihram** or not;
>
> - the crow,
> - the kite,

- the scorpion,
- the mouse and
- the rabid dog.

Ibn Umar narrated that the Messenger of Allah said,

خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ :

- الْغُرَابُ،
- وَالْحِدَأَةُ،
- وَالْعَقْرَبُ،
- وَالْفَأْرَةُ،
- وَالْكَلْبُ الْعَقُور

It is not harmful in a state of **Ihram** to kill five kinds of animals:

- the crow,
- the kite,
- the scorpion,
- the mouse and
- the rabid dog.

This **Hadith** was recorded in the Two **Sahihs**.

Ayub narrated that Nafi` narrated similar wordings for this **Hadith** from Ibn Umar.

Ayub said, "So I said to Nafi, `What about the snake?'

He said, `There is no doubt that killing the snake is allowed.'"

The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term **Kalb** (dog) covers them. Allah knows best.

Abu Sa`id narrated that the Prophet was asked about the animals that the **Muhrim** is allowed to kill and he said,

- الحَيَّةُ،
- وَالْعَقْرَبُ،
- وَالْفُوَيسِقَةُ،
- وَيَرْمِي الْغُرَابَ وَلَا يَقْتُلُهُ،
- وَالْكَلْبُ الْعَقُورُ،
- وَالحِدَأَةُ،
- وَالسَّبُعُ العَادِي

- The snake,
- the scorpion,
- the mouse,
- and the crow - which is shot at but not killed --
- the rabid dog,
- the kite and
- wild beasts of prey.

Abu Dawud recorded this **Hadith**, as did At-Tirmidhi, who said, "**Hasan**'', and Ibn Majah.

The Penalty of Killing Game in the Sacred Area or in the State of Ihram

Allah said,

... وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ ...

And whosoever of you kills it intentionally, the penalty is (an offering of) livestock equivalent to the one he killed.

Mujahid bin Jabr said,

"The meaning of `intentionally' here is that one intends to kill the game while forgetting that he is in the state of **Ihram**. Whoever intentionally kills the game while aware that he is in the state of

> **Ihram**, then this offense is more grave than to make an expiation, and he also loses his **Ihram**.''

This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in **Ihram** or not.

Az-Zuhri said,

> "The Book (the Qur'an) asserts the expiation for intentional killing, and the **Sunnah** included those who forget, as well.''

The meaning of this statement is that the Qur'an mentioned the expiation and sin of those who intentionally kill game, يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَو عَدْلُ ذَلِكَ صِيَامًا (that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him), the **Sunnah** that includes the rulings issued by the Prophet and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error.

Allah's statement, فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ (The penalty is (an offering of) livestock equivalent to the one he killed) indicates the necessity of offering an equivalent animal to the one the **Muhrim** killed.

The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer.

As for the cases when there is no equivalent for the killed animal, Ibn Abbas said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded.

Allah's statement,

... يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ ...

As adjudged by two just men among you;

means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price.

Ibn Jarir recorded that Abu Jarir Al-Bajali said,

"I killed a deer when I was in the state of **Ihram** and mentioned this fact to Umar, who said, \`Bring two of your brethren and let them judge you.' So I went to Abdur-Rahman and Sa\`d and they said that I should offer a male sheep.''

Ibn Jarir recorded that Tariq said,

"Arbad killed a deer while in the state of **Ihram** and he went to Umar to judge him. Umar said to him, \`Let us both judge,' and they judged that Arbad should offer a goat that was fed on abundant water and grass.

Umar commented, يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ (As adjudged by two just men among you);''

Allah's statement,

... هَدْيًا بَالِغَ الْكَعْبَةِ ...

...an offering brought to the **Ka\`bah**.

indicates that this equivalent animal should be brought to the **Ka\`bah**, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area.

There is a consensus on this ruling.

Allah said,

... أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَو عَدْلُ ذَلِكَ صِيَامًا ...

or, for expiation, he should feed the poor, or its equivalent in fasting,

that is, if the **Muhrim** does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else.

Ali bin Abi Talhah said that Ibn Abbas commented on the **Ayah**, هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَو عَدْلُ ذَلِكَ صِيَامًا (...an offering brought to the **Ka`bah**, or, for expiation, he should feed the poor, or its equivalent in fasting),

> "If the **Muhrim** killed game, then his judgment is its equivalent.
>
> - If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days.
> - If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days.
> - If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days.''
>
> Ibn Abi Hatim and Ibn Jarir recorded this statement, and in Ibn Jarir's narration, the food measurement is a **Mudd** (4 handfuls of food) each that suffices for the poor.

Allah's statement,

... لِّيَذُوقَ وَبَالَ أَمْرِهِ ...

that he may taste the heaviness (punishment) of his deed.

> means, We have required him to pay this expiation so that he tastes the punishment of his error.

... عَفَا اللّهُ عَمَّا سَلَف ...

Allah has forgiven what is past.

during the time of **Jahiliyyah**, provided that one becomes good in Islam and follows Allah's Law, all the while avoiding the sin.

Allah then said,

... وَمَنْ عَادَ فَيَنتَقِمُ اللّهُ مِنْهُ ...

but whosoever commits it again, Allah will take retribution from him.

> meaning, whoever does this after it has been prohibited in Islam and having knowledge that it is prohibited.

... فَيَنتَقِمُ اللّهُ مِنْهُ وَاللّهُ عَزِيزٌ ذُو انْتِقَامٍ (٩٥)

Allah will take retribution from him. And Allah is Almighty, All-Able of retribution.

Ibn Jurayj said,

> "I said to `Ata', `What is the meaning of, عَفَا اللّهُ عَمَّا سَلَف (Allah has forgiven what is past),'
>
> He said, `Meaning, during the time of **Jahiliyyah**.'
>
> I asked about, وَمَنْ عَادَ فَيَنتَقِمُ اللّهُ مِنْهُ (but whosoever commits it again, Allah will take retribution from him).
>
> He said, `Whoever commits this offense again in Islam, then Allah will take retribution from him and he also has to pay the expiation.'
>
> I asked, `Is there any punishment for repeating this offense that you know of?'
>
> He said, `No.'
>
> I said, `Do you think that the authorities should punish him?'
>
> He said, `No, for it is a sin that he committed between him and Allah. He should pay the expiation.'"
>
> Ibn Jarir recorded this statement.

It was said that;

> the Allah will take retribution' refers to the expiation, according to Sa`id bin Jubayr, Ata, and the majority among the earlier and later generations.
>
> They stated that when the **Muhrim** kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Jarir commented on Allah's statement; وَاللّهُ عَزِيزٌ ذُو انْتِقَامٍ (And Allah is Almighty, All-Able of retribution),

> "Allah says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control.
>
> His statement, ذُو انْتِقَامٍ (All-Able of retribution),
>
> meaning, He punishes those who disobey Him for their disobedience of Him.''

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَـعاً لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُماً

5:96 Lawful to you is water game and its use for food -- for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of Ihram.

وَاتَّقُواْ اللَّهَ الَّذِى إِلَيْهِ تُحْشَرُونَ

And have Taqwa of Allah to Whom you shall be gathered back.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَاماً لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْىَ وَالْقَلَـئِدَ ذلِكَ لِتَعْلَمُواْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

5:97 Allah has made the Ka`bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.

اعْلَمُواْ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

5:98 Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.

مَّا عَلَى الرَّسُولِ إِلاَّ الْبَلَـغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

5:99 The Messenger's duty is but to convey. And Allah knows all that you reveal and all that you conceal.

Water Game is Allowed for the Muhrim

Allah says;

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ ...

Lawful to you is (the pursuit of) water game and its use for food,

Sa`id bin Al-Musayyib, Sa`id bin Jubayr and others commented on Allah's statement; أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ (Lawful to you is (the pursuit of) water game...), that it means,

what one eats fresh from it,

while, وَطَعَامُهُ (And its use for food) what is eaten dry and salted.

Ibn Abbas said that;

`water game' refers to what is taken from water while still alive,

while, وَطَعَامُهُ (and its use for food) refers to what the water throws ashore dead.

Similar statements were reported from Abu Bakr As-Siddiq, Zayd bin Thabit, Abdullah bin `Amr, Abu Ayub Al-Ansari, Ikrimah, Abu Salamah bin Abdur-Rahman, Ibrahim An-Nakhai and Al-Hasan Al-Basri.

Allah's statement,

... مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ ...

for the benefit of yourselves and those who travel,

as food and provision for you,

وَلِلسَّيَّارَةِ (and those who travel),

According to Ikrimah,

those who are in the sea and traveling along the sea.

Other scholars said that;

water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland.

A similar statement was reported from Ibn Abbas, Mujahid and As-Suddi and others.

Imam Malik bin Anas recorded that Jabir bin Abdullah said,

"Allah's Messenger sent an army towards the east coast and appointed Abu Ubaydah bin Al-Jarrah

as their commander, and the army consisted of three hundred men, including myself.

We marched on until we reached a place where our food was about to finish. Abu Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates.

Abu Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only.''

I (one of the narrators from Jabir) said,

"How could one date suffice for you?''

Jabir replied, "We came to know its value when even that finished.''

Jabir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them.''

This **Hadith** was also collected in the Two **Sahihs**.

Malik recorded that Abu Hurayrah said,

"A man asked Allah's Messenger, `O Allah's Messenger! We go to sea and carry little water with us. If we use it for **Wudu**, we get thirsty, so should we use seawater for **Wudu**?''

The Messenger of Allah said,

هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُه

Its water is pure and its dead are lawful.''

The two Imams, Ash-Shafii and Ahmad bin Hanbal, recorded this **Hadith**, along with the Four **Sunan** compilers.

Al-Bukhari, At-Tirmidhi and Ibn Hibban graded it **Sahih**.

This **Hadith** was also recorded from the Prophet by several other Companions.

Hunting Land Game is Prohibited During Ihram

Allah said,

... وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ...

but forbidden is land game as long as you are in a state of **Ihram**.

Therefore, hunting land game during **Ihram** is not allowed, and

- if someone who is in the state of **Ihram** hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally.
- If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a **Muhrim** or a non-**Muhrim**.
- If someone who is not in the state of **Ihram** hunts and gives the food to a **Muhrim**, the **Muhrim** is not allowed to eat from its meat if it was killed for him in particular.

As-Sa`b bin Jaththamah said that;

he gave a zebra as a gift to the Prophet in the area of Waddan or Abwa', the Prophet gave it back. When the Prophet saw the effect of his returning the gift on As-Sa`b's face, he said,

إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرُم

We only gave it back to you because we are in a state of **Ihram**.

This **Hadith** was collected in the Two **Sahihs**.

The Prophet thought that As-Sa`b hunted the zebra for him, and this is why he refused to take it. Otherwise, the **Muhrim** is allowed to eat from the game if one who is not in **Ihram** hunts it.

For when Abu Qatadah hunted a zebra when he was not a **Muhrim** and offered it to those who were in the state of **Ihram**, they hesitated to eat from it.

They asked the Messenger of Allah and he said,

هَلْ كَانَ مِنْكُمْ أَحَدٌ أَشَارَ إِلَيْهَا أَوْ أَعَانَ فِي قَتْلِهَا ؟

Did any of you point at it or help kill it?

They said, "No.''

He said,

فَكُلُوا

Then eat, (and he also ate from it).

This **Hadith** is also in the Two **Sahihs** with various wordings.

*(Ibn Kathir only mentioned **Ayat** 96 to 99 here and explained the better part of **Ayah** number 96, but he did not mention the explanation of the rest of that **Ayah** or the other **Ayat** (97 to 99). This is the case in all of the copies of his Tafsir in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the **Tafsir** of these **Ayat** from the Imam of **Tafsir**, Ibn Jarir At-Tabari. We tried to summarize At-Tabari's eloquent words to the best of our ability, by Allah's help and leave).*

... وَاتَّقُواْ اللّهَ الَّذِيَ إِلَيْهِ تُحْشَرُونَ (٩٦)

And have **Taqwa** of Allah to Whom you shall be gathered back.

Allah says, fear Allah, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these **Ayat** revealed to your Prophet.

These **Ayat** forbid **Khamr**, gambling, **Al-Ansab** and **Al-Azlam**, along with hunting land game and killing it while

in the state of **Ihram**. To Allah will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

جَعَلَ اللّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِّلنَّاسِ ...

Allah has made the **Ka`bah**, the Sacred House, an asylum of security and benefits for mankind,

> Allah says, Allah made the **Ka`bah**, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

... وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلاَئِدَ ...

And also the Sacred Month and the animals of offerings and the garlanded.

> Allah says that He made these symbols an asylum of safety for the people, just as He made the **Ka`bah** an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion.
>
> Allah made the **Ka`bah**, the Sacred Month, the **Hady**, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the **Ka`bah**, it includes the entire sacred boundary.
>
> Allah termed it "**Haram**'' because He prohibited hunting its game and cutting its trees or grass.
>
> Similarly, the **Ka`bah**, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of **Jahiliyyah** and the

people's affairs were guided and protected by them. With Islam they became the symbols of their **Hajj**, their rituals, and the direction of the prayer, i.e., the **Ka`bah** in Makkah.

... ذَلِكَ لِتَعْلَمُواْ أَنَّ اللّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَأَنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٩٧)

that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.

Allah says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

اعْلَمُواْ أَنَّ اللّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٩٨)

Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.

Allah says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

مَّا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ وَاللّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (٩٩)

The Messenger's duty is but to convey. And Allah knows all that you reveal and all that you conceal.

This is a warning from Allah for His servants in which He says:

Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge.

In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

قُل لاَّ يَسْتَوِى الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

5:100 Say: "Not equal are the bad things and the good things, even though the abundance of the bad may please you. "

فَاتَّقُواْ اللَّهَ يأُوْلِى الأَلْبَـبِ لَعَلَّكُمْ تُفْلِحُونَ

So have Taqwa of Allah, O men of understanding in order that you may be successful.

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْأَلُواْ عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبْدَ لَكُمْ

5:101 O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you.

عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ

Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا كَـٰفِرِينَ

5:102 Before you, a community asked such questions, then on that account they became disbelievers.

Allah says to His Messenger,

قُل ...

Say, (O Muhammad),

... لاَّ يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ ...

Not equal are the bad things and the good things, even though they may please you, (O human),

... كَثْرَةُ الْخَبِيثِ ...

the abundance of bad.

This **Ayah** means, the little permissible is better than the abundant evil.

... فَاتَّقُواْ اللّهَ يَا أُوْلِي الأَلْبَابِ ...

have **Taqwa** of Allah, O men of understanding...,

who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you.

... لَعَلَّكُمْ تُفْلِحُونَ (١٠٠)

in order that you may be successful.

in this life and the Hereafter.

Unnecessary Questioning is Disapproved of

Allah said next,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ ...

O you who believe! Ask not about things which, if made plain to you, may cause you trouble.

This **Ayah** refers to good conduct that Allah is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears.

Al-Bukhari recorded that Anas bin Malik said,

"The Messenger of Allah gave a speech unlike anything I heard before. In this speech, he said,

لَو تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا

If you but know what I know, you will laugh little and cry a lot.

The companions of Allah's Messenger covered their faces and the sound of crying was coming out of their chests.

A man asked, `Who is my father?'

The Prophet said, `So-and-so'.

This **Ayah** was later revealed, لاَ تَسْأَلُواْ عَنْ أَشْيَاء (Ask not about things...).''

Muslim, Ahmad, At-Tirmidhi and An-Nasa'i recorded this **Hadith**.

Ibn Jarir recorded that Qatadah said about Allah's statement, يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ (O you who believe! Ask not about things which, if made plain to you, may cause you trouble),

Anas bin Malik narrated that once, the people were questioning the Messenger of Allah until they made him angry. So he ascended the **Minbar** and said,

لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنْتُهُ لَكُم

You will not ask me about anything today but I will explain it to you.

So the Companions of the Messenger of Allah feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying.

An argumentative man who was said to be the son of someone other than his true father asked, "O Allah's Messenger! Who is my father?

The Prophet said, `Your father is Hudhafah.''

Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Messenger, I seek refuge with Allah from the evil of the **Fitan** (trials in life and religion).''

The Messenger of Allah said,

لَمْ أَرَ فِي الْخَيْرِ وَالشَّرِّ كَالْيَومِ قَطُّ، صُوِّرَتْ لِي الجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِط

I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.

This **Hadith** was recorded in the Two **Sahihs** from Sa`id.

Al-Bukhari recorded that Ibn Abbas said,

"Some people used to question the Messenger of Allah to mock him. One of them would ask, `Who is my father,' while another would ask, `Where is my camel,' when he lost his camel.

Allah sent down this **Ayah** about them, **يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ** (O you who believe! Ask not about things which, if made plain to you, may cause you trouble...).''

Imam Ahmad recorded that Ali said,

"When this **Ayah** was revealed,

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَـعَ إِلَيْهِ سَبِيلاً

And **Hajj** to the House is a duty that mankind owes to Allah, those who can bear the journey. (3:97)

they asked, `O Allah's Messenger! Is it required every year?'

He did not answer them, and they asked again, `Is it every year?'

He still did not answer them, so they asked, `Is it every year?'

He said,

لَا، وَلَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمَا اسْتَطَعْتُم

No, and had I said `yes', it would have become obligated, and had it become obligated, you would not be able to bear it.

Allah sent down, **يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ** (O you who believe! Ask not about things which, if made plain to you, may cause you trouble).''

At-Tirmidhi and Ibn Majah also recorded this **Hadith**.

The apparent wording of this **Ayah** indicates that we are forbidden to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions.

Allah's statement,

... وَإِن تَسْأَلُواْ عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ ...

But if you ask about them while the Qur'an is being revealed, they will be made plain to you.

> means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger , they will be made plain for you, وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ (Verily! That is easy for Allah). (64:7)

Allah said next,

... عَفَا اللَّهُ عَنْهَا ...

Allah has forgiven that,

> what you did before this,

... وَاللَّهُ غَفُورٌ حَلِيمٌ (١٠١)

and Allah is Oft-Forgiving, Most Forbearing.

Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained.

A **Hadith** states,

> أَعْظَمُ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ
>
> The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it.

It is recorded in the **Sahih** that the Messenger of Allah said,

> أَنَّ اللهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً بِكُمْ غَيْرَ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا
>
> Allah, the Most Honored, has ordained some obligations, so do not ignore them; has set some limits, so do not trespass them; has prohibited some things, so do not commit them; and has left

some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.

Allah said next,

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا كَافِرِينَ (١٠٢)

Before you, a community asked such questions, then on that account they became disbelievers.

meaning, some people before your time asked such questions and they were given answers. They did not believe the answers, so they became disbelievers because of that. This occurred because these rulings were made plain to them, yet they did not benefit at all from that, for they asked about these things not to gain guidance, but only to mock and defy.

مَا جَعَلَ اللَّهُ مِن بَحِيرَةٍ وَلاَ سَآئِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ وَلَـكِنَّ الَّذِينَ كَفَرُواْ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لاَ يَعْقِلُونَ

5:103 Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham. But those who disbelieve invent lies against Allah, and most of them have no understanding.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَى مَآ أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُواْ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَآ أَوَلَوْ كَانَ ءَابَاؤُهُمْ لاَ يَعْلَمُونَ شَيْئاً وَلاَ يَهْتَدُونَ

5:104 And when it is said to them: "Come to what Allah has revealed and unto the Messenger.'' They say: "Enough for us is that which we found our fathers following,'' even though their fathers had no knowledge whatsoever and no guidance.

The Meaning of Bahirah, Sa'ibah, Wasilah and Ham

Allah says;

مَا جَعَلَ اللّهُ مِن بَحِيرَةٍ وَلاَ سَآئِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ ...

Allah has not instituted things like **Bahirah** or a **Sa'ibah** or a **Wasilah** or a **Ham**.

Al-Bukhari recorded that Sa`id bin Al-Musayyib said,

"The **Bahirah** is a female camel whose milk was spared for the idols and no one was allowed to milk it.

The **Sa'ibah** is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it.

Abu Hurayrah said that the Messenger of Allah said,

رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِب

I saw `Amr bin Amir Al-Khuza`i pulling his intestines behind him in the Fire, and he was the first to start the practice of **Sa'ibah**.

As for the **Wasilah**, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them.

As for the **Ham**, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a **Hami**.''

Muslim and An-Nasa'i recorded this **Hadith**.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Prophet said,

إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ وَعَبَدَ الْأَصْنَامَ أَبُو خُزَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجُرُّ أَمْعَاءَهُ فِي النَّارِ

> The first to start the practice of **Sa'ibah** and worshipping idols was Abu Khuza`ah, `Amr bin Amir. I saw him pulling his intestines behind him in the Fire.

The `Amr mentioned in the above **Hadith** is the son of Luhay bin Qam`ah, one of the chiefs of the tribe of Khuza`ah who were the caretakers of the House of Allah after the tribe of Jurhum, (and before the Prophet's tribe, Quraysh). He was the first to change the religion of Ibrahim (**Al-Khalil** in Makkah) bringing idol worshipping to the area of Hijaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of **Jahiliyyah**.

Allah said in Surah **Al-An`am**,

وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيباً

And they assign to Allah a share of the tilth and cattle which He has created... (6:136)

As for the **Bahirah**, Ali bin Abi Talhah said that Ibn Abbas said,

"It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, `This is a **Bahirah** (no one is allowed to milk it).'"

As-Suddi and others mentioned a similar statement.

As for the **Sa'ibah**, Mujahid said that;

> it is for sheep, and mentioned a similar meaning as for **Bahirah**.
>
> He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman.

Muhammad bin Ishaq said that;

> the **Sa'ibah** is the female camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest.

Abu Rawq said,

> "The **Sa'ibah** was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a **Sa'ibah** from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too.''

As-Suddi said,

> "When one's affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the **Sa'ibah** property were punished in this world.''

As for the **Wasilah**, Ali bin Abi Talhah said that Ibn Abbas said,

> "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free,

proclaiming (about the male in this case), His sister **Wasalat** (literally, `connected him to being forbidden on us').''

Ibn Abi Hatim recorded this statement.

Abdur-Razzaq narrated that Ma`mar said that Az-Zuhri said that Sa`id bin Al-Musayyib said that, وَلاَ وَصِيلَةٍ (Or a **Wasilah**),

"It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a **Wasilah**, proclaiming that she has **Wasalat** (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the **Wasilah** and let it roam free to pasture for their idols.''

A similar explanation was reported from Imam Malik bin Anas.

Muhammad bin Ishaq said,

"The Wasilah sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called **Wasilah** and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!''

As for the **Ham**, Al-Awfi said that Ibn Abbas said,

"If a man's camel performs ten copulations, they would call him a **Ham**, `So set him free.,''

Similar was reported from Abu Rawq and Qatadah.

Ali bin Abi Talhah said that Ibn Abbas said,

"The **Ham** is the male camel whose offspring gave birth to their own offspring; they would then

> proclaim, `This camel has **Hama** (protected) its back.' Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner.''

Ibn Wahb said,

> "I heard Malik saying, `As for the **Ham**, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.'''

Other opinions were also mentioned to explain this **Ayah**.

There is a **Hadith** on this subject that Ibn Abi Hatim collected from Abu Ishaq As-Subay`i from Al-Ahwas Al-Jushami from his father Malik bin Nadlah who said,

> "I came to the Prophet wearing old clothes. So he said to me,
>
> هَلْ لَكَ مِنْ مَالٍ؟
>
> Do you have any property?
>
> I said, `Yes.'
>
> He asked,
>
> مِنْ أيِّ الْمَالِ ؟
>
> What type?
>
> I said, `All types; camels, sheep, horses and slaves.'
>
> He said,
>
> فَإِذَا آتَاكَ اللهُ مَالًا فَلْيُرَ عَلَيْك
>
> If Allah gives you wealth, then let it show on you.
>
> He then asked,
>
> تُنْتِجُ إِبِلُكَ وَافِيَةً آذَانُهَا ؟

Do your camels deliver calves that have full ears?

I said, `Yes, and do camels give birth but to whole calves.'

He said,

فَلَعَلَّكَ تَأْخُذُ الْمُوسَى فَتَقْطَعَ آذَانَ طَائِفَةٍ مِنْهَا وَتَقُولَ: هَذِهِ بَحِيرَةٌ، تَشُقَّ آذَانَ طَائِفَةٍ مِنْهَا وَتَقُولَ: هَذِهِ حُرُمٌ

Do you take the knife and cut off the ears of some of them saying, `This is a **Bahirah**,' and tear the ears of some of them and proclaim, `This is Sacred?'

I said, `Yes.'

He said,

فَلَا تَفْعَلْ إِنَّ كُلَّ مَا آتَاكَ اللهُ لَكَ حِل

Then do not do that, for all the wealth that Allah has given you is allowed for you.

Then he said;

مَا جَعَلَ اللّهُ مِن بَحِيرَةٍ وَلاَ سَآئِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ ...

Allah has not instituted things like **Bahirah** or a **Sa'ibah** or a Wasilah or a Ham.

As for the **Bahirah**, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it.

As for the **Sa'ibah**, they used to set it free for their idols and announce this fact in the vicinity of the idols.

As for the **Wasilah**, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, `it has **Wasalat** (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool.''

This **Hadith** was narrated with the addition of the explanation of these words in it.

In another narration for this **Hadith** from Abu Ishaq from Abu Al-Ahwas, `Awf bin Malik used his own words (i.e., he explained these words not as a part of the **Hadith** itself) and this is more sound.

Imam Ahmad recorded this **Hadith** from Sufyan bin Uyaynah, from Abu Az-Za`ra' `Amr bin `Amr, from his uncle Abu Al-Ahwas `Awf bin Malik bin Nadlah from his father, Malik bin Nadlah.

This narration also does not contain the explanation of **Bahirah**, **Ham** etc., that is added to the **Hadith** above, and Allah knows best.

Allah's statement,

... وَلَـكِنَّ الَّذِينَ كَفَرُواْ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ وَأَكْثَرُهُمْ لاَ يَعْقِلُونَ (١٠٣)

But those who disbelieve invent lies against Allah, and most of them have no understanding.

means, Allah did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allah. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَى مَا أَنزَلَ اللّهُ وَإِلَى الرَّسُولِ قَالُواْ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءنَا ...

And when it is said to them: "Come to what Allah has revealed and to the Messenger.'' They say: "Enough for us is that which we found our fathers following,''

meaning, if they are called to Allah's religion, Law and commandments and to avoiding what He prohibited, they say, `The ways and practices

that we found our fathers and forefathers following are good enough for us. `

Allah said,

... أَوَلَوْ كَانَ آبَاؤُهُمْ لاَ يَعْلَمُونَ شَيْئًا وَلاَ يَهْتَدُونَ (١٠٤)

even though their fathers had no knowledge whatsoever and no guidance.

That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were

يأَيُّهَا الَّذِينَ ءَامَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُمْ مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعاً فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

5:105 O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.

One is Required to Reform Himself First

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (١٠٥)

O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.

Allah commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be affected by the wickedness of the wicked, whether they were his relatives or otherwise.

Imam Ahmad recorded that Qays said,

"Abu Bakr As-Siddiq stood up, thanked Allah and praised Him and then said, `O people! You read this **Ayah**, **يَا أَيُّهَا الَّذِينَ آمَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ** (O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error).

You explain it the wrong way. I heard the Messenger of Allah say,

إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ وَلَا يُغَيِّرُونَهُ، يُوشِكُ اللهُ عَزَّ وَجَلَّ أَنْ يَعُمَّهُمْ بِعِقَابِه

If the people witness evil and do not change it, then Allah is about to send His punishment to encompass them.

I (Qays) also heard Abu Bakr say,

`O people! Beware of lying, for lying contradicts faith.'"

يـأَيُّهَا الَّذِينَ ءَامَنُواْ شَهَـدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ

5:106 O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside,

إِنْ أَنتُمْ ضَرَبْتُمْ فِى الاٌّرْضِ فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلَوةِ فَيُقْسِمَانِ بِاللَّهِ

if you are traveling through the land and the calamity of death befalls you. Detain them both after the Salah (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying):

إِنِ ارْتَبْتُمْ لاَ نَشْتَرِى بِهِ ثَمَناً وَلَوْ كَانَ ذَا قُرْبَى وَلاَ نَكْتُمُ شَهَـدَةَ اللَّهِ إِنَّآ إِذَاً لَّمِنَ الاٌّثِمِينَ

"We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the testimony of Allah, for then indeed we should be of the sinful.''

فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّآ إِثْماً فَآخَرَانِ يِقُومَانُ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الاٌّوْلَيَانِ

5:107 If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right.

فَيُقْسِمَانِ بِاللَّهِ لَشَهَـدَتُنَا أَحَقُّ مِن شَهَـدَتِهِمَا وَمَا اعْتَدَيْنَآ إِنَّا إِذاً لَّمِنَ الظَّـلِمِينَ

Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.''

ذلِكَ أَدْنَى أَن يَأْتُواْ بِالشَّهَـدَةِ عَلَى وَجْهِهَآ أَوْ يَخَـفُواْ أَن تُرَدَّ أَيْمَـنٌ بَعْدَ أَيْمَـنِهِمْ

5:108 That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths.

وَاتَّقُوا اللَّهَ وَاسْمَعُواْ وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الْفَـسِقِينَ

And have Taqwa of Allah and listen (with obedience to Him). And Allah guides not the rebellious people.

Testimony of Two Just Witnesses for the Final Will and Testament

This honorable **Ayah** contains a glorious ruling from Allah.

Allah's statement,

يا أَيُّهَا الَّذِينَ آمَنُواْ شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ...

O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...

meaning that there should be two witnesses in such cases,

... ذَوَا عَدْلٍ ...

just men...

thus, describing them as just,

... مِّنكُمْ ...

of your own folk, (Muslims).

... أَوْ آخَرَانِ مِنْ غَيْرِكُمْ ...

or two others from outside,

> non-Muslims, meaning the People of the Book, according to Ibn Abbas as Ibn Abi Hatim recorded.

Allah said next,

... إِنْ أَنتُمْ ضَرَبْتُمْ فِي الأَرْضِ ...

if you are traveling through the land, (on a journey),

... فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ ...

and the calamity of death befalls you.

> These are two conditions that permit using non-Muslims from among the **Dhimmis** for witnesses when there are no Muslims present:
>
> When one is traveling and needs to write a will, as Sharih Al-Qadi said. Ibn Jarir recorded that Sharih said,
>
> "The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will.''

Allah's statement,

... تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلاَةِ ...

Detain them both after the **Salah** (the prayer),

According to Al-Awfi who reported it from Ibn Abbas,

> refers to the **`Asr** prayer.
>
> This is the same explanation reported from Sa`id bin Jubayr, Ibrahim An-Nakhai, Qatadah, Ikrimah and Muhammad bin Sirin.

As for Az-Zuhri, he said that;

they are detained after Muslim prayer (i.e., in congregation).

Therefore, these two witnesses will be detained after a congregational prayer,

... فَيُقْسِمَانِ بِاللّهِ إِنِ ارْتَبْتُمْ ...

let them both swear by Allah if you are in doubt.

meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allah,

... لاَ نَشْتَرِي بِهِ ...

We wish not in this,

According to Muqatil bin Hayyan,

in our vows.

... ثَمَنًا ...

for any worldly gain,

of this soon to end life.

... وَلَوْ كَانَ ذَا قُرْبَى ...

even though he be our near relative.

meaning, if the beneficiary be our near relative, we will still not compromise on the truth.

... وَلاَ نَكْتُمُ شَهَادَةَ اللّهِ ...

We shall not hide the testimony of Allah,

thus stating that the testimony is Allah's, as a way of respecting it and valuing its significance.

... إِنَّا إِذًا لَّمِنَ الآثِمِينَ (١٠٦)

for then indeed we should be of the sinful.''

فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يِقُومَانُ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الأَوْلَيَانِ ...

If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right.

... فَيُقْسِمَانِ بِاللّهِ لَشَهَادَتُنَا أَحَقُّ مِن شَهَادَتِهِمَا ...

Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them...''

Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

... وَمَا اعْتَدَيْنَا ...

and that we have not trespassed (the truth),

when we accused them of treachery,

... إِنَّا إِذًا لَّمِنَ الظَّالِمِينَ (١٠٧)

for then indeed we should be of the wrongdoers.

if we had lied about them.

This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his honor. This is discussed in the studies of the oaths in the books of **Ahkam**.

Allah's statement,

ذَلِكَ أَدْنَى أَن يَأْتُواْ بِالشَّهَادَةِ عَلَى وَجْهِهَا ...

That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted),

means, the ruling requiring the two **Dhimmi** witnesses to swear, if there is a doubt that they

were not truthful, might compel them to admit to the testimony in its true form.

Allah's statement,

... أَوْ يَخَافُواْ أَن تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ...

or else they would fear that (other) oaths would be admitted after their oaths.

means, requiring them to swear by Allah might encourage them to admit to the true testimony because they respect swearing by Allah and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allah said, أَوْ يَخَافُواْ أَن تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ (or else they would fear that (other) oaths would be admitted after their oaths).

then,

... وَاتَّقُوا اللّهَ ...

And have **Taqwa** of Allah,

in all of your affairs,

... وَاسْمَعُواْ ...

and listen,

and obey,

... وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ (١٠٨)

And Allah guides not the rebellious people.

who do not obey Him or follow His Law.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ

5:109 On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)!''

قَالُواْ لاَ عِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَّـمُ الْغُيُوبِ

They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden.''

The Messengers Will be Asked About Their Nations

Allah says;

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُواْ لاَ عِلْمَ لَنَا إِنَّكَ أَنتَ عَلاَّمُ الْغُيُوبِ (١٠٩)

On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)!'' They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden.''

Allah states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings.

Allah said in other **Ayat**,

فَلَنَسْـَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَلَنَّ الْمُرْسَلِينَ

Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. (7:6)

فَوَرَبِّكَ لَنَسْـَلَنَّهُمْ أَجْمَعِينَ

عَمَّا كَانُواْ يَعْمَلُونَ

> So, by your Lord, We shall certainly call all of them to account. For all that they used to do. (15:92-93)

According to Mujahid, Al-Hasan Al-Basri and As-Suddi, The statement of the Messengers here, لاَ عِلْمَ لَنَا (We have no knowledge),

> is the result of the horror of that Day.

Abdur-Razzaq narrated that Ath-Thawri said that Al-A`mash said that Mujahid said about the **Ayah**, يَوْمَ يَجْمَعُ اللّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ (On the Day when Allah will gather the Messengers together and say to them: "What was the response you received)!''

> They will become afraid and reply, لاَ عِلْمَ لَنَا (We have no knowledge),

> Ibn Jarir and Ibn Abi Hatim also recorded this explanation.

Ali bin Abi Talhah said that Ibn Abbas commented on the **Ayah**,

> "They will say to the Lord, Most Honored, `We have no knowledge beyond what we know, and even that, You have more knowledge of them than us.''

This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore, our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for أنتَ عَلاَّمُ الْغُيُوبِ(only You are the Knower of all that is hidden).

إِذْ قَالَ اللَّهُ يعِيسَى ابْنَ مَرْيَمَ

5:110 (Remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam!

اذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَى وَلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلاً

Remember My favor to you and to your mother when I supported you with Ruh - il-Qudus (Jibril) so that you spoke to the people in the cradle and in maturity;

وَإِذْ عَلَّمْتُكَ الْكِتَـبَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنجِيلَ

and when I taught you the Book, the Hikmah, the Tawrah and the Injil;

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْراً بِإِذْنِى وَتُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ بِإِذْنِى وَإِذْ تُخْرِجُ الْمَوتَى بِإِذْنِى

and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission;

وَإِذْ كَفَفْتُ بَنِى إِسْرَءِيلَ عَنكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَـتِ فَقَالَ الَّذِينَ كَفَرُواْ مِنْهُمْ إِنْ هَـذَا إِلاَّ سِحْرٌ مُّبِينٌ

and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: `This is nothing but evident magic.'"

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُواْ بِى وَبِرَسُولِى قَالُواْ ءَامَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

5:111 "And when I Awhaytu (put in the hearts of) Al- Hawariyyin to believe in Me and My Messenger, they said: `We believe. And bear witness that we are Muslims.'''

Reminding `Isa of the Favors that Allah Granted him

Allah

إِذْ قَالَ اللّهُ يَا عِيسى ابْنَ مَرْيَمَ ...

(Remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam!

Allah mentions how He blessed His servant and Messenger, `Isa, son of Maryam, and the miracles and extraordinary acts He granted him.

Allah said,

... اذْكُرْ نِعْمَتِي عَلَيْكَ ...

Remember My favor to you,

when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things.

...وَعَلَى وَالِدَتِكَ ...

And to your mother,

when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of.

... إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ ...

when I supported you with **Ruh-il-Qudus**,

the angel Jibril, and made you a Prophet, calling to Allah in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

... تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً ...

so that you spoke to the people in the cradle and in maturity;

Meaning you called the people to Allah in childhood and in maturity.

And the word **Tukallim** means invited, because his speaking to people while a child is nothing strange by itself.

Allah's statement,

... وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ ...

(And when I taught you the Book and the Hikmah,) the power of writing and understanding,

... وَالتَّوْرَاةَ وَالإِنجِيلَ ...

(and the Tawrah,) which was revealed to Musa, son of `Imran, who spoke to Allah directly.

Allah's statement,

... وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي ...

and when you made out of the clay, as it were, the figure of a bird, by My permission,

means: `you shaped it in the figure of a bird by My permission, and it became a bird with My permission,

... فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ...

and you breathed into it, and it became a bird by My permission,

after you blew into it'. Then, it became a flying bird with a soul by Allah's permission.

Allah said;

... وَتُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ بِإِذْنِي ...

and you healed those born blind, and the lepers by My permission,

This was explained before in Surah **Al Imran** and we do not need to repeat it here.

Allah's statement,

... وَإِذْ تُخْرِجُ الْمَوتَى بِإِذْنِي ...

And when you brought forth the dead by My permission,

meaning, you called them and they rose from their graves by Allah's leave, power, intent and will. Allah said next,

... وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُواْ مِنْهُمْ إِنْ هَـذَا إِلاَّ سِحْرٌ مُّبِينٌ (١١٠)

and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic.''

Meaning: `remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your Prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm.' The wording of this Ayah indicates that `Isa will be reminded of these favors on the Day of Resurrection.

Allah used the past tense in these **Ayat** indicating that it is a forgone matter that will certainly occur.

This **Ayah** also contains some of the secrets of the Unseen that Allah revealed to His Messenger Muhammad.

Allah said,

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُواْ بِي وَبِرَسُولِي ...

And when I (Allah) **Awhaytu Al-Hawariyyin** to believe in Me and My Messenger.

This is also a reminder of Allah's favor on `Isa, by making disciples and companions for him.

It is also said that **Awhaytu** in the **Ayah** means, `inspired', just as in another **Ayah**, Allah said;

وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ

And We inspired the mother of Musa (saying): Suckle him... (28:7)

Allah said in other **Ayat**,

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِى مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

ثُمَّ كُلِى مِن كُلِّ الثَّمَرَتِ فَاسْلُكِى سُبُلَ رَبِّكِ ذُلُلاً

And your Lord **Awha** (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you).'' (16:68-69)

Al-Hasan Al-Basri commented about the **Hawariyyun**,

"Allah inspired them'',

As-Suddi said,

"`He put in their hearts,''

and the **Hawariyyun** said,

... قَالُوَاْ آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ (١١١)

they said: `We believe. And bear witness that we are Muslims.

إِذْ قَالَ الْحَوَارِيُّونَ يعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ

5:112 (Remember) when Al-Hawariyun said: "O `Isa, son of Maryam! Can your Lord send down to us a Ma'idah from heaven!''

قَالَ اتَّقُواْ اللَّهَ إِن كُنتُم مُّؤْمِنِينَ

`Isa said: "Have Taqwa of Allah, if you are indeed believers.''

قَالُواْ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّـهِدِينَ

5:113 They said: "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses. ''

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُونُ لَنَا عِيداً لأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنْكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ

5:114 `Isa, son of Maryam, said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.''

قَالَ اللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّى أُعَذِّبُهُ عَذَاباً لاَّ أُعَذِّبُهُ أَحَداً مِّنَ الْعَـلَمِينَ

5:115 Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the `Alamin.''

Sending Down the Ma'idah

This is the story of the **Ma'idah**, the name of which this Surah bears, Surah **Al-Ma'idah**.

This is also among the favors that Allah granted His servant and Messenger, `Isa, accepting his request to send the Ma'idah down, and doing so as clear proof and unequivocal evidence.

Allah said,

إِذْ قَالَ الْحَوَارِيُّونَ ...

(Remember) when **Al-Hawaryun** said...

the disciples of `Isa said,

... يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَاء ...

O `Isa, son of Maryam! Can your Lord send down to us a **Ma'idah** from heaven!

The **Ma'idah** is the table that has food on it.

Some scholars said that;

the disciples requested this table because they were poor and deprived. So they asked `Isa to supplicate to Allah to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

... قَالَ اتَّقُواْ اللّهَ إِن كُنتُم مُّؤْمِنِينَ (١١٢)

`Isa said: "Have **Taqwa** of Allah, if you are indeed believers.''

`Isa answered them by saying, `Have **Taqwa** of Allah! And do not ask for this, for it may become a trial for you, but trust in Allah for your provisions, if you are truly believers.'

قَالُواْ نُرِيدُ أَن نَّأْكُلَ مِنْهَا ...

They said: "We wish to eat thereof.''

we need to eat from it,

... وَتَطْمَئِنَّ قُلُوبُنَا ...

and to be stronger in faith,

> when we witness it descending from heaven as sustenance for us.

... وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا ...

and to know that you have indeed told us the truth,

> of your Message and our faith in you increases and also our knowledge.

... وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ (١١٣)

and that we ourselves be its witnesses.

> testifying that it is a sign from Allah, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us.

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِّأَوَّلِنَا وَآخِرِنَا...

`Isa, son of Maryam, said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival...''

As-Suddi commented that the **Ayah** means,

> "We will take that day on which the table was sent down as a day of celebration, that we and those who come after us would consider sacred.''

Sufyan Ath-Thawri said that it means,

> "A day of prayer.''

... وَآيَةً مِّنكَ ...

and a sign from You.

> proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You.

... وَارْزُقْنَا ...

and provide us sustenance,

a delicious food from You that does not require any effort or hardship.

... وَأَنتَ خَيْرُ الرَّازِقِينَ (١١٤)

for You are the Best of sustainers.''

قَالَ اللّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ ...

Allah said: "I am going to send it down unto you, but if any of you after that disbelieves...''

by denying this sign and defying its implication, O `Isa,

... فَإِنِّي أُعَذِّبُهُ عَذَابًا لاَّ أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ (١١٥)

then I will punish him with a torment such as I have not inflicted on anyone among the **Alamin**.

among the people of your time.

Allah said in similar **Ayat**,

وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!'' (40:46)

and,

إِنَّ الْمُنَـفِقِينَ فِى الدَّرْكِ الاٌّسْفَلِ مِنَ النَّارِ

Verily, the hypocrites will be in the lowest depths of the Fire. (4:145)

Ibn Jarir said that Abdullah bin `Amr said,

"Those who will receive the severest torment on the Day of Resurrection are three:

- The hypocrites,
- those from the people of **Al-Ma'idah** who disbelieved in it, and
- the people of Fir`awn.''

Ibn Abi Hatim recorded that Ibn Abbas said,

> "They said to `Isa, son of Maryam, `Supplicate to Allah to send down to us from heaven, a table spread with food.'
>
> He also said, `So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did.''

Ibn Jarir recorded that Ishaq bin Abdullah said that;

> the table was sent down to `Isa son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, "It might not come down tomorrow,'' the table ascended.

These statements testify that the table was sent down to the Children of Israel during the time of `Isa, son of Maryam, as a result of Allah's accepting his supplication to Him. The apparent wording of this **Ayah** also states so, قَالَ اللّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ (Allah said: "I am going to send it down unto you...'').

وَإِذْ قَالَ اللَّهُ يعِيسَى ابْنَ مَرْيَمَ أءَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِى وَأُمِّىَ إِلَـهَيْنِ مِن دُونِ اللَّهِ

5:116 And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah!'''

قَالَ سُبْحَـنَكَ مَا يَكُونُ لِى أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ إِن كُنتُ قُلْتُهُ

He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it.

فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِى نَفْسِى وَلاَ أَعْلَمُ مَا فِى نَفْسِكَ إِنَّكَ أَنتَ عَلَّـمُ الْغُيُوبِ

You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen.''

مَا قُلْتُ لَهُمْ إِلاَّ مَآ أَمَرْتَنِى بِهِ أَنِ اعْبُدُواْ اللَّهَ رَبِّى وَرَبَّكُمْ

5:117 "Never did I say to them ought except what You (Allah) did command me to say: `Worship Allah, my Lord and your Lord.'

وَكُنتُ عَلَيْهِمْ شَهِيداً مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

And I was a witness over them while I dwelled amongst them, but when You took me (up), You were the Watcher over them, and You are a Witness to all things.''

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

5:118 "If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.''

`Isa Rejects Shirk and Affirms Tawhid

Allah says;

وَإِذْ قَالَ اللّهُ ...

And (remember) when Allah will say (on the Day of Resurrection):

Allah will also speak to His servant and Messenger, `Isa son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped `Isa and his mother as gods besides Allah,

... يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـهَيْنِ مِن دُونِ اللّهِ ...

O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah!'

This is a threat and a warning to Christians, chastising them in public, as Qatadah and others said, and Qatadah mentioned this **Ayah** as evidence,

هَذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ

"This is a Day on which the truthful will profit from their truth.'' (5:119)

Allah's statement,

... قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ...

He will say: "Glory be to You! It was not for me to say what I had no right (to say)...

contains Allah's direction for `Isa to utter the perfect answer.

Ibn Abi Hatim recorded that Abu Hurayrah said,

"`Isa will be taught his argument in reply to what Allah will ask him, وَإِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ

لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـهَيْنِ مِن دُونِ اللّهِ (And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah!')."

Abu Hurayrah then narrated that the Prophet said that Allah taught `Isa to say,

سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ

Glory be to You! It was not for me to say what I had no right (to say)...

Ath-Thawri narrated this **Hadith** from Ma`mar from Ibn Tawus from Tawus.

`Isa's statement,

... إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ...

Had I said such a thing, You would surely have known it.

means, had I said it, You, my Lord, would have known it, for nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

... تَعْلَمُ مَا فِي نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلاَّمُ الْغُيُوبِ (١١٦)

مَا قُلْتُ لَهُمْ إِلاَّ مَا أَمَرْتَنِي بِهِ ...

You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. Never did I say to them ought except what You (Allah) did command me to say... (and convey).

... أَنِ اعْبُدُواْ اللّهَ رَبِّي وَرَبَّكُمْ ...

Worship Allah, my Lord and your Lord.

I only called them to what You sent me with and commanded me to convey to them, أَنِ اعْبُدُواْ اللّهَ

رَبِّي وَرَبَّكُمْ (Worship Allah, my Lord and your Lord) and this is what I conveyed to them,

.... وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ...

And I was a witness over them while I dwelled amongst them,

I was a witness over what they did when I was amongst them.

... فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (١١٧)

but when You took me (up), You were the Watcher over them, and You are a Witness to all things.

Abu Dawud At-Tayalisi recorded that Ibn Abbas said,

"The Messenger of Allah stood up once and gave us a speech in which he said,

يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللهِ عَزَّ وَجَلَّ حُفَاةً، عُرَاةً، غُرْلًا

O people! You will be gathered to Allah while barefooted, naked and uncircumcised;

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ

As We began the first creation, We shall repeat it. (21:104)

وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: أَصْحَابِي، فَيُقَالُ:إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحِ

The first among the creation who will be covered with clothes will be Ibrahim. Some men from my **Ummah** will be brought and taken to the left (to the Fire) and I will yell, `They are my followers!' It will be said, `You do not know what they

innovated after you (in religion).' So I will say just as the righteous servant (`Isa) said,

مَا قُلْتُ لَهُمْ إِلاَّ مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُواْ اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

And I was a witness over them while I dwelled amongst them, but when You took me (up), You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.

فَيُقَالُ: إِنَّ هؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ

It will further be said, `These people kept reverting back on their heels after you left them.'''

Al-Bukhari also recorded this **Hadith** in the explanation of this **Ayah**.

Allah said;

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ (١١٨)

If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.

All matters refer back to Allah, for He does what He Wills and none can question Him about what He does, while He will question them.

This **Ayah** also shows the crime of the Christians who invented a lie against Allah and His Messenger, thus making a rival, wife and son for Allah. Allah is glorified in that He is far above what they attribute to Him. So this **Ayah** has tremendous value and delivers unique news.

قَالَ اللَّهُ هَـذَا يَوْمُ يَنفَعُ الصَّـدِقِينَ صِدْقُهُمْ

5:119 Allah will say: "This is a Day on which the truthful will profit from their truth:

لَهُمْ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً

Theirs are Gardens under which rivers flow (in Paradise) -- they shall abide therein forever.

رَّضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ذلِكَ الْفَوْزُ الْعَظِيمُ

Allah is pleased with them and they with Him. That is the great success.

للَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

5:120 To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.

Only Truth will be of Benefit on the Day of Resurrection

Allah says;

قَالَ اللّهُ ...

Allah will say:

Allah answers His servant and Messenger `Isa, son of Maryam, after he disowns the disbelieving Christians who lied about Allah and His Messenger, and when `Isa refers their end to the will of his Lord.

...هَذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ ...

This is a Day on which the truthful will profit from their truth.

Ad-Dahhak said that Ibn Abbas commented,

> "This is the Day when **Tawhid** will benefit those who believed in it."

... لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ...

Theirs are Gardens under which rivers flow (in Paradise) -- they shall abide therein forever.

> and they will never be removed from it.

... رَّضِيَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ...

Allah is pleased with them and they with Him.

> وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ
>
> But the greatest bliss is the good pleasure of Allah. (9:72)
>
> We will mention the **Hadiths** about this **Ayah** (9:72) later on.

Allah's statement,

... ذَلِكَ الْفَوْزُ الْعَظِيمُ (١١٩)

That is the great success.

means, this is the great success, other than which there is no greater success.

Allah said in another **Ayat**,

> لِمِثْلِ هَـذَا فَلْيَعْمَلِ الْعَـمِلُونَ
>
> For the like of this let the workers work. (37:61)
>
> and,
>
> وَفِى ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَـفِسُونَ
>
> And for this let (all) those strive who want to strive. (83:26)

Allah's statement,

لِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٢٠)

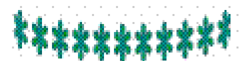
To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.

> means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him.

Ibn Wahb said that he heard Huyay bin Abdullah saying that Abu Abdur-Rahman Al-Habli said that Abdullah bin `Amr said,

"The last revealed Surah was Surah **Al-Ma'idah**.''

This is the end of the Tafsir of Surah **Al-Ma'idah**. To Allah be praise and blessings.







Revealed in Makkah

The Virtue of Surah Al-An`am and When it Was Revealed

Al-Awfi, Ikrimah and Ata said that Ibn Abbas said,

> "Surah **Al-An`am** was revealed in Makkah.''

At-Tabarani recorded that Ibn Abbas said,

> "All of Surah **Al-An`am** was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allah.''

As-Suddi said that Murrah said that Abdullah said,

> "Surah **Al-An`am** was revealed in the company of seventy thousand angels.''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الْحَمْدُ للَّهِ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَجَعَلَ الظُّلُمَـتِ وَالنُّورَ ثْمَّ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ يَعْدِلُونَ

6:1 All praise be to Allah, Who created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.

هُوَ الَّذِى خَلَقَكُمْ مِّن طِينٍ ثُمَّ قَضَـى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ ثُمَّ أَنتُمْ تَمْتَرُونَ

6:2 He it is Who has created you from clay, and then has decreed a stated term. And there is with Him another determined term, yet you doubt.

وَهُوَ اللَّهُ فِى السَّمَـوَتِ وَفِى الاٌّرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

6:3 And He is Allah, in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.

All Praise is Due to Allah for His Glorious Ability and Great Power

Allah praises Himself;

الْحَمْدُ لِلّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ...

All praise be to Allah, Who created the heavens and the earth, and originated the darkness and the light,

Allah praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day.

In this **Ayah**, Allah describes darkness in the plural, **Zulumat** (where **Zulmah** is singular for

darkness), while describing the light in the singular, **An-Nur**, because **An-Nur** is more honored.

In other **Ayat**, Allah said,

ظِلَـلُهُ عَنِ الْيَمِينِ

To the right and to the lefts. (16:48)

Near the end of this **Surah**, Allah also said;

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way. (6:153)

Allah said next,

... ثُمَّ الَّذِينَ كَفَرُواْ بِرَبِّهِم يَعْدِلُونَ (١)

Yet those who disbelieve hold others as equal with their Lord.

meaning, in spite of all this, some of Allah's servants disbelieve in Him and hold others as partners and rivals with Him. Some of Allah's servants claimed a wife and a son for Allah, hallowed be He far above what they attribute to Him.

Allah's statement,

هُوَ الَّذِي خَلَقَكُم مِّن طِينٍ ...

He it is Who has created you from clay,

refers to the father of mankind, Adam, from whom mankind originated, multiplied in numbers and spread about, east and west.

Allah said,

... ثُمَّ قَضَى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ ...

Then has decreed a stated term. And there is with Him another determined term...

His saying; ثُمَّ قضَى أجَلاً (Then has decreed a stated term),

refers to death,

while, وَأجَلٌ مُّسمًّى عِندَهُ (And there is with Him another determined term...),

refers to the Hereafter,

according to Sa`id bin Jubayr who reported this from Ibn Abbas.

Similar statements were narrated from Mujahid, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Zayd bin Aslam, Atiyah, As-Suddi, Muqatil bin Hayyan and others.

Ibn Abbas and Mujahid said that, ثُمَّ قضَى أجَلاً (And then has decreed a stated term),

is the term of this earthly life,

while, وَأجَلٌ مُّسمًّى عِندَهُ (And there is with Him another determined term),

refers to man's extent of life until he dies as mentioned in Allah's statement;

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (life) be fulfilled. (6:60)

The meaning of Allah's statement, عِندَهُ (With Him), is that;

none but Him knows when it will occur.

Allah said in other **Ayat**,

إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَآ إِلاَّ هُوَ

> The knowledge thereof is with my Lord. None can reveal its time but He. (7:187)
>
> and,

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَـهَا

فِيمَ أَنتَ مِن ذِكْرَاهَا

إِلَى رَبِّكَ مُنتَهَـهَآ

> They ask you about the Hour -- when will be its appointed time! You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof. (79:42-44)

Allah said,

... ثُمَّ أَنتُمْ تَمْتَرُونَ (٢)

Yet you doubt.

According to As-Suddi,

> the coming of the (last) Hour.

Allah said next,

وَهُوَ اللّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ (٣)

And He is Allah in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.

> Meaning, it is He Who is called Allah, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allah, and they supplicate to Him in fear and hope, except those who disbelieve among the Jinns and mankind.

In another **Ayah**, Allah said;

وَهُوَ الَّذِى فِى السَّمَآءِ إِلَـهٌ وَفِى الاٌّرْضِ إِلَـهٌ

It is He Who is God in the heavens and the earth. (43:84)

meaning, He is the God of those in heaven and those on earth, and He knows all affairs, public and secret.

... وَيَعْلَمُ مَا تَكْسِبُونَ

And He knows what you earn.

all the good and bad deeds that you perform.

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَـتِ رَبِّهِمْ إِلاَّ كَانُواْ عَنْهَا مُعْرِضِينَ

6:4 And never an Ayah comes to them from the Ayat of their Lord, but that they have been turning away from it.

فَقَدْ كَذَّبُواْ بِالْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُواْ بِهِ يَسْتَهْزِءُونَ

6:5 Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.

أَلَمْ يَرَوْاْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّـهُمْ فِى الاٌّرْضِ مَا لَمْ نُمَكِّن لَّكُمْ

6:6 Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you!

وَأَرْسَلْنَا السَّمَآءَ عَلَيْهِم مِّدْرَاراً وَجَعَلْنَا الأٌّنْهَـرَ تَجْرِى مِن تَحْتِهِمْ

And We poured out on them rain from the sky in abundance, and made the rivers flow under them.

فَأَهْلَكْنَـهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِن بَعْدِهِمْ قَرْناً ءَاخَرِينَ

Yet We destroyed them for their sins, and created after them other generations.

Threatening the Idolators for their Stubbornness

Allah says;

وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلاَّ كَانُواْ عَنْهَا مُعْرِضِينَ (٤)

And never an **Ayah** comes to them from the **Ayat** of their Lord, but that they have been turning away from it.

Allah states that the rebellious, stubborn polytheists will turn away from every **Ayah**, meaning, sign, miracle and proof that is evidence of Allah's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these **Ayat** or care about them.

Allah said,

فَقَدْ كَذَّبُواْ بِالْحَقِّ لَمَّا جَاءهُمْ فَسَوْفَ يَأْتِيهِمْ أَنبَاء مَا كَانُواْ بِهِ يَسْتَهْزِؤُونَ (٥)

Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.

This **Ayah** contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior.

Allah advises and warns the disbelievers, that they should avoid the torments and afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth.

Allah said,

أَلَمْ يَرَوْاْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ ...

Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you!

meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers.

Allah said next,

... وَأَرْسَلْنَا السَّمَاء عَلَيْهِم مِّدْرَارًا ...

and We poured out on them rain from the sky in abundance,

in reference to rain that comes often,

... وَجَعَلْنَا الأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ ...

And made the rivers flow under them.

as rain was abundant and the springs were plentiful, so that We deceived them.

... فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ ...

Yet We destroyed them for their sins,

meaning the mistakes and errors that they committed,

... وَأَنْشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ (٦)

and created after them other generations,

for, these generations of old perished and became as legends and stories, **وَأَنْشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ**

(And created after them other generations), so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allah than these previous nations, but the Messenger whom you defied is dearer to Allah than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allah's mercy and kindness.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَـباً فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَآ إِلاَّ سِحْرٌ مُّبِينٌ

6:7 And even if We had sent down unto you a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!''

وَقَالُواْ لَوْلا أُنزِلَ عَلَيْهِ مَلَكٌ

6:8 And they say: "Why has not an angel been sent down to him!''

وَلَوْ أَنزَلْنَا مَلَكاً لَّقُضِىَ الأٌّمْرُ ثُمَّ لاَ يُنظَرُونَ

Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

وَلَوْ جَعَلْنَـهُ مَلَكاً لَّجَعَلْنَـهُ رَجُلاً وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ

6:9 And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُمْ مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

6:10 And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

قُلْ سِيرُواْ فِى الاٌّرْضِ ثُمَّ انْظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الْمُكَذِّبِينَ

6:11 Say: "Travel in the land and see what was the end of those who rejected truth.''

Censuring the Rebellious and their Refusal to Accept Human Messengers

Allah describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ ...

And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,

meaning, if they saw this Message's descent and were eye-witnesses to that,

... لَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَا إِلاَّ سِحْرٌ مُّبِينٌ (٧)

the disbelievers would have said: "This is nothing but obvious magic!''

This is similar to Allah's description of the disbelievers' defiance of facts and truth,

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ

لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَـرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ

And even if We opened to them a gate from the heaven and they were to continue ascending

thereto. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched.'' (15:14-15)

وَإِن يَرَوْاْ كِسْفاً مِّنَ السَّمَآءِ سَـقِطاً يَقُولُوا سَحَـبٌ مَّرْكُومٌ

And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!'' (52:44)

وَقَالُواْ لَوْلا أُنزِلَ عَلَيْهِ مَلَكٌ ...

And they say: "Why has not an angel been sent down to him!''

to convey the Message with admonition along with him.

Allah replied,

... وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الأمْرُ ثُمَّ لاَ يُنظَرُونَ (٨)

Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

Consequently, even if the angels descend, while the disbelievers still had the same attitude, then the torment will surely befall them from Allah as a consequence.

Allah said in other **Ayat**,

مَا نُنَزِّلُ الْمَلَـئِكَةَ إِلاَّ بِالحَقِّ وَمَا كَانُواْ إِذًا مُّنظَرِينَ

We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite! (15:8)

يَوْمَ يَرَوْنَ الْمَلَـئِكَةَ لاَ بُشْرَى يَوْمَئِذٍ لِّلْمُجْرِمِينَ

On the Day they will see the angels, no glad tidings will there be for the criminals that day. (25:22)

Allah's statement,

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلاً وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ (٩)

And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.

meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers!

Allah said,

قُل لَوْ كَانَ فِى الأٌّرْضِ مَلَـئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَآءِ مَلَكًا رَّسُولاً

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.'' (17:95)

It is a mercy from Allah to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allah, and their people able to talk to them, ask them and benefit from them.

In another **Ayah**, Allah said;

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَـتِهِ وَيُزَكِّيهِمْ

Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves,

reciting unto them His verses (the Qur'an), and purifying them. (3:164)

Ad-Dahhak said that Ibn Abbas said about the **Ayah** (6:9),

"If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light.''

... وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ

... and We would have certainly caused them confusion in a matter which they have already covered with confusion.

meaning, We would confuse them over their confusion.

And Al-Walibi reported Ibn Abbas saying;

"We brought doubts around them.''

Allah's statement,

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُم مَّا كَانُواْ بِهِ يَسْتَهْزِؤُونَ (١٠)

And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

comforts the Messenger concerning the denial of him by his people. 'The **Ayah** also promises the Messenger, and his believers, of Allah's victory and the good end in this life and the Hereafter.

Allah said next,

قُلْ سِيرُواْ فِي الأَرْضِ ثُمَّ انظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ (١١)

Say: "Travel in the land and see what was the end of those who rejected truth.''

meaning, contemplate about yourselves and think about the afflictions Allah struck the previous nations with, those who defied His Messengers

and denied them. Allah sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

قُل لِّمَن مَّا فِى السَّمَـوَتِ وَالاٌّرْضِ

6:12 Say: "To whom belongs all that is in the heavens and the earth!''

قُل لِلَّهِ

Say: "To Allah.''

كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ

He has prescribed mercy for Himself.

لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَـمَةِ لاَ رَيْبَ فِيهِ

Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.

الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لاَ يُؤْمِنُونَ

Those who destroy themselves will not believe.

وَلَهُ مَا سَكَنَ فِى الَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

6:13 And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.''

قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيّاً فَاطِرِ السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ يُطْعِمُ وَلاَ يُطْعَمُ

6:14 Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth! And it is He Who feeds but is not fed.''

قُلْ إِنِّى أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكَينَ

Say: "Verily, I am commanded to be the first of those who submit.'' And be not you of the idolators.

قُلْ إِنِّى أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ

6:15 Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.''

مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ

6:16 Who is averted from (such a torment) on that Day; then He (Allah) has surely been Merciful to him. And that would be the obvious success.

Allah is the Creator and the Sustainer

Allah says;

قُل لِّمَن مَّا فِي السَّمَاوَاتِ وَالأَرْضِ قُل لِلّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ...

Say: "To whom belongs all that is in the heavens and the earth!''

Say: "To Allah.''

He has prescribed mercy for Himself.

Allah states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self.

It is recorded in the Two **Sahihs**, that Abu Hurayrah said that the Prophet said,

إِنَّ اللهَ لَمَّا خَلَقَ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ فَوْقَ الْعَرْشِ، إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي

When Allah created the creation, He wrote in a Book that He has with Him above the Throne; `My mercy overcomes My anger.'

Allah said;

... لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لاَ رَيْبَ فِيهِ ...

Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.

swearing by His Most Honored Self that He will gather His servants, **إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ** (For appointed meeting of a known Day), (56:50), the Day of Resurrection that will certainly occur, and there is no doubt for His believing servants in this fact. As for those who deny and refuse, they are in confusion and disarray.

Allah's statement,

... الَّذِينَ خَسِرُواْ أَنفُسَهُمْ ...

Those who destroy themselves,

on the Day of Resurrection,

... فَهُمْ لاَ يُؤْمِنُونَ (١٢)

will not believe.

in the Return and thus do not fear the repercussions of that Day.

Allah said next,

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ...

And to Him belongs whatsoever exists in the night and the day.

meaning, all creatures in the heavens and earth are Allah's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

... وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣)

and He is the All-Hearing, the All-Knowing.

He hears the statements of His servants and knows their actions, secrets and what they conceal.

Allah then said to His servant and Messenger Muhammad, whom He sent with the pure **Tawhid** and the straight religion, commanding him to call the people to Allah's straight path;

قُلْ أَغَيْرَ اللّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ ...

Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth!''

The meaning here is, I will not take a guardian except Allah, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

Similarly, Allah said,

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّى أَعْبُدُ أَيُّهَا الْجَـهِلُونَ

Say: "Do you order me to worship other than Allah, O you fools!'' (39:64)

... وَهُوَ يُطْعِمُ وَلاَ يُطْعَمُ ...

And it is He Who feeds but is not fed.

For He sustains His creatures without needing them.

Allah also said;

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ

And I created not the Jinn and humans except that they should worship Me (Alone). (51:56)

Some scholars read it,

وَهُوَ يُطْعِمُ وَلاَ يَطْعَمُ

And it is He Who feeds but He does not eat.''

meaning, Allah does not eat.

Abu Hurayrah narrated,

> "A man from Al-Ansar from the area of Quba' invited the Prophet to eat some food, and we went along with the Prophet. When the Prophet ate and washed his hands, he said,
>
> الْحَمْدُ للهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ، وَمَنَّ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ العُرْيِ، وَكُلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا،
>
> الْحَمْدُ للهِ غَيْرَ مُوَدَّعٍ رَبِّي وَلَا مُكَافأً وَلَا مَكْفُورٍ، وَلَا مُسْتَغْنًى عَنْهُ،
>
> الْحَمْدُ للهِ الَّذِي أَطْعَمَنَا مِنَ الطَّعَامِ، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصَّرَنَا مِنَ العَمَى، وَفَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا،
>
> الْحَمْدُ للهِ رَبِّ الْعَالَمِين
>
> All praise is due to Allah, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us.
>
> All praise is due to Allah, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him.
>
> All thanks and praises are due to Allah Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creatures.
>
> All praise is due to Allah, Lord of all that exists.''

... قُلْ إِنِّيَ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ...

Say: "Verily, I am commanded to be the first of those who submit themselves to Allah as (Muslims).''

> from this **Ummah**,

... وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكَينَ (١٤)

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٥)

And be not you of the idolaters.

Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.''

the Day of Resurrection,

مَّن يُصْرَفْ عَنْهُ ...

Who is averted from,

such a torment,

.... يَوْمَئِذٍ فَقَدْ رَحِمَهُ ...

on that Day, He has surely been Merciful to him,

meaning, Allah will have been merciful to him,

... وَذَلِكَ الْفَوْزُ الْمُبِينُ (١٦)

And that would be the obvious success.

Allah also said,

فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. (3:185)

success here indicates acquiring profit and negates loss.

وَإِن يَمْسَسْكَ اللّهُ بِضُرٍّ فَلاَ كَـشِفَ لَهُ إِلاَّ هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَىْءٍ قَدُيرٌ

6:17 And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

6:18 And He is the Irresistible, above His servants, and He is the All-Wise, Well-Acquainted with all things.

قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَـدةً

6:19 Say: "What thing is the most great in witness!''

قُلِ اللَّهِ شَهِيدٌ بِيْنِى وَبَيْنَكُمْ وَأُوحِىَ إِلَىَّ هَـذَا الْقُرْءَانُ لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ أَئِنَّكُمْ

Say: "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.

لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ ءَالِهَةً أُخْرَى

Can you verily bear witness that besides Allah there are other gods!''

قُل لاَّ أَشْهَدُ

Say "I bear no (such) witness!''

قُلْ إِنَّمَا هُوَ إِلَـهٌ وَحِدٌ وَإِنَّنِى بَرِىءٌ مِّمَّا تُشْرِكُونَ

Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him.''

الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ

6:20 Those to whom We have given the Scripture recognize him, as they recognize their own children.

الَّذِينَ خَسِرُواْ أَنفُسَهُمْ فَهُمْ لاَ يُؤْمِنُونَ

Those who have lost (destroyed) themselves will not believe.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ كَذَّبَ بِـَايَـتِهِ إِنَّهُ لاَ يُفْلِحُ الظَّـلِمُونَ

6:21 And who does more wrong than he who invents a lie against Allah or rejects His Ayat! Verily, the wrongdoers shall never be successful.

Allah is the Irresistible, Able to Bring Benefit and Protect from Harm

Allah states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His judgment or prevent what He decrees,

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدُيرٌ (١٧)

And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.

Similarly, Allah said,

مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلاَ مُرْسِلَ لَهُ مِن بَعْدِهِ

Whatever mercy, Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. (35:2)

It is recorded in the **Sahih** that the Messenger of Allah used to supplicate,

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَد

O Allah, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.

This is why Allah said,

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ...

And He is the Irresistible, above His servants,

> meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allah and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

... وَهُوَ الْحَكِيمُ ...

and He is the All-Wise, (in all His actions),

... الْخَبِيرُ (١٨)

Well-Acquainted with all things.

> Who places everything in its rightful place, grants and favors whomever deserves His favor.

Allah said next,

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادةً ...

Say: "What thing is the most great in witness!''

> or what is the greatest witness,

... قُلِ اللّهِ شَهِيدٌ بِيْنِي وَبَيْنَكُمْ ...

Say: "Allah (the Most Great!) is Witness between you and I.''

> for He knows what I brought you and what you will answer me with,

... وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لأُنذِرَكُم بِهِ وَمَن بَلَغَ ...

this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.

Therefore, this Qur'an is a warner for all those who hear of it.

In another **Ayah**, Allah said,

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

But those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

Ar-Rabi bin Anas said,

"Those who follow the Messenger of Allah ought to call to what the Messenger of Allah called to and warn against what he warned against.''

Allah said next,

... أَئِنَّكُمْ لَتَشْهَدُونَ ...

"Can you verily bear witness...'' (O idolators),

... أَنَّ مَعَ اللّهِ آلِهَةً أُخْرَى قُل لاَّ أَشْهَدُ ...

"that besides Allah there are other gods!'' Say, "I bear no (such) witness!''

Similarly, in another **Ayah**, Allah said;

فَإِن شَهِدُواْ فَلاَ تَشْهَدْ مَعَهُمْ

Then if they testify, testify not you with them. (6:150)

Allah said next,

... قُلْ إِنَّمَا هُوَ إِلَـهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِّمَّا تُشْرِكُونَ (١٩)

Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him.''

People of the Book Recognize the Prophet Just as They Recognize Their Own Children

Allah says,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمُ ...

Those to whom We have given the Scripture recognize him, as they recognize their own children.

Allah says, the People of the Book know what you brought them, O Muhammad, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muhammad, his attributes, homeland, his migration, and the description of his **Ummah**.

Allah said next,

... الَّذِينَ خَسِرُواْ أَنفُسَهُمْ ...

Those who have lost (destroyed) themselves,

and thus incurred the ultimate loss,

... فَهُمْ لاَ يُؤْمِنُونَ (٢٠)

will not believe.

in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times.

Allah said next,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ...

And who does more wrong than he who invents a lie against Allah or rejects His **Ayat**,

meaning, there is no person more unjust than he who lies about Allah and claims that Allah has sent him, while Allah did not send him. There is no person more unjust than he who denies Allah's proofs, signs and evidences,

... إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ (٢١)

Verily, the wrongdoers shall never be successful.

Surely, both of these people will never acquire success, whoever falsely (claims that Allah sent him) and whoever refuses (Allah's **Ayat**).

وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ أَيْنَ شُرَكَآؤُكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ

6:22 And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)!''

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

6:23 There will then be (left) no Fitnah for them but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah).''

انظُرْ كَيْفَ كَذَبُواْ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَّا كَانُواْ يَفْتَرُونَ

6:24 Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِى ءَاذَانِهِمْ وَقْراً وَإِن يَرَوْاْ كُلَّ ءَايَةٍ لاَّ يُؤْمِنُواْ بِهَا

6:25 And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat they will not believe therein;

حَتَّى إِذَا جَآءُوكَ يُجَدِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَآ إِلاَّ أَسَطِيرُ الاٌّوَّلِينَ

to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old.''

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِن يُهْلِكُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

6:26 And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.

The Polytheists Shall be Questioned About the Shirk They Committed

About the polytheists, Allah said:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ...

And on the Day when We shall gather them all together,

This is on the Day of Resurrection,

... ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا ...

We shall say to those who joined partners in worship (with Us):

when He will ask them about the idols and rivals that they worshipped instead of Him.

Allah will say to them,

... أَيْنَ شُرَكَآؤُكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ (٢٢)

Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)!

Allah said in Surah **Al-Qasas**,

وَيَوْمَ يُنَـدِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآئِىَ الَّذِينَ كُنتُمْ تَزْعُمُونَ

And (remember) the Day when He will call to them, and say, "Where are My (so-called) partners whom you used to assert!'' (28:62)

Allah's statement,

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ ...

There will then be (left) no **Fitnah** for them,

means, argument.

Ata' Al-Khurasani said that, ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ (There will then be (left) no **Fitnah** for them),

in the face of the affliction that will be placed on them,

... إِلاَّ أَن قَالُواْ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ (٢٣)

but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah).''

Allah said next,

انظُرْ كَيْفَ كَذَبُواْ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ (٢٤)

Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

which is similar to His other statement,

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ

مِن دُونِ اللَّهِ قَالُواْ ضَلُّواْ عَنَّا بَل لَّمْ نَكُنْ نَّدْعُوا مِن قَبْلُ شَيْئاً كَذَلِكَ يُضِلُّ اللَّهُ الْكَـفِرِينَ

Then it will be said to them: "Where are (all) those whom you used to join in worship as partners, Besides Allah'!'

They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before.''

Thus Allah leads astray the disbelievers. (40:73-74)

The Miserable Do Not Benefit from the Qur'an

Allah's statement,

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ ...

And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not,

means, they come to you, (O Muhammad), so that they hear you recite the Qur'an, but its recitation does not benefit them, because Allah has set veils on their hearts, and so they do not understand the Qur'an,

... وَفِي آذَانِهِمْ وَقْرًا ...

and (set) deafness in their ears;

that prevents them from hearing what benefits them.

In another **Ayah**, Allah said;

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَآءً وَنِدَآءً

And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries. (2:171)

Allah said next,

... وَإِن يَرَوْاْ كُلَّ آيَةٍ لاَّ يُؤْمِنُواْ بِهَا ...

if they see every one of the **Ayat** they will not believe therein;

meaning, they will not believe in any of the **Ayat**, proofs, clear evidences and signs they witness

because they do not have sound comprehension or fair judgment.

In another **Ayah**, Allah said,

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ

Had Allah known of any good in them, He would indeed have made them listen. (8:23)

Allah said,

... حَتَّى إِذَا جَآؤُوكَ يُجَادِلُونَكَ ...

to the point that when they come to you to argue with you...

using falsehood against truth,

... يَقُولُ الَّذِينَ كَفَرُواْ إِنْ هَذَآ إِلاَّ أَسَاطِيرُ الأَوَّلِينَ (٢٥)

those who disbelieve say: "These are nothing but tales of the men of old.''

The disbelievers say, what you (O Muhammad) brought us was taken from the books of those who were before us, meaning plagiarized,

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ ...

And they prevent others from him and they themselves keep away from him,

They discourage people from following the truth, believing in Muhammad and obeying the Qur'an,

وَيَنْأَوْنَ عَنْهُ (and they themselves keep away from him),

They thus combine both evil acts, for they neither benefit themselves, nor let others benefit from the Prophet.

Ali bin Abi Talhah said that Ibn Abbas said that the **Ayah**, وَهُمْ يَنْهَوْنَ عَنْهُ (And they prevent others from him), means,

they hinder people from believing in Muhammad.

Muhammad bin Al-Hanafiyyah said,

"The disbelievers of Quraysh used to refrain from meeting Muhammad and they discouraged people from coming to him.''

Similar was reported from Qatadah, Mujahid and Ad-Dahhak and several others.

... وَإِن يُهْلِكُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ (٢٦)

and (by doing so) they destroy not but themselves, yet they perceive (it) not.

They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

6:27 If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!''

بَلْ بَدَا لَهُمْ مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ

6:28 Nay, what they had been concealing before has become manifest to them.

وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ

But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَقَالُواْ إِنْ هِىَ إِلاَّ حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

6:29 And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected.''

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَـذَا بِالْحَقِّ

6:30 If you could but see when they will stand before their Lord! He will say: "Is not this the truth!''

قَالُواْ بَلَى وَرَبِّنَا

They will say: "Yes, by our Lord!''

قَالَ فَذُوقُواْ العَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

He will then say: "So taste you the torment because you used not to believe.''

Wishes and Hopes Do Not Help One When He Sees the Torment

Allah tells;

وَلَوْ تَرَىَ إِذْ وُقِفُواْ عَلَى النَّارِ ...

If you could but see when they will be held over the (Hell) Fire!

Allah mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when,

... فَقَالُواْ يَا لَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ (٢٧)

They will say: "Would that we were but sent back (to the world)! Then we would not deny the **Ayat** of our Lord, and we would be of the believers!''

> They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the **Ayat** of their Lord and be among the believers.

Allah said,

بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ ...

Nay, what they had been concealing before has become manifest to them.

> meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter.
>
> Earlier, Allah said,
>
> ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ
>
> انظُرْ كَيْفَ كَذَبُواْ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ
>
> There will then be (left) no trial for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.'' Look! How they lie against themselves! But the (lie) which they invented will disappear from them. (6:23-24)
>
> It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers.
>
> Allah said that Musa said to Fir`awn,
>
> لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَـؤُلاءِ إِلاَّ رَبُّ السَّمَـوَتِ وَالاٌّرْضِ بَصَآئِرَ

"Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence.'' (17:102)

Allah said about Fir`awn and his people,

وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً

And they belied them (those **Ayat**) wrongfully and arrogantly, though they were themselves convinced thereof. (27:14)

بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ ...

Nay, it has become manifest to them what they had been concealing before.

When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them, as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

... وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ (٢٨)

But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.

meaning, they lie when they say they wish to go back to this life so that they can embrace the faith.

Allah states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

وَإِنَّهُمْ لَكَاذِبُونَ (And indeed they are liars), in their statement that,

... فَقَالُواْ يَا لَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

"Would that we were but sent back! Then we would not deny the **Ayat** of our Lord, and we would be of the believers!''

Nay, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.

Therefore, they will revert to their old behavior,

وَقَالُواْ إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا ...

And they said: There is no life but our life of this world,

and there is no Hereafter,

... وَمَا نَحْنُ بِمَبْعُوثِينَ (٢٩)

and never shall we be resurrected.

Allah said,

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى رَبِّهِمْ ...

If you could but see when they will stand before their Lord!

in front of Him,

... قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ...

He will say: "Is not this the truth''

meaning, is not Resurrection true, contrary to what you thought,

... قَالُواْ بَلَى وَرَبِّنَا ...

They will say: "Yes, by our Lord!''

... قَالَ فَذُوقُواْ العَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ (٣٠)

He will then say: "So taste you the torment because you used not to believe.''

and because you today denied Resurrection. Therefore, taste the torment,

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

"Is this magic, or do you not see!'' (52:15)

قَدْ خَسِرَ الَّذِينَ كَذَّبُواْ بِلِقَآءِ اللَّهِ حَتَّى إِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُواْ يحَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا

6:31 They indeed are losers who denied their meeting with Allah, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it,''

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلاَ سَآءَ مَا يَزِرُونَ

while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا الْحَيَوةُ الدُّنْيَآ إِلاَّ لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الاٌّخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ

6:32 And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwa. Will you not then understand!

Allah says;

قَدْ خَسِرَ الَّذِينَ كَذَّبُواْ بِلِقَاء اللّهِ ...

They indeed are losers who denied their meeting with Allah,

Allah describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds.

This is why Allah said,

... حَتَّى إِذَا جَاءتْهُمُ السَّاعَةُ بَغْتَةً قَالُواْ يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا ...

until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it.''

> `It' here refers to either the life of this world, or the affairs of the Hereafter.

Allah's statement,

... وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلاَ سَاء مَا يَزِرُونَ (٣١)

while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

Asbat said that As-Suddi said,

> "Upon entering his grave, every unjust person will meet a man with an ugly face, dark skin, awful odor, wearing dirty clothes, who will enter his grave with him. When the unjust person sees him, he will say, `How ugly is your face!'
>
> He will reply, `So was your work, it was ugly.'
>
> The unjust person will say, `How foul is the odor coming from you!'
>
> He will reply, `Such was the case with your work, it stunk.'
>
> The unjust person will say, `How dirty are your clothes!'
>
> He will reply, `And your work too was dirty.'
>
> The unjust person will ask, `Who are you?'
>
> He will reply, `I am your deeds.'
>
> So he will remain with the unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, `In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.'

So he will ride on the unjust person's back and lead him until he enters the Fire.

So Allah said, وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلاَ سَاء مَا يَزِرُونَ (while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!''

Allah's statement,

وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ لَعِبٌ وَلَهْوٌ ...

And the life of this world is nothing but play and amusement.

means, most of it is play and amusement,

... وَلَلدَّارُ الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ (٣٢)

But far better is the abode of the Hereafter for those who have **Taqwa**. Will you not then understand!

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِى يَقُولُونَ فَإِنَّهُمْ لاَ يُكَذِّبُونَكَ وَلَـكِنَّ الظَّـلِمِينَ بِـَايَـتِ اللَّهِ يَجْحَدُونَ

6:33 We know indeed the grief which their words cause you; it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَـهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَـتِ اللَّهِ وَلَقدْ جَآءَكَ مِن نَّبَإِ الْمُرْسَلِينَ

6:34 Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information about the Messengers (before you).

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِن اسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقاً فِى الاٌّرْضِ أَوْ سُلَّماً فِى السَّمَآءِ فَتَأْتِيَهُمْ بِـَايَةٍ

6:35 If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign.

وَلَوْ شَآءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلاَ تَكُونَنَّ مِنَ الْجَـهِلِينَ

And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

6:36 It is only those who listen, that will respond, but as for the dead, Allah will raise them up, then to Him they will be returned.

Comforting the Prophet

Allah comforts the Prophet in his grief over his people's denial and defiance of him,

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ...

We know indeed the grief which their words cause you;

meaning, We know about their denial of you and your sadness and sorrow for them.

Allah said in other **Ayat**,

فَلاَ تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ

So destroy not yourself in sorrow for them. (35:8)

and,

لَعلَّكَ بَـخِعٌ نَّفْسَكَ أَلاَّ يَكُونُواْ مُؤْمِنِينَ

It may be that you are going to kill yourself with grief, that they do not become believers. (26:3)

and,

فَلَعَلَّكَ بَـخِعٌ نَّفْسَكَ عَلَى ءَاثَـرِهِمْ إِن لَّمْ يُؤْمِنُواْ بِهَـذَا الْحَدِيثِ أَسَفاً

Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration. (18:6)

Allah's statement,

... فَإِنَّهُمْ لاَ يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللّهِ يَجْحَدُونَ (٣٣)

it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.

means, they do not accuse you of being a liar, وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللّهِ يَجْحَدُونَ (but it is the Verses of Allah that the wrongdoers deny). It is only the truth that they reject and refuse.

Muhammad bin Ishaq mentioned that Az-Zuhri said that;

Abu Jahl, Abu Sufyan Sakhr bin Harb and Al-Akhnas bin Shurayq once came to listen to the Prophet reciting the Qur'an at night, but these three men were not aware of the presence of each other. So they listened to the Prophet's recitation until the morning, and then left.

They met each other on their way back and each one of them asked the others, "What brought you!''

So they mentioned to each other the reason why they came. They vowed not to repeat this incident

so that the young men of Quraysh would not hear of what they did and imitate them.

On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to repeat what they did.

On the third night, they again went to listen to the Prophet and in the morning they again vowed not to repeat this incident.

During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyan bin Harb in his house saying, "O Abu Hanzalah! What is your opinion concerning what you heard from Muhammad.''

Abu Sufyan said, "O Abu Thalabah! By Allah, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me.''

Al-Akhnas said, "And I the same, by He Whom you swore by!''

Al-Akhnas left Abu Sufyan and went to Abu Jahl and asked him, "O Abu Al-Hakam! What is your opinion about what you heard from Muhammad.''

Abu Jahl said, "We competed with Bani Abd Manaf (the Prophet's sub tribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, `There is a Prophet from among us, to whom revelation from the heaven comes.' So how can we ever beat them at that! By Allah we will never believe in him or accept what he says.'

This is when Al-Akhnas left Abu Jahl and went away.''

Allah's statement,

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَاهُمْ نَصْرُنَا ...

Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them,

This comforts the Prophet's concern for those who denied and rejected him.

Allah also commands the Prophet to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter.

Allah said,

... وَلاَ مُبَدِّلَ لِكَلِمَاتِ اللّهِ ...

and none can alter the Words of Allah.

This refers to His decision that victory in this life and the Hereafter is for His believing servants.

Allah said in other **Ayat**,

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily! It is I and My Messengers who shall be the victorious.'' Verily, Allah is All-Powerful, Almighty. (58:21)

Allah said;

... وَلَقدْ جَاءكَ مِن نَّبَإِ الْمُرْسَلِينَ (٣٤)

Surely, there has reached you the information about the Messengers (before you).

who were given victory and prevailed over the people who rejected them. And you (O Muhammad) have a good example in them.

Allah said next,

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ ...

If their aversion is hard on you,

and you cannot be patient because of their aversion,

... فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الأَرْضِ أَوْ سُلَّمًا فِي السَّمَاء ...

then if you were able to seek a tunnel in the ground or a ladder to the sky...

Ali bin Abi Talhah reported that Ibn Abbas commented,

"If you were able to seek a tunnel and bring them an Ayah, or go up a ladder in the sky and bring a better Ayah than the one I (Allah) gave them, then do that.''

Similar was reported from Qatadah, As-Suddi and others.

... فَتَأْتِيَهُم بِآيَةٍ ...

so that you may bring them a sign.

Allah's statement,

... وَلَوْ شَاء اللّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلاَ تَكُونَنَّ مِنَ الْجَاهِلِينَ (٣٥)

And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.

is similar to His statement,

وَلَوْ شَاء رَبُّكَ لآمَنَ مَن فِي الأَرْضِ كُلُّهُمْ جَمِيعًا

And had your Lord willed, those on earth would have believed, all of them together. (10:99)

Ali bin Abi Talhah reported that Ibn Abbas said about Allah's statement, وَلَوْ شَاء اللّهُ لَجَمَعَهُمْ عَلَى الْهُدَى (And had Allah willed, He could have gathered them together upon true guidance),

> "The Messenger of Allah was eager that all people believe and be guided to follow him. Allah told him that only those whose happiness Allah has written in the first **Dhikr** will believe.''

Allah's statement,

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ...

It is only those who listen, that will respond,

> means, only those who hear the speech, comprehend and understand it, will accept your call, O Muhammad!
>
> In another **Ayah**, Allah said;

وَقَالُواْ لَوْلاَ نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ

6:37 And they said: "Why is not a sign sent down to him from his Lord!''

قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَن يُنَزِّلٍ ءايَةً وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

Say: "Allah is certainly able to send down a sign, but most of them know not.''

وَمَا مِن دَآبَّةٍ فِى الاٌّرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَـلُكُمْ

6:38 There is not a moving creature on earth, nor a bird that flies with its two wings, but are Umam like you.

مَّا فَرَّطْنَا فِى الكِتَـبِ مِن شَىْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

وَالَّذِينَ كَذَّبُوا بِـَايَـتِنَا صُمٌّ وَبُكْمٌ فِى الظُّلُمَـتِ

6:39 Those who reject Our Ayat are deaf and dumb in darkness.

مَن يَشَإِ اللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَى صِرَطٍ مُّسْتَقِيمٍ

Allah sends astray whom He wills and He guides on the straight path whom He wills.

The Idolators Ask for a Miracle

Allah says;

وَقَالُواْ لَوْلاَ نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ...

And they said: "Why is not a sign sent down to him from his Lord!''

Allah states that the idolators used to proclaim, "Why does not (Muhammad) bring an **Ayah** from his Lord,'' meaning, a miracle of their choice!

They would sometimes say,

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالاٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الاٌّوَّلُونَ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَا وَمَا نُرْسِلُ بِالاٌّيَـتِ إِلاَّ تَخْوِيفًا

And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to

Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction). (17:59)

and,

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَـقُهُمْ لَهَا خَـضِعِينَ

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. (26:4)

The Meaning of Umam

Allah said,

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُم ...

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are **Umam** like you.

Mujahid commented,

"Meaning, various species that have distinct names.''

Qatadah said,

"Birds are an **Ummah**, humans are an **Ummah** and the Jinns are an **Ummah**.''

As-Suddi said that, إِلاَّ أُمَمٌ أَمْثَالُكُم (but are **Umam** like you) means,

creations (or species).

Allah's statement,

... مَّا فَرَّطْنَا فِي الكِتَابِ مِن شَيْءٍ ...

We have neglected nothing in the Book,

means, the knowledge about all things is with Allah, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land.

In another **Ayah**, Allah said;

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book. (11:6)

there is a record of their names, numbers, movements, and lack of movement.

In another **Ayah**, Allah said;

وَكَأَيِّن مِّن دَآبَّةٍ لاَّ تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

And so many a moving creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower. (29:60)

... ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ (٣٨)

then unto their Lord they (all) shall be gathered.

Ibn Abi Hatim reported that Ibn Abbas said about the **Ayah**,

"Death gathers them.''

It was also said that the Day of Resurrection gathers them, for in another **Ayah**, Allah said;

وَإِذَا الْوُحُوشُ حُشِرَتْ

And when the wild beasts shall be gathered together. (81:5)

Abdur-Razzaq recorded that Abu Hurayrah said about Allah's statement,

رَبِّهِمْ إِلَى ثُمَّ شَيْءٍ مِن الكِتَابِ فِي فَرَّطْنَا مَّا أَمْثَالُكُم مٌّأَمَ إِلاَّ يُحْشَرُون

but are **Umam** like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered,

"All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allah's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allah will then command them, `Be dust!' This is when the disbeliever will say, يَا لَيْتَنِي كُنتُ تُرَابًا ("Woe to me! Would that I were dust!)'' (78: 40)

And this was reported from the Prophet in the **Hadith** about the Trumpet.

The Disbelievers will be Deaf and Mute in Darkness

Allah said,

وَالَّذِينَ كَذَّبُواْ بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ...

Those who reject Our **Ayat** are deaf and dumb in darkness.

due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in

Allah said in other **Ayat**,

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً فَلَمَّآ أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَـتٍ لاَّ يُبْصِرُونَ

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَرْجِعُونَ

Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allah took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path). (2:17-18)

and,

أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَـهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَـتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِن نُورٍ

Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light. (24:40)

This is why Allah said here,

... مَن يَشَإِ اللّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُّسْتَقِيمٍ (٣٩)

Allah sends astray whom He wills and He guides on the straight path whom He wills.

for He does what He wills with His creatures.

قُلْ أَرَأَيْتُكُم إِنْ أَتَـكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُمْ صَـدِقِينَ

6:40 Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah! (Reply) if you are truthful!''

وَلَقَدْ أَرْسَلْنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَـهُمْ بِالْبَأْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

6:41 Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!

بَلْ إِيَّـهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ

6:42 Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility.

فَلَوْلا إِذْ جَآءَهُمْ بَأْسُنَا تَضَرَّعُواْ

6:43 When Our torment reached them, why then did they not believe with humility!

وَلَـكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَـنُ مَا كَانُواْ يَعْمَلُونَ

But their hearts became hardened, and Shaytan made fair-seeming to them that which they used to do.

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ حَتَّى إِذَا فَرِحُواْ بِمَآ أُوتُواْ أَخَذْنَـهُمْ بَغْتَةً فَإِذَا هُمْ مُّبْلِسُونَ

6:44 So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُواْ

6:45 So the roots of the people who did wrong were cut off.

وَالْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

And all the praises and thanks be to Allah, the Lord of the all that exists.

The Idolators Call On Allah Alone During Torment and Distress

Allah states that He does what He wills with His creatures and none can resist His decision or avert what He decrees for them. He is the One Who has no partners, Who accepts the supplication from whomever He wills.

Allah said,

قُلْ أَرَأَيْتُكُم إِنْ أَتَاكُمْ عَذَابُ اللّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ (٤٠)

Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah! (Reply) if you are truthful!''

This means, you -- disbelievers -- will not call other than Allah in this case, because you know that none except He is able to remove the affliction. إِن كُنتُمْ صَادِقِينَ (if you are truthful) by taking gods besides Him.

Allah said,

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاء وَتَنسَوْنَ مَا تُشْرِكُونَ (٤١)

Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!

for in times of necessity, you only call on Allah and forget your idols and false deities.

In another **Ayah**, Allah said;

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ

And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah). (17:67)

Allah said;

وَلَقَدْ أَرْسَلنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاء ...

Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty...

That is, loss of wealth and diminished provisions,

... وَالضَّرَّاء ...

and loss of health,

various illnesses, diseases and pain,

... لَعَلَّهُمْ يَتَضَرَّعُونَ (٤٢)

so that they might believe with humility.

and call Allah and supplicate to Him with humbleness and humility.

Allah said;

فَلَوْلا إِذْ جَاءهُمْ بَأْسُنَا تَضَرَّعُواْ ...

When Our torment reached them, why then did they not believe with humility,

Meaning: Why do they not believe and humble themselves before Us when We test them with disaster!'

... وَلَـكِن قَسَتْ قُلُوبُهُمْ ...

But their hearts became hardened,

for their hearts are not soft or humble,

... وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُواْ يَعْمَلُونَ (٤٣)

and **Shaytan** made fair-seeming to them that which they used to do.

> That is, **Shirk**, defiance and rebellion.

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ ...

So, when they forgot (the warning) with which they had been reminded,

> by ignoring and turning away from it,

.... فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ...

We opened to them the gates of everything,

> Meaning: `We opened the gates of provisions for them from wherever they wished, so that We deceive them.'
>
> We seek refuge with Allah from such an end.

This is why Allah said,

... حَتَّى إِذَا فَرِحُواْ بِمَا أُوتُواْ ...

until in the midst of their enjoyment in that which they were given,

> such as wealth, children and provisions,

... أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ (٤٤)

all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.

> They have no hope for any type of good thing.

Al-Hasan Al-Basri said,

> "Whomever Allah gives provision and he thinks that Allah is not testing him, has no wisdom. Whomever has little provision and thinks that

Allah will not look at (provide for) him, has no wisdom.''

He then recited the **Ayah**,

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُواْ بِمَا أُوتُواْ أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ

So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

He added,

"By the Lord of the **Ka`bah**! Allah deceived these people, when He gave them what they wished, and then they were punished.''

Ibn Abi Hatim recorded this statement.

Allah's statement,

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُواْ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٤٥)

So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allah, the Lord of the all that exists.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَـرَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَّنْ إِلَـهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ

6:46 Say: "Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, is there a god other than Allah who could restore them to you!''

انْظُرْ كَيْفَ نُصَرِّفُ الآيَـتِ ثُمَّ هُمْ يَصْدِفُونَ

See how variously We explain the Ayat, yet they turn aside.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَـكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الظَّـلِمُونَ

6:47 Say: "Tell me, if the punishment of Allah comes to you suddenly, or openly, will any be destroyed except the wrongdoing people!''

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلاَّ مُبَشِّرِينَ وَمُنذِرِينَ

6:48 And We send not the Messengers but as givers of glad tidings and as warners.

فَمَنْ ءَامَنَ وَأَصْلَحَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

وَالَّذِينَ كَذَّبُوا بِـَايَـتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ

6:49 But those who reject Our Ayat, the torment will strike them for their rebelling.

Allah said to His Messenger,

قُلْ ...

say,

O Muhammad, to those rebellious liars,

... أَرَأَيْتُمْ إِنْ أَخَذَ اللّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ ...

Tell me, if Allah took away your hearing and your sight.

just as He gave these senses to you.

In another **Ayah**, Allah said;

هُوَ الَّذِى أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالاٌّبْصَـرَ

It is He Who has created you, and endowed you with hearing, seeing. (67:23)

The **Ayah** above might also mean that Allah will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

... وَخَتَمَ عَلَى قُلُوبِكُم ...

and sealed up your hearts,.

He also said in other **Ayat**,

أَمَّن يَمْلِكُ السَّمْعَ والاٌّبْصَـرَ

Or who owns hearing and sight! (10:31)

and,

وَاعْلَمُواْ أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

And know that Allah comes in between a person and his heart.

Allah said;

... مَّنْ إِلَـهٌ غَيْرُ اللّهِ يَأْتِيكُم بِهِ ...

Is there a god other than Allah who could restore them to you!

Meaning, is there anyone except Allah who is able to give you back these senses if Allah took them from you! Only Allah is able to do so, and this is why He said here,

... انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ ...

See how variously We explain the **Ayat**,

and make them plain and clear, testifying to Allah's Oneness in lordship and that those

worshipped besides Him are all false and unworthy.

... ثُمَّ هُمْ يَصْدِفُونَ (٤٦)

yet they turn aside.

After this explanation, they still turn away from the truth and hinder people from following it.

Allah's statement,

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللّهِ بَغْتَةً ...

Say: "Tell me, if the punishment of Allah comes to you suddenly..."

means, while you are unaware -- or during the night -- striking you all of a sudden,

... أَوْ جَهْرَةً ...

or openly

during the day, or publicly,

... هَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الظَّالِمُونَ (٤٧)

will any be destroyed except the wrongdoing people.

This torment only strikes those who commit injustice against themselves by associating others with Allah, while those who worship Allah alone without partners will be saved from it, and they will have no fear or sorrow.

In another **Ayah**, Allah said;

الَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوا۟ إِيمَـنَهُمْ بِظُلْمٍ

It is those who believe and confuse not their belief with **Zulm**, (wrong or **Shirk**). (6:82)

Allah's statement,

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلاَّ مُبَشِّرِينَ وَمُنذِرِينَ ...

And We send not the Messengers but as bearers of glad tidings and as warners.

> means, the Messengers bring good news to Allah's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allah of His anger and of all types of torment.

Allah said,

... فَمَنْ آمَنَ وَأَصْلَحَ ...

So whosoever believes and does righteous good deeds,

> meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

... فَلاَ خَوْفٌ عَلَيْهِمْ ...

upon such shall come no fear,

> concerning the future,

... وَلاَ هُمْ يَحْزَنُونَ (٤٨)

nor shall they grieve.

> about what they missed in the past and left behind them in this world. Certainly, Allah will be the **Wali** and Protector over what they left behind.

Allah said next,

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُواْ يَفْسُقُونَ (٤٩)

But those who reject Our **Ayat**, the torment will strike them for their rebelling.

> The torment will strike them because of disbelieving in the Message of the Messengers, defying Allah's commands, committing what He prohibited and transgressing His set limits.

قُل لاَّ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ اللَّهِ وَلا أَعْلَمُ الْغَيْبَ وَلا أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَىَّ

6:50 Say: "I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me.''

قُلْ هَلْ يَسْتَوِى الاٌّعْمَى وَالْبَصِيرُ أَفَلاَ تَتَفَكَّرُونَ

Say: "Are the blind and the one who sees equal! Will you not then consider!''

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُواْ إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِّن دُونِهِ وَلِىٌّ وَلاَ شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ

6:51 And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwa.

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِىِّ يُرِيدُونَ وَجْهَهُ

6:52 And turn not away those who invoke their Lord, morning and evening seeking His Face.

مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّـلِمِينَ

You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers.

وَكَذلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولوا أَهَـؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَآ

6:53 Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from amongst us!''

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّـكِرِينَ

Does not Allah know best those who are grateful!

وَإِذَا جَآءَكَ الَّذِينَ يُؤْمِنُونَ بِـَايَـتِنَا فَقُلْ سَلَـمٌ عَلَيْكُمْ

6:54 When those who believe in Our Ayat come to you, say: "Salamun `Alaykum'' (peace be on you);

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ

your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful.

The Messenger Neither has the Key to Allah's Treasures, Nor Knows the Unseen

Allah said to His Messenger,

قُل لاَّ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ اللّهِ ...

Say: "I don't tell you that with me are the treasures of Allah.''

meaning, I do not own Allah's treasures or have any power over them,

... وَلا أَعْلَمُ الْغَيْبَ ...

nor (that) I know the Unseen,

and I do not say that I know the Unseen, because its knowledge is with Allah and I only know what He conveys of it to me.

... وَلا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ...

nor I tell you that I am an angel.

meaning, I do not claim that I am an angel. I am only a human to whom Allah sends revelation, and He honored me with this duty and favored me with it.

... إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَيَّ ...

I but follow what is revealed to me.

and I never disobey the revelation in the least.

... قُلْ هَلْ يَسْتَوِي الأَعْمَى وَالْبَصِيرُ ...

Say: "Are the blind and the one who sees equal!"

meaning, `Is the one who is guided, following the truth, equal to the one misled!'

... أَفَلاَ تَتَفَكَّرُونَ (٥٠)

Will you not then consider!

In another **Ayah**, Allah said;

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُوْلُواْ الأَلْبَـبِ

Shall he then who knows that what has been revealed to you from your Lord is the truth, be like him who is blind But it is only the men of understanding that pay heed. (13:19)

Allah's statement,

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُواْ إِلَى رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلاَ شَفِيعٌ ...

And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him,

means, warn with this Qur'an, O Muhammad,

الَّذِينَ هُم مِّنْ خَشْيةِ رَبِّهِمْ مُّشْفِقُونَ

Those who live in awe for fear of their Lord, (23:57)

who,

يَخْشَوْنَ رَبَّهُموَيَخَافُونَ سُوءَ الحِسَابِ

Fear their Lord, and dread the terrible reckoning. (13:21)

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُواْ إِلَى رَبِّهِمْ (those who fear that they will be gathered before their Lord), on the Day of Resurrection, لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلاَ شَفِيعٌ (when there will be neither a protector nor an intercessor for them besides Him), for on that Day, they will have no relative or intercessor who can prevent His torment if He decides to punish them with it, لَّعَلَّهُمْ يَتَّقُونَ (so that they may have **Taqwa**).

Therefore, warn of the Day when there will be no judge except Allah,

... لَّعَلَّهُمْ يَتَّقُونَ (٥١)

so that they may have **Taqwa**.

and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allah's torment, and so that He will grant them multiple rewards.

Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them

Allah said,

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ...

And turn not away those who invoke their Lord, morning and evening seeking His Face.

meaning, do not turn away those who have these qualities, instead make them your companions and associates.

In another **Ayah**, Allah said;

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَوةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost.(18:28)

Allah's statement, يَدْعُونَ رَبَّهُم (invoke their Lord...),

refers to those who worship Him and supplicate to Him,

بِالْغَدَاةِ وَالْعَشِيِّ (morning and evening),

referring to the obligatory prayers, according to Sa`id bin Al-Musayyib, Mujahid, Al-Hasan and Qatadah.

In another **Ayah**, Allah said;

وَقَالَ رَبُّكُـمْ ادْعُونِى أَسْتَجِبْ لَكُمْ

And your Lord said, "Invoke Me, I will respond (to your invocation).'' (40:60)

I will accept your supplication.

Allah said next, يُرِيدُونَ وَجْهَهُ (seeking His Face),

> meaning, they seek Allah's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform.

Allah said;

... مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ ...

You are accountable for them in nothing, and they are accountable for you in nothing,

This is similar to the answer Nuh gave to his people when they said, أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ (Shall we believe in you, when the meekest (of the people) follow you!'' (26:111) Nuh answered them,

> قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ
>
> إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ
>
> And what knowledge have I of what they used to do! Their account is only with my Lord, if you could (but) know. (26:112-113)
>
> meaning, their reckoning is for Allah not me, just as my reckoning is not up to them.
>
> Allah said here,

... فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ (٥٢)

that you may turn them away, and thus become of the wrongdoers.

> meaning, you will be unjust if you turn them away.

Allah's statement,

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ ...

Thus We have tried some of them with others!

means, We tested, tried and checked them with each other,

... لِّيَقُولواْ أَهَـؤُلاء مَنَّ اللّهُ عَلَيْهِم مِّن بَيْنِنَا ...

That they might say: "Is it these (poor believers) that Allah has favored from amongst us!''

This is because at first, most of those who followed the Messenger of Allah were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him.

Nuh, was also addressed by his people مَا نَرَاكَ إِلاَّ بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ (Nor do we see any follow you but the meekest among us and they (too) followed you without thinking). (11:27)

Heraclius, emperor of Rome, asked Abu Sufyan, "Do the noblemen or the weak among people follow him (Muhammad)?''

Abu Sufyan replied, "Rather the weak among them.''

Heraclius commented, "Such is the case with followers of the Messengers.''

The idolators of Quraysh used to mock the weak among them who believed in the Prophet and they even tortured some of them. They used to say, "Are these the ones whom Allah favored above us,'' meaning, Allah would not guide these people, instead of us, to all that is good, if indeed what they embraced is good.

Allah mentioned similar statements in the Qur'an from the disbelievers,

لَوْ كَانَ خَيْراً مَّا سَبَقُونَآ إِلَيْهِ

Had it been a good thing, they (weak and poor) would not have preceded us to it! (46:11)

and,

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بِيِّنَـتٍ قَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُوا أَىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيّاً

And when Our clear verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in position and station.'' (19:73)

Allah said in reply,

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثاً وَرِءْياً

And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance. (19:74)

Here, Allah answered the disbelievers when they said,

...أَهَـؤُلاء مَنَّ اللّهُ عَلَيْهِم مِّن بَيْنِنَا أَلَيْسَ اللّهُ بِأَعْلَمَ بِالشَّاكِرِينَ (٥٣)

"Is it these (poor believers) that Allah has favored from amongst us!'' Does not Allah know best those who are grateful!

Meaning is not Allah more knowledgeable of those who thank and appreciate Him in statement, action and heart!

Thus Allah directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path.

In another **Ayah**, Allah said;

وَالَّذِينَ جَـهَدُواْ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allah's religion). And verily, Allah is with the doers of good.'' (29:69)

An authentic **Hadith** states,

إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُم

Allah does not look at your shapes or colors, but He looks at your heart and actions.

Allah's statement,

وَإِذَا جَاءكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلاَمٌ عَلَيْكُمْ ...

When those who believe in Our **Ayat** come to you, say: "**Salamun `Alaykum**'' (peace be on you);

means, honor them by returning the **Salam** and give them the good news of Allah's exclusive, encompassing mercy for them.

So Allah said;

... كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ...

your Lord has written Mercy for Himself,

meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

... أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ...

So that, if any of you does evil in ignorance...

as every person who disobeys Allah does it in ignorance,

... ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ ...

and thereafter repents and does righteous good deeds,

by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

... فَأَنَّهُ غَفُورٌ رَّحِيمٌ (٥٤)

then surely, He is Oft-Forgiving Most Merciful.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

لَمَّا قَضَى اللهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي

When Allah finished with the creation, He wrote in a Book that He has with Him above the Throne, `My mercy prevails over My anger'.

This **Hadith** was also recorded in the Two **Sahihs**.

وَكَذَلِكَ نفَصِّلُ الاٌّيَـتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

6:55 And thus do We explain the Ayat in detail, that the way of the criminals, may become manifest.

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ

6:56 Say: "I have been forbidden to worship those whom you invoke (worship) besides Allah.''

قُلْ لاَّ أَتَّبِعُ أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذاً وَمَآ أَنَاْ مِنَ الْمُهْتَدِينَ

Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.''

قُلْ إِنِّى عَلَى بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِ إِنِ الْحُكْمُ إِلاَّ للَّهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَـصِلِينَ

6:57 Say: "I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allah, He declares the truth, and He is the best of judges.''

قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِ لَقُضِىَ الأَمْرُ بَيْنِى وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّـلِمِينَ

6:58 Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.''

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ

6:59 And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.

وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا

And He knows whatever there is on the land and in the sea; not a leaf falls, but he knows it.

وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

The Prophet Understands What He Conveys; Torment is in Allah's Hands Not the Prophet's

Allah says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

وَكَذَلِكَ نفَصِّلُ الآيَاتِ ...

And thus do We explain the **Ayat** in detail,

that is, whatever responsible adults need explained to them, in the affairs of life and religion,

... وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ (٥٥)

That the way of the criminals may become manifest.

so that the path of the criminals who defy the Prophets is apparent and clear.

This **Ayah** was also said to mean, so that you, O Muhammad, are aware of the path of the criminals.

Allah's statement,

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللّهِ قُل لاَّ أَتَّبِعُ أَهْوَاءكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَاْ مِنَ الْمُهْتَدِينَ (٥٦)

Say: "I have been forbidden to worship those whom you invoke (worship) besides Allah.''

Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.''

Allah's statement,

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِّن رَّبِّي ...

Say: "I am on clear proof from my Lord...''

means: I have a clear understanding of the Law of Allah that He has revealed to me,

... وَكَذَّبْتُم بِهِ ...

but you deny it.

meaning, but you disbelieve in the truth that came to me from Allah.

... مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ...

I do not have what you are hastily seeking,

meaning, the torment,

... إِنِ الْحُكْمُ إِلاَّ لِلّهِ ...

The decision is only for Allah,

> for the ruling of this is with Allah. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom.

This is why Allah said,

... يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ (٥٧)

He declares the truth, and He is the best of judges.

> and the best in reckoning between His servants.

Allah's statement,

قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الأَمْرُ بَيْنِي وَبَيْنَكُمْ ...

Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,''

> means, if I have what you ask for, I will surely send down what you deserve of it,

... وَاللّهُ أَعْلَمُ بِالظَّالِمِينَ (٥٨)

but Allah knows best the wrongdoers.

Someone might ask about the meaning of this **Ayah** compared to the **Hadith** in the Two **Sahihs**, from Aishah, may Allah be pleased with her, that;

> she said to the Messenger, "O Allah's Messenger ! Have you encountered a day harder than the day (of the battle) of **Uhud**?''
>
> The Prophet replied,
>
> لَقَدْ لَقِيتُ مِنْ قَوْمِكِ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ،إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِيَالِيلَ بْنِ عَبْدِكُلَالٍ، فَلَمْ يُجِبْنِي إِلَى

مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ ظَلَّلَتْنِي،

Your people have troubled me a lot and the worst trouble was on the day of Aqabah when I presented myself to Ibn Abd Yalil bin Abd Kulal, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha`alib where I raised my head towards the sky to see a cloud unexpectedly shading me.

فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي فَقَالَ: إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ، لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ،

I looked up and saw Jibril in it and he called me saying, `Indeed Allah has heard what you said to the people and what they have responded to you. Therefore, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.'

فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ، لِتَأْمُرَنِي بِأَمْرِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَطْبَقْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ

The Angel of the Mountains called and greeted me, and then said, `O Muhammad! verily, Allah has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akhshabayn (two mountains to the north and south of Makkah) fall on them.'

The Prophet said,

بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلَابِهِمْ، مَنْ يَعْبُدُ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا

No, but I hope that Allah will let them generate offspring who will worship Allah Alone, and will worship none besides Him.

This is the wording of Muslim.

Tormenting the disbelievers of Quraysh was offered to the Prophet, but he chose patience and asked Allah for respite for them, so that Allah might let them generate offspring who will not associate anything with Him in worship.

Therefore, how can we combine the meaning of this **Hadith** and the honorable **Ayah**,

قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللّهُ أَعْلَمُ بِالظَّالِمِينَ

Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.''

The answer to this question is, Allah knows the best, that the **Ayah** states that if the punishment that they asked for was in the Prophet's hand at the time, he would have sent it on them as they asked.

As for the **Hadith**, the disbelievers did not ask the Prophet to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet did not wish that and asked for respite out of compassion for them.

Only Allah Knows the Unseen

Allah said next,

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ ...

And with Him are the keys of the **Ghayb** (all that is hidden), none knows them but He.

Al-Bukhari recorded that Salim bin Abdullah said that his father said that the Messenger of Allah said,

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا الله

The keys of the Unseen are five and none except Allah knows them:

- إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ
- وَيُنَزِّلُ الْغَيْثَ
- وَيَعْلَمُ مَا فِى الأَرْحَامِ
- وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَداً
- وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيمٌ خَبِيرٌ

- Verily, Allah! With Him (Alone) is the knowledge of the Hour,
- He sends down the rain,
- and knows that which is in the wombs.
- No person knows what he will earn tomorrow,
- and no person knows in what land he will die.

Verily, Allah is All-Knower, All-Aware.'' (31:34)

Allah's statement,

... وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ...

And He knows whatever there is on the land and in the sea;

means, Allah's honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge.

Allah's statement,

... وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا ...

not a leaf falls, but He knows it.

means, He knows the movements of everything including inanimate things. Therefore, what about

His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns.

In another **Ayah**, Allah said;

يَعْلَمُ خَآئِنَةَ الاٌّعْيُنِ وَمَا تُخْفِى الصُّدُورُ

Allah knows the fraud of the eyes, and all that the breasts conceal. (40:19)

... وَلاَ حَبَّةٍ فِي ظُلُمَاتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِي كِتَابٍ مُّبِينٍ (٥٩)

There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

وَهُوَ الَّذِى يَتَوَفَّـكُم بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

6:60 It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّى إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ

6:61 He is the Qahir over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.

ثُمَّ رُدُّواْ إِلَى اللَّهِ مَوْلَـهُمُ الْحَقِّ أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ

الْحَسِبِينَ

6:62 Then they are returned to Allah, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.

The Servants are in Allah's Hands Before and After Death

Allah states that He brings death to His servants in their sleep at night, for sleep is minor death. Allah said in other **Ayat**,

إِذْ قَالَ اللَّهُ يعِيسَى إِنِّي مُتَوَفِّيك وَرَافِعُكَ إِلَيَّ

And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself...'' (3:55)

and,

اللَّهُ يَتَوَفَّى الاٌّنفُسَ حِينَ موْتِـهَا وَالَّتِى لَمْ تَمُتْ فِى مَنَامِـهَا فَيُمْسِكُ الَّتِى قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الاٌّخْرَى إِلَى أَجَلٍ مُّسَمًّى

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. (39:42)

thus mentioning both minor and major death.

Allah says,

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ...

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,

meaning, He knows the deeds and actions that you perform during the day.

This **Ayah** demonstrates Allah's perfect knowledge of His creation, by day and night, and in their movements and idleness.

Allah said in other **Ayat**,

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day. (13:10)

and,

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ لِتَسْكُنُواْ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِ

It is out of His mercy that He made night and day, so that you may rest therein, (by night), and that you may seek of His bounty (by day). 28:73)

Allah said,

وَجَعَلْنَا الَّيْلَ لِبَاساً

وَجَعَلْنَا النَّهَارَ مَعَاشاً

And (We) have made the night as a covering. And (We) have made the day for livelihood. (78:10-11)

Allah said here,

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ...

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, (6:60)

Then said,

... ثُمَّ يَبْعَثُكُمْ فِيهِ ...

then he raises (wakes) you up again,

According to Mujahid, Qatadah and As-Suddi,

by day.

Allah's statement,

... لِيُقْضَى أَجَلٌ مُّسَمًّى ...

that a term appointed be fulfilled.

refers to the life span of every person,

... ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ...

then (in the end), unto Him will be your return.

on the Day of Resurrection.

... ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٦٠)

Then He will inform you of what you used to do.

He will reward you, good for good, and evil for evil.

Allah's statement,

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ...

He is the **Qahir** over His servants.

The **Qahir** means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

... وَيُرْسِلُ عَلَيْكُم حَفَظَةً ...

and He sends guardians over you,

angels who guard mankind.

In another **Ayah**, Allah said;

لَهُ مُعَقِّبَـتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

For each (person), there are angels in succession, before and behind him. They

guard him by the command of Allah. (13:11),

watching his deeds and recording them.

Allah said,

وَإِنَّ عَلَيْكُمْ لَحَـفِظِينَ

But verily, over you (are appointed angels in charge of mankind) to watch you. (82:10)

and,

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

مَّا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ

(Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left. Not a word does he utter, but there is a watcher by him, ready. (50:17-18)

Allah's statement,

... حَتَّىَ إِذَا جَاء أَحَدَكُمُ الْمَوْتُ ...

until when death approaches one of you...

refers to, when one's life span comes to an end and he is dying,

... تَوَفَّتْهُ رُسُلُنَا ...

Our messengers take his soul...

meaning, there are angels who are responsible for this job.

Ibn Abbas and several others said that;

the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it.

Allah said;

... وَهُمْ لاَ يُفَرِّطُونَ (٦١)

and they never neglect their duty.

They guard the soul of the dead person and take it to wherever Allah wills, to **Illiyyin** if he was among the righteous, and to **Sijjin** if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allah from this end.

Allah said next,

ثُمَّ رُدُّواْ إِلَى اللّهِ مَوْلاَهُمُ الْحَقِّ ...

Then they are returned to Allah, their Master, the Just Lord.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ،اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ، وَرَبٍّ غَيْرِ غَضْبَانَ،

The angels attend the dying person. If he is a righteous person, the angels will say, \`O pure soul from a pure body! Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.'

فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجَ بِهَا إِلَى السَّمَاءِ، فَيَسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا ؟

The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, \`Who is this?'

فَيُقَالُ: فُلَانٌ،

It will be said, \`(The soul of) so-and-so.'

فَيُقَالَ: مَرْحبًا بِالنَّفسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، ادْخُلي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبَ غَيْرِ غَضبَانَ،

It will be said, `Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.'

فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللهُ عَزَّ وَجَلَّ،

This statement will be repeated until the soul reaches the heaven above which there is Allah.

وَإِذَا كَانَ الرَّجُلُ السَّوْءُ، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، اخْرُجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ، وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ،

If the dying person is evil, the angels will say, `Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.' This statement will be said repeatedly until the evil soul leaves its body.

ثُمَّ يُعْرَجَ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيُقَالُ: مَنْ هَذَا؟

The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, `Who is this?'

فَيُقَالُ: فُلَانٌ،

It will be said, `(The soul of) so and so.'

فَيُقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، ارْجِعِي ذَمِيمَةً، فَإِنَّهُ لَا يُفْتَحُ لَكَ أَبْوَابُ السَّمَاءِ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تَصِيرُ إِلَى الْقَبْرِ،

It will be said, `No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.' So it will be thrown from heaven until it returns to the grave.

فَيُجْلَسُ الرَّجُلُ الصَّالِحُ، فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الأَوَّلِ، وَيُجْلَسُ الرَّجُلُ السَّوْءُ فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الثَّانِي

So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before.

It is also possible that the meaning of, ثُمَّ رُدُّوا (Then they are returned...),

refers to the return of all creation to Allah on the Day of Resurrection, when He will subject them to His just decision.

Allah said in other **Ayat**,

قُلْ إِنَّ الاٌّوَّلِينَ وَالاٌّخِرِينَ

لَمَجْمُوعُونَ إِلَى مِيقَـتِ يَوْمٍ مَّعْلُومٍ

Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.'' (56:49-50)

and,

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (And We shall gather them all together so as to leave not one of them behind... until, وَلَا يَظْلِمُ رَبُّكَ أَحَدًا (And your Lord treats no one with injustice). (18:47-49)

Allah said here,

...مَوْلاَهُمُ الْحَقِّ أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ (٦٢)

their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.

قُلْ مَن يُنَجِّيكُمْ مِّن ظُلُمَـتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعاً وَخُفْيَةً لَّئِنْ أَنجَـنَا مِنْ هَـذِهِ لَنَكُونَنَّ مِنَ الشَّـكِرِينَ

6:63 Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): `If He (Allah) only saves us from these (dangers), we shall truly be grateful.''

قُلِ اللَّهُ يُنَجِّيكُمْ مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ

6:64 Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit Shirk.''

قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَاباً مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ

6:65 Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another.''

انْظُرْ كَيْفَ نُصَرِّفُ الاٌّيَـتِ لَعَلَّهُمْ يَفْقَهُونَ

See how variously We explain the Ayat, so that they may understand.

Allah's Compassion and Generosity, and His Power and Torment

Allah mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allah alone, without partners, in supplication. In other **Ayat**, Allah said,

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ

And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him. (17:67)

هُوَ الَّذِى يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنتُمْ فِى الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّواْ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَـذِهِ لَنَكُونَنَّ مِنَ الشَّـكِرِينَ

He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their faith pure for Him alone, saying: "If You deliver us from this, we shall truly be of the grateful''. (10:22)

أَمَّن يَهْدِيكُمْ فِى ظُلُمَـتِ الْبَرِّ وَالْبَحْرِ وَمَن يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهِ أَءِلَـهٌ مَّعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy Is there any god with Allah High Exalted be Allah above all that they associate as partners (with Him)! (27:63)

Allah said in this honorable **Ayah**,

قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعاً وَخُفْيَةً ...

Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret.''

i.e., in public and secret,

... لَّئِنْ أَنجَانَا ...

(Saying): `If He (Allah) only saves us...

... مِنْ هَـذِهِ ...

from these (dangers),

from this distress,

... لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٦٣)

we shall truly be grateful.

thereafter.

Allah said,

قُلِ اللّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ (٦٤)

Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit **Shirk**.''

meaning, yet you call other gods besides Him in times of comfort.

Allah said;

قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ ...

Say: "He has the power to send torment on you from above or from under your feet,''

He said this after His statement, **ثُمَّ أَنتُمْ تُشْرِكُونَ** (And yet you commit **Shirk**). Allah said next, **قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا** (Say: "He has the power to send torment on you..''), after He saves you.

Allah said in Surah **Isra'**,

رَّبُّكُمُ الَّذِى يُزْجِى لَكُمُ الْفُلْكَ فِى الْبَحْرِ لِتَبْتَغُواْ مِن فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الإِنْسَـنُ كَفُورًا

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لاَ تَجِدُواْ لَكُمْ وَكِيلاً

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لاَ تَجِدُواْ لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones! Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us. (17:66-69)

Al-Bukhari, may Allah grant him His mercy, commented on Allah's statement,

قُلْ هُوَ الْقَادِرُ ...أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ...

Say: "He has the power to send torment on you from above or from under your feet, or to **Yalbisakum** in party strife, and make you taste the violence of one another.''

"**Yalbisakum** means, `cover you with confusion', So it means to, `divide into parties and sects'.

Jabir bin Abdullah said,

`When this **Ayah** was revealed, قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ (Say: "He has power to send torment on you from above''), Allah's Messenger said, أَعُوذُ بِوَجْهِك (I seek refuge with Your Face), أَوْ مِن تَحْتِ أَرْجُلِكُمْ (or from under your feet),

he again said, أَعُوذُ بِوَجْهِك (I seek refuge with Your Face), أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ (or to cover you with confusion in party strife, and make you to taste the violence of one another), he said,

هَذِهِ أَهْوَنُ أَوْ أَيْسَر

This is less burdensome or easier.'''

Al-Bukhari recorded this **Hadith** again in the book of **Tawhid** (in his **Sahih**), and An-Nasa'i also recorded it in the book of **Tafsir**.

Another Hadith

Imam Ahmad recorded that;

Sa`d bin Abi Waqqas said, We accompanied the Messenger of Allah and passed by the **Masjid** of Bani Mu`awiyah. The Prophet went in and offered a two **Rak`ah** prayer, and we prayed behind him. He supplicated to his Lord for a long time and then said,

سَأَلْتُ رَبِّي ثَلَاثًا:

- سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا،
- وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا،
- وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا

I asked my Lord for three:

- I asked Him not to destroy my **Ummah** (Muslims) by drowning and He gave that to me.
- I asked Him not to destroy my Ummah by famine and He gave that to me.
- And I asked Him not to make them taste the violence of one another, but He did not give that to me.

Muslim, but not Al-Bukhari, recorded this **Hadith** in the book on **Fitan** (trials) (of his **Sahih**).

Another Hadith

Imam Ahmad recorded that;

Khabbab bin Al-Aratt, who attended the battle of **Badr** with the Messenger of Allah, said, "I met Allah's Messenger during a night in which he

prayed throughout it, until dawn. When the Messenger of Allah ended his prayer, I said, `O Allah's Messenger! This night, you have performed a prayer that I never saw you perform before.'

Allah's Messenger said,

أَجَلْ إِنَّهَا صَلَاةُ رَغَبٍ وَرَهَبٍ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً،

Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third.

- سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا،
- وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا فَأَعْطَانِيهَا،
- وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُلْبِسَنَا شِيَعًا فَمَنَعَنِيهَا

- I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that.
- I asked my Lord not to make our enemies prevail above us and He gave me that.
- I asked my Lord not to cover us with confusion in party strife, but He refused.

An-Nasa'i, Ibn Hibban in his **Sahih**, and At-Tirmidhi also recorded it. In the book on **Fitan**, in Al-Jami` , At-Tirmidhi said, "**Hasan Sahih**''.

Allah's statement,

... أَوْ يَلْبِسَكُمْ شِيَعاً ...

or to cover you with confusion in party strife,

means, He causes you to be in disarray and separate into opposing parties and groups.

Al-Walibi (Ali bin Abi Talhah) reported that Ibn Abbas said that;

> this **Ayah** refers to desires.
>
> Mujahid and several others said similarly.

A **Hadith** from the Prophet, collected from various chains of narration, states,

> وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً
>
> And this **Ummah** (Muslims) will divide into seventy - three groups, all of them in the Fire except one.

Allah said;

... وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ...

and make you taste the violence of one another.

According to Ibn Abbas and others,

> meaning, some of you will experience torture and murder from one another.

Allah said next,

... انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ ...

See how variously We explain the **Ayat**,

> by making them clear, plain and duly explained,

... لَعَلَّهُمْ يَفْقَهُونَ (٦٥)

So that they may understand.

> and comprehend Allah's **Ayat**, proofs and evidences.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ

6:66 But your people have denied it (the Qur'an) though it is the truth.

قُل لَّسْتُ عَلَيْكُمْ بِوَكِيلٍ

Say: "I am not responsible for your affairs.''

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

6:67 For every news there is a reality and you will come to know.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِى ءَايَـتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُواْ فِى حَدِيثٍ غَيْرِهِ

6:68 And when you see those who engage in false conversation about Our verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic.

وَإِمَّا يُنسِيَنَّكَ الشَّيْطَـنُ فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّـلِمِينَ

And if Shaytan causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَـكِن ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ

6:69 There is no responsibility for them upon those who have Taqwa, but (their duty) is to remind them, that they may (attain) Taqwa.

The Invitation to the Truth is Guidance Without Coercion

Allah said,

وَكَذَّبَ بِهِ ...

But have denied it,

denied the Qur'an, guidance and clear explanation that you (O Muhammad) have brought them,

... قَوْمُكَ ...

your people,

meaning, Quraysh,

... وَهُوَ الْحَقُّ ...

though it is the truth.

beyond which there is no other truth.

... قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ (٦٦)

Say: "I am not responsible for your affairs.''

meaning, I have not been appointed a guardian or watcher over you.

Allah also said;

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ

And say: "The truth is from your Lord.'' Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. (18:29)

This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter.

So Allah said;

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ...

For every news there is a reality...,

According to Ibn Abbas and others,

meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while.

Allah said in other **Ayat**,

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينِ

And you shall certainly know the truth of it after a while. (38:88)

لِكُلِّ أَجَلٍ كِتَابٌ

(For) each and every matter there is a decree (from Allah). (13:38)

This, indeed, is a warning and a promise that will surely occur,

... وَسَوْفَ تَعْلَمُونَ (٦٧)

and you will come to know.

Allah's statement,

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا ...

And when you see those who engage in false conversation about Our verses (of the Qur'an),

by denying and mocking them.

The Prohibition of Sitting with Those Who Deny and Mock Allah's Ayat

Allah said,

... فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ ...

stay away from them till they turn to another topic.

until they talk about a subject other than the denial they were engaged in.

... وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ ...

And if **Shaytan** causes you to forget...,

This command includes every member of this **Ummah**. No one is to sit with those who deny and distort Allah's **Ayat** and explain them incorrectly.

If one forgets and sits with such people,

... فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى ...

then after the remembrance sit not you,

after you remember,

... مَعَ الْقَوْمِ الظَّالِمِينَ (٦٨)

in the company of those people who are the wrongdoers.

A **Hadith** states,

رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْه

My **Ummah** was forgiven unintentional errors, forgetfulness and what they are coerced to do.

The **Ayah** above (6:68) is the **Ayah** mentioned in Allah's statement,

وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتَـبِ أَنْ إِذَا سَمِعْتُمْ ءَايَـتِ اللَّهِ يُكَفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلاَ تَقْعُدُواْ مَعَهُمْ حَتَّى يَخُوضُواْ فِى حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذاً مِّثْلُهُمْ

And it has already been revealed to you in the Book that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. (4:140),

for, if you still sit with them, agreeing to what they say, you will be just like them.

Allah's statement,

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَيْءٍ ...

There is no responsibility for them upon those who have **Taqwa**,

means, when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin.

Allah's statement,

... وَلَـكِن ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ (٦٩)

but (their duty) is to remind them, that they may avoid that.

means, We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

وَذَرِ الَّذِينَ اتَّخَذُواْ دِينَهُمْ لَعِباً وَلَهْواً وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا

6:70 And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.

وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ اللَّهِ وَلِىٌّ وَلاَ شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لاَّ يُؤْخَذْ مِنْهَآ

But remind (them) with it (the Qur'an) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him.

أُوْلَـئِكَ الَّذِينَ أُبْسِلُواْ بِمَا كَسَبُواْ

Such are they who are given up to destruction because of that which they have earned.

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْفُرُونَ

For them will be a drink of boiling water and a painful torment because they used to disbelieve.

Allah said,

وَذَرِ الَّذِينَ اتَّخَذُواْ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ...

And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.

The **Ayah** commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment.

This is why Allah said,

... وَذَكِّرْ بِهِ ...

But remind with it,

meaning, remind the people with this Qur'an and warn them against Allah's revenge and painful torment on the Day of Resurrection.

Allah said;

... أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ...

lest a soul **Tubsal** for that which one has earned,

meaning, so that it is not **Tubsal**.

Ad-Dahhak from Ibn Abbas, Mujahid, Ikrimah, Al-Hasan and As-Suddi said that;

Tubsal means, be submissive.

Al-Walibi said that Ibn Abbas said that;

Tubsal means, `be exposed'.

Qatadah said that;

Tubsal means, `be prevented'.

Murrah and Ibn Zayd said that;

it means, `be recompensed'.

Al-Kalbi said,

`be reckoned'.

All these statements and expressions are similar, for they all mean exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired.

Allah also said;

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

إِلاَّ أَصْحَـبَ الْيَمِينِ

Every person is restrained by what he has earned. Except those on the Right. (74:38-39)

and,

... لَيْسَ لَهَا مِن دُونِ اللَّهِ وَلِيٌّ وَلاَ شَفِيعٌ ...

when he will find for himself no protector or intercessor besides Allah.

and,

... وَإِن تَعْدِلْ كُلَّ عَدْلٍ لاَّ يُؤْخَذْ مِنْهَا ...

and even if he offers every ransom, it will not be accepted from him.)

meaning, whatever the ransom such people offer, it will not be accepted from them.

Allah said in a similar statement,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الاٌّرْضِ ذَهَبًا

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them. (3:91)

Allah said here,

... أُوْلَـئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ (٧٠)

Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

قُلْ أَنَدْعُواْ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَـبِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيَـطِينُ فِى الاٌّرْضِ حَيْرَانَ لَهُ أَصْحَـبٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا

6:71 Say: "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us -- Like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): `Come to us.'"

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَـلَمِينَ

Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists.

وَأَنْ أَقِيمُواْ الصَّلَوةَ وَاتَّقُوهُ وَهُوَ الَّذِى إِلَيْهِ تُحْشَرُونَ

6:72 And to perform the Salah, and have Taqwa of

Him, and it is He to Whom you shall be gathered.

وَهُوَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ

6:73 It is He Who has created the heavens and the earth in truth, and on the Day He will say: "Be!'' it shall become.

قَوْلُهُ الْحَقُّ

His Word is the truth.

وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِى الصُّوَرِ عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

His will be the dominion on the Day when the Sur will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.

The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said,

"Some idolators said to some Muslims, `Follow us and abandon the religion of Muhammad.' Allah sent down the revelation,

قُلْ أَنَدْعُو مِن دُونِ اللّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا ...

Say: "Shall we invoke others besides Allah, that can do us neither good nor harm, and shall we turn on our heels...''

by reverting to disbelief,

... بَعْدَ إِذْ هَدَانَا اللّهُ ...

"...after Allah has guided us.''

for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land.

Allah says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, `Come back to us, for we are on the path.' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muhammad, and Muhammad is the person who is calling the people to the path, and the path is Islam.''

Ibn Jarir recorded this statement.

Allah's statement,

... كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الأَرْضِ حَيْرَانَ ...

Like one whom the **Shayatin** (devils) have made to go astray confused (wandering) through the land,

refers to ghouls,

...لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا ...

his companions calling him to guidance (saying): `Come to us.'''

(calling him) by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The Jinns will then let him wander in a wasteland where he will die of thirst.

This is the example of those who follow the false gods that are being worshipped instead of Allah, Most Honored.

Ibn Jarir also recorded this.

Allah said,

... قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَىَ ...

Say: "Verily, Allah's guidance is the only guidance,''

Allah said in other instances,

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ

> And whomsoever Allah guides, for him there will be none to misguide him. (39:37)
>
> and,
>
> إِن تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لاَ يَهْدِى مَن يُضِلُّ وَمَا لَهُمْ مِّن نَّـصِرِينَ
>
> If you covet for their guidance, then verily Allah guides not those whom He makes to go astray. And they will have no helpers. (17:37)

Allah's statement,

... وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

and we have been commanded to submit to the Lord of all that exists.

> means, we were commanded to worship Allah in sincerity to Him alone, without partners.

وَأَنْ أَقِيمُواْ الصَّلاةَ وَاتَّقُوهُ ...

And to perform the **Salah**, and have **Taqwa** of Him.

> meaning, we were commanded to perform the prayer and to fear Allah in all circumstances,

... وَهُوَ الَّذِيَ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

and it is He to Whom you shall be gathered.

> on the Day of Resurrection.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ ...

It is He Who has created the heavens and the earth in truth.

> meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants.

Allah said,

... وَيَوْمَ يَقُولُ كُن فَيَكُونُ ...

and on the Day He will say: "Be!'' it shall become.

> Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allah says to it, `Be.'

... قَوْلُهُ الْحَقُّ ...

His Word is the truth.

As-Sur; The Trumpet

Allah's statement,

... وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّوَرِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (٧٣)

His will be the dominion on the Day when the **Sur** will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.

يَوْمَ يُنفَخُ فِي الصُّوَرِ (on the Day when the **Sur** will be blown...),

> refers to His statement, وَيَوْمَ يَقُولُ كُن فَيَكُونُ (and on the Day He will say: "Be!'' it shall become). as we stated above.

> Or, it means, وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّوَرِ (His will be the dominion on the Day when the **Sur** will be blown).

Allah said in other **Ayat**,

لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِدِ الْقَهَّارِ

Whose is the kingdom this Day It is Allah's, the One, the Irresistible! (40:16)

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَـنِ وَكَانَ يَوْماً عَلَى الْكَـفِرِينَ عَسِيراً

The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers. (25:26)

The **Sur** is the Trumpet into which the angel Israfil, peace be upon him, will blow.

The Messenger of Allah said,

إِنَّ إِسْرَافِيلَ قَدِ الْتَقَمَ الصُّورَ، وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرَ فَيَنْفُخ

Israfil has held the **Sur** in his mouth and lowered his forehead, awaiting the command to blow in it.

Muslim recorded this **Hadith** in his **Sahih**.

Imam Ahmad recorded that Abdullah bin `Amr said,

"A Bedouin man said, `O Allah's Messenger! What is the **Sur**?' He said,

قَرْنٌ يُنْفَخُ فِيه

A Trumpet which will be blown.''

وَإِذْ قَالَ إِبْرَهِيمُ لأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَاماً ءَالِهَةً إِنِّى أَرَاكَ وَقَوْمَكَ فِى ضَلَـلٍ مُّبِينٍ

6:74 And (remember) when Ibrahim said to his

father Azar: "Do you take idols as gods! Verily, I see you and your people in manifest error.''

وَكَذَلِكَ نُرِى إِبْرَهِيمَ مَلَكُوتَ السَّمَوَتِ وَالاٌّرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

6:75 Thus did we show Ibrahim the kingdom of the heavens and the earth that he be one of those who have faith with certainty.

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَأَى كَوْكَباً قَالَ هَـذَا رَبِّى

6:76 When the night overcame him he saw a Kawkab. He said: "This is my lord.''

فَلَمَّآ أَفَلَ قَالَ لا أُحِبُّ الاٌّفِلِينَ

But when it Afala, he said: "I like not those that set.''

فَلَمَّآ رَأَى الْقَمَرَ بَازِغاً قَالَ هَـذَا رَبِّى

6:77 When he saw the moon rising up, he said: "This is my lord.''

فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لأَكُونَنَّ مِنَ الْقَوْمِ الضَّآلِّينَ

But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people.''

فَلَماَّ رَأَى الشَّمْسَ بَازِغَةً قَالَ هَـذَا رَبِّى هَـذَآ أَكْبَرُ

6:78 When he saw the sun rising up, he said: "This is my lord. This is greater.''

فَلَمَّآ أَفَلَتْ قَالَ يقَوْمِ إِنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

But when it Afalat, he said: "O my people! I am

indeed free from all that you join as partners in worship with Allah.

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ السَّمَـوَتِ وَالاٌّرْضَ حَنِيفاً وَمَآ أَنَاْ مِنَ الْمُشْرِكِينَ

6:79 Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanifan, and I am not of the idolators.''

Ibrahim Advises his Father

Ibrahim advised, discouraged and forbade his father from worshipping idols, just as Allah stated,

وَإِذْ قَالَ إِبْرَاهِيمُ لأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ...

And (remember) when Ibrahim said to his father Azar: "Do you take idols as gods!''

meaning, do you worship an idol instead of Allah.

... إِنِّي أَرَاكَ وَقَوْمَكَ ...

Verily, I see you and your people...,

who follow your path,

... فِي ضَلاَلٍ مُّبِينٍ (٧٤)

in manifest error.

wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason.

Allah also said,

وَاذْكُرْ فِى الْكِتَـبِ إِبْرَهِيمَ إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

إِذْ قَالَ لأًّبِيهِ يأَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يَبْصِرُ وَلاَ يُغْنِى عَنكَ شَيْئاً

يأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِى أَهْدِكَ صِرَاطاً سَوِيّاً

يأَبَتِ لاَ تَعْبُدِ الشَّيْطَـنَ إِنَّ الشَّيْطَـنَ كَانَ لِلرَّحْمَـنِ عَصِيّاً

يأَبَتِ إِنِّى أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَـنِ فَتَكُونَ لِلشَّيْطَـنِ وَلِيّاً

قَالَ أَرَاغِبٌ أَنتَ عَنْ آلِهَتِى يإِبْرَهِيمُ لَئِن لَّمْ تَنتَهِ لأَرْجُمَنَّكَ وَاهْجُرْنِى مَلِيّاً

قَالَ سَلَـمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِى حَفِيّاً

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّى عَسَى أَلاَّ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا

And mention in the Book (the Qur'an, the story of) Ibrahim.

Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything O my father!

Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path.

O my father! Worship not **Shaytan**. Verily! **Shaytan** has been a rebel against the Most Beneficent (Allah).

O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtakes you, so that you become a companion of **Shaytan** (in the Hell-fire).''

He (the father) said: "Do you reject my gods, O Ibrahim If you stop not (this), I will indeed stone you. So get away from me safely before I punish you.''

Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord.'' (19:41-48)

Ibrahim continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrahim realized this fact, he stopped asking Allah for forgiveness for him and disassociated himself from him.

Allah said,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَهِيمَ لأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَهِيمَ لأَوَّاهٌ حَلِيمٌ

And invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him. Verily Ibrahim was patient in supplication and forbearing. (9:114)

It was recorded in the **Sahih** that;

Ibrahim will meet his father Azar on the Day of Resurrection and Azar will say to him, "My son! This Day, I will not disobey you.''

Ibrahim will say, "O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father!''

Then Allah will say, "O Ibrahim! Look behind you!''

He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire.''

Tawhid Becomes Apparent to Ibrahim

Allah's statement,

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ ...

Thus did We show Ibrahim the kingdom of the heavens and the earth...,

means, when he contemplated about the creation of the heaven and earth, We showed Ibrahim the proofs of Allah's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allah.

Allah said in other **Ayat**;

قُلِ انظُرُواْ مَاذَا فِى السَّمَـوَتِ وَالاٌّرْضِ

Say: "Behold all that is in the heavens and the earth.'' (10:101)

أَفَلَمْ يَرَوْاْ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَالاٌّرْضِ إِن نَّشَأْ نَخْسِفْ بِهِمُ الاٌّرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفاً مِّنَ السَّمَآءِ إِنَّ فِى ذَلِكَ لاّيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ

See they not what is before them and what is behind them, of the heaven and the earth If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allah. (34:9)

... وَلِيَكُونَ مِنَ الْمُوقِنِينَ (٧٥)

...that he be one of those who have faith with certainty.

Allah said next,

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ ...

When the night overcame him,

covered him with darkness,

... رَأَى كَوْكَبًا ...

He saw a **Kawkab**, (a star).

... قَالَ هَـذَا رَبِّي فَلَمَّا أَفَلَ ...

He said: "This is my lord.'' But when it **Afala**,

> meaning, set,

he said,

... قَالَ لا أُحِبُّ الآفِلِينَ (٧٦)

I like not those that set.

Qatadah commented,

> "Ibrahim knew that his Lord is Eternal and never ceases.''

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَـذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لأكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (٧٧)

When he saw the moon rising up, he said: "This is my lord.'' But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people.''

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَـذَا رَبِّي ...

When he saw the sun rising up, he said: "This is my lord.''

> this radiating, rising star is my lord,

... هَـذَآ أَكْبَرُ ...

This is greater,

> bigger than the star and the moon, and more radiant.

... فَلَمَّا أَفَلَتْ ...

But when it **Afalat**, (set),

... قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (٧٨)

إِنِّي وَجَّهْتُ وَجْهِيَ ...

he said: "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face...,''

meaning, I have purified my religion and made my worship sincere,

... لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ ...

"towards Him Who has created the heavens and the earth,''

Who originated them and shaped them without precedence,

... حَنِيفًا ...

Hanifan,

avoiding **Shirk** and embracing **Tawhid**.

This is why he said next,

... وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ (٧٩)

"and I am not of the idolators.''

Prophet Ibrahim Debates with his People

We should note here that, in these **Ayat**, Ibrahim, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images.

- In the first case with his father, Ibrahim explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allah directly, and this is why they turned to the worship of angels as intercessors with Allah for their provisions, gaining victory and attaining their various needs.
- He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and

Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus.

- Ibrahim, may Allah's peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allah created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god.

- Ibrahim then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun.

When he proved that these three objects were not gods, although they are the brightest objects the eyes can see, قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.''),

meaning, I am free from worshipping these objects and from taking them as protectors. Therefore, if they are indeed gods as you claim, then all of you bring your plot against me and do not give me respite.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

Verily, I have turned my face towards Him Who has created the heavens and the earth, **Hanifan**, and I am not one of the idolators.

meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence.

In another **Ayah**, Allah said;

إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالاٌّمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

Indeed your Lord is Allah, Who created the heavens and the earth in six Days, and then He **Istawa** (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars, subjecting them to His command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of all that exists! (7:54)

Allah described Prophet Ibrahim,

وَلَقَدْ ءَاتَيْنَآ إِبْرَهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِه عَـلِمِينَ

إِذْ قَالَ لاًّبِيهِ وَقَوْمِهِ مَا هَـذِهِ التَّمَـثِيلُ الَّتِى أَنتُمْ لَهَا عَـكِفُونَ

And indeed We bestowed aforetime on Ibrahim his (portion of) guidance, and We were well-acquainted with him. When he said to his father and his people: "What are these images, to which you are devoted!" (21:51-52)

These **Ayat** indicate that Ibrahim was debating with his people about the **Shirk** they practiced.

وَحَآجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّى فِى اللَّهِ وَقَدْ هَدَانِ وَلاَ أَخَافُ مَا تُشْرِكُونَ بِهِ إِلاَّ أَن يَشَآءَ رَبِّى شَيْئاً

6:80 His people disputed with him. He said: "Do you dispute with me about Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something.

وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْماً أَفَلاَ تَتَذَكَّرُونَ

My Lord comprehends in His knowledge all things. Will you not then remember!

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَـناً

6:81 And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultan.

فَأَىُّ الْفَرِيقَيْنِ أَحَقُّ بِالاٌّمْنِ إِن كُنتُمْ تَعْلَمُونَ

(So) which of the two parties has more right to be in security If you but know.''

الَّذِينَ ءَامَنُواْ وَلَمْ يَلْبِسُواْ إِيمَـنَهُمْ بِظُلْمٍ أُوْلَـئِكَ لَهُمُ الاٌّمْنُ وَهُمْ مُّهْتَدُونَ

6:82 It is those who believe and confuse not their belief with Zulm (wrong), for them (only) there is security and they are the guided.

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـهَآ إِبْرَهِيمَ عَلَى قَوْمِهِ

6:83 And that was Our proof which We gave Ibrahim against his people.

نَرْفَعُ دَرَجَـتٍ مَّن نَّشَآءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.

Allah says;

وَحَآجَّهُ قَوْمُهُ قَالَ ...

His people disputed with him. He said:

> Allah states that His **Khalil**, Prophet Ibrahim, said when his people mentioned various doubts and disputed with him about the **Tawhid** that he called to:

... أَتُحَاجُّونِّي فِي اللّهِ وَقَدْ هَدَانِ ...

Do you dispute with me about Allah while He has guided me.

> The **Ayah** means, do you argue with me about Allah, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it! Therefore, how can I ever consider your misguided statements and false doubts!

Ibrahim said next,

... وَلاَ أَخَافُ مَا تُشْرِكُونَ بِهِ إِلاَّ أَن يَشَاء رَبِّي شَيْئًا ...

and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something.

> Ibrahim said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite.
>
> Ibrahim's statement, إِلاَّ أَن يَشَاء رَبِّي شَيْئًا (except when my Lord wills something),
>
> means, only Allah causes benefit or harm.

... وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ...

My Lord comprehends in His knowledge all things.

> meaning, Allah's knowledge encompasses all things and nothing escapes His complete observation.

... أَفَلاَ تَتَذَكَّرُونَ (٨٠)

Will you not then remember!

what I explained to you, considering your idols as false gods and refraining from worshipping them.

This reasoning from Prophet Ibrahim is similar to the argument that Prophet Hud used against his people, **`Ad**. Allah mentioned this incident in His Book, when He said,

قَالُواْ يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِى ءالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.''

He said: "I call Allah to witness - and bear you witness - that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth).'' (11:53-56)

Ibrahim's statement,

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ ...

And how should I fear those whom you associate...,

means, how should I fear the idols that you worship instead of Allah.

... وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ...

while you fear not that you have joined in worship with Allah things for which He has not sent down to you any **Sultan**.

According to Ibn Abbas and others among the **Salaf**,

meaning, proof,

Allah said in similar **Ayat**;

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ

Or have they partners who have instituted for them a religion which Allah has not allowed! (42:21)

إِنْ هِىَ إِلاَّ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ اللَّهُ بِهَا مِن سُلْطَـنٍ

They are but names which you have named, you and your fathers, for which Allah has sent down no authority. (53:21)

His statement,

... فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالأَمْنِ إِن كُنتُمْ تَعْلَمُونَ (٨١)

(So) which of the two parties has more right to be in security! If you but know.

means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them Who among these two parties has more right to be saved from Allah's torment on the Day of Resurrection.

Allah said,

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُوْلَـئِكَ لَهُمُ الأَمْنُ وَهُم مُّهْتَدُونَ (٨٢)

It is those who believe and confuse not their belief with **Zulm** (wrong), for them (only) there is security and they are the guided.

Therefore, those who worship Allah alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

Shirk is the Greatest Zulm (Wrong)

Al-Bukhari recorded that Abdullah said,

"When the **Ayah**, وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ (and confuse not their belief with **Zulm** (wrong)) was revealed, the Companions of the Prophet said, `And who among us did not commit **Zulm** against himself?' The **Ayah**, إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (Verily! Joining others in worship with Allah is a great **Zulm** (wrong) indeed) (31:13), was later revealed.''

Imam Ahmad recorded that Abdullah said,

"When this Ayah was revealed, الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ (It is those who believe and confuse not their belief with **Zulm** (wrong)), it was hard on the people. They said, `O Allah's Messenger! Who among us did not commit **Zulm** against himself?'

He said,

إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ

It is not what you understood from it. Did you not hear what the righteous servant (Luqman) said, يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (O my son! Join not in worship others with Allah. Verily! **Shirk** is a great **Zulm** (wrong) indeed). (31:13), Therefore, it is about **Shirk**.

Allah's statement,

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ ...

... نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاء إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (٨٣)

And that was Our proof which We gave Ibrahim against his people.

means, We directed him to proclaim Our proof against them.

Mujahid and others said that `Our proof' refers to,

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالأَمْنِ

And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm, while you fear not that you have joined in worship with Allah things for which He has not sent down to you any **Sultan**. (So) which of the two parties has more right to be in security!

Allah has testified Ibrahim's statement and affirmed security and guidance, saying;

الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ أُوْلَـئِكَ لَهُمُ الأَمْنُ وَهُم مُّهْتَدُونَ

It is those who believe and confuse not their belief with **Zulm**, for them there is security and they are the guided.

Allah said,

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاء ...

And that was Our proof which We gave Ibrahim against his people. We raise in degrees whom We will.

... إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (٨٣)

Certainly your Lord is All-Wise, All-Knowing.

He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not.

Allah also said,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأٌّلِيمَ

Truly! Those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them -- until they see the painful torment. (10:96-97)

This is why Allah said here, إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ Certainly your Lord is All-Wise, All-Knowing.

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحاً هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَـنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَـرُونَ

6:84 And We bestowed upon him Ishaq and Yaqub, each of them We guided, and before him, We guided Nuh and among his progeny Dawud, Suleiman, Ayub, Yusuf, Musa, and Harun.

وَكَذَلِكَ نَجْزِى الْمُحْسِنِينَ

Thus do We reward the good-doers.

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّـلِحِينَ

6:85 And Zakariyya, and Yahya and Isa and Ilyas, each one of them was of the righteous.

وَإِسْمَـعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطاً وَكُلاًّ فضَّلْنَا عَلَى الْعَـلَمِينَ

6:86 And Ismail and Al-Yasa`, and Yunus and Lut, and each one of them We preferred above the Alamin (mankind and Jinns, of their times).

وَمِنْ ءابَائِهِمْ وَذُرِّيَّـتِهِمْ وَإِخْوَنِهِمْ وَاجْتَبَيْنَـهُمْ وَهَدَيْنَـهُمْ إِلَى صِرَطٍ مُّسْتَقِيمٍ

6:87 And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.

ذلِكَ هُدَى اللَّهِ يَهْدِى بِهِ مَن يَشَآءُ مِنْ عِبَادِهِ

6:88 This is the guidance of Allah with which He guides whomsoever He wills of His servants.

وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُمْ مَّا كَانُواْ يَعْمَلُونَ

But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.

أُوْلَـئِكَ الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَـؤُلاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْماً لَّيْسُواْ بِهَا بِكَـفِرِينَ

6:89 They are those whom We gave the Book, Al-Hukm, and Prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.

أُوْلَـئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ

6:90 They are those whom Allah had guided. So follow their guidance.

قُل لاَّ أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِنْ هُوَ إِلاَّ ذِكْرَى لِلْعَـلَمِينَ

Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the `Alamin (mankind and Jinns)."

Ibrahim Receives the News of Ishaq and Ya`qub During His Old Age

Allah states that after Ibrahim became old and he, and his wife, Sarah, lost hope of having children, He gave them Ishaq. The angels came to Ibrahim on their way to the people of Prophet Lut (to destroy them) and they delivered the good news of a child to Ibrahim and his wife. Ibrahim's wife was amazed at the news,

قَالَتْ يوَيْلَتَا ءَأَلِدُ وَأَنَاْ عَجُوزٌ وَهَـذَا بَعْلِى شَيْخًا إِنَّ هَـذَا لَشَىْءٌ عَجِيبٌ

قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَـتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ

She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man! Verily! This is a strange thing!''

They said: "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O the family (of Ibrahim). Surely, He (Allah) is All-Praiseworthy, All-Glorious.'' (11:72-73)

The angels also gave them the good news that Ishaq will be a Prophet and that he will have offspring of his own.

In another **Ayah**, Allah said;

وَبَشَّرْنَـهُ بِإِسْحَـقَ نَبِيّاً مِّنَ الصَّـلِحِينَ

And We gave him the good news of Ishaq a Prophet from the righteous.(37:112), which perfects this good news and completes the favor.

Allah said,

بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

(of Ishaq, and after him, of Ya`qub... (11:71),

meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father.

Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist.

It was also expected that if an elderly couple had children, due to the child's weakness, he would have no offspring. This is why Allah delivered the good news of Ishaq and of his son Yaqub, whose name literally means `multiplying and having offspring'.

This was a reward for Ibrahim who left his people and migrated from their land so that he could worship Allah alone. Allah compensated Ibrahim with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them.

In another **Ayah**, Allah said;

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ وَكُلاًّ جَعَلْنَا نَبِيّاً

So when he turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Yaqub, and each one of them We made a Prophet. (19:49)

Allah said here,

وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا ...

And We bestowed upon him Ishaq and Yaqub, each of them We guided,

Allah said;

... وَنُوحًا هَدَيْنَا مِن قَبْلُ ...

and before him, We guided Nuh...,

meaning, We guided Nuh before and gave him righteous offspring, just as We guided Ibrahim and gave him righteous children.

Qualities of Nuh and Ibrahim

Each of these two Prophets had special qualities. When Allah caused the people of the earth to drown, except those who believed in Nuh and accompanied him in the ark, Allah made the offspring of Nuh the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nuh.

As for Ibrahim, Allah did not send a Prophet after him but from his descendants. Allah said in other **Ayat**,

وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَـبَ

> And We ordained among his (Ibrahim's) offspring Prophethood and the Book. (29:27)

وَلَقَدْ أَرْسَلْنَا نُوحاً وَإِبْرَهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَـبَ

> And indeed, We sent Nuh and Ibrahim, and placed in their offspring Prophethood and the Book. (57:26)

> and,

أُولَـئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّيْنَ مِن ذُرِّيَّةِ ءادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَآ إِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُ الرَّحْمَـنِ خَرُّواْ سُجَّداً وَبُكِيّاً

> Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israil and from among those whom We guided and chose. When the verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping. (19:58)

Allah said in this honorable Ayah here,



> and among his progeny...

meaning, We guided from among his offspring,

... دَاوُودَ وَسُلَيْمَانَ ...

Dawud, Suleiman...,

from the offspring of Nuh, according to Ibn Jarir.

It is also possible that the **Ayah** refers to Ibrahim since it is about him that the blessings were originally mentioned here, although Lut is not from his offspring, for he was Ibrahim's nephew, the son of his brother Maran, the son of Azar. It is possible to say that Lut was mentioned in Ibrahim's offspring as a generalization. As Allah said,

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَآئِكَ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ إِلَـهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Or were you witnesses when death approached Yaqub When he said unto his sons, "What will you worship after me!''

They said, "We shall worship your God, and the God of your fathers, Ibrahim, Ismail, Ishaq, One God, and to Him we submit.'' (2:133)

Here, Ismail was mentioned among the ascendants of Yaqub, although he was Yaqub's uncle.

Similarly Allah said,

فَسَجَدَ الْمَلَـئِكَةُ كُلُّهُمْ أَجْمَعُونَ

إِلاَّ إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّـجِدِينَ

So the angels prostrated themselves, all of them together. Except Iblis -- he refused to be among those to prostrate. (15:30-31)

Allah included Iblis in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was

a Jinn. Iblis was created from fire while the angels were created from light.

Allah says;

... وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٨٤)

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ (٨٥)

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلاًّ فضَّلْنَا عَلَى الْعَالَمِينَ (٨٦)

Ayub, Yusuf, Musa, and Harun. Thus do We reward the good-doers. And Zakariyya, and Yahya and Isa and Ilyas, each one of them was of the righteous. And Ismail and Al-Yasa`, and Yunus and Lut, and each one of them We preferred above the Alamin (mankind and Jinns, of their times).

Mentioning `Isa in the offspring of Ibrahim, or Nuh as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. `Isa is included among Ibrahim's progeny through his mother, although `Isa did not have a father.

Ibn Abi Hatim recorded that;

Abu Harb bin Abi Al-Aswad said,

"Al-Hajjaj sent to Yahya bin Ya`mar, saying, `I was told that you claim that Al-Hasan and Al-Hussein are from the offspring of the Prophet, did you find it in the Book of Allah I read the Qur'an from beginning to end and did not find it.'

Yahya said, `Do you not read in Surah **Al-An`am**, وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ (and among his progeny Dawud, Sulayman...) until, وَيَحْيَى وَعِيسَى (and Yahya and `Isa...).

Al-Hajjaj said, `Yes.'

Yahya said, `Is not `Isa from the offspring of Ibrahim, although he did not have a father!'

Al-Hajjaj said, `You have said the truth.'"

For example, when a man leaves behind a legacy, a trust, or gift to his "offspring'' then the children of his daughters are included. But if a man gives something to his "sons'', or he leaves a trust behind for them, then that would be particular to his male children and their male children.

Allah's statement,

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ...

And also some of their fathers and their progeny and their brethren,

mentions that some of these Prophets' ascendants and descendants were also guided and chosen.

So Allah said,

... وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٨٧)

We chose them, and We guided them to a straight path.

Shirk Eradicates the Deeds, Even the Deeds of the Messengers

Allah said next,

ذَلِكَ هُدَى اللّهِ يَهْدِي بِهِ مَن يَشَاء مِنْ عِبَادِهِ ...

This is the guidance of Allah with which He guides whomsoever He wills of His servants.

meaning, this occurred to them by Allah's leave and because He directed them to guidance.

Allah said;

... وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُم مَّا كَانُواْ يَعْمَلُونَ (٨٨)

But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.

This magnifies the serious danger of **Shirk** and the gravity of committing it.

In another **Ayah**, Allah said;

وَلَقَدْ أُوْحِىَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

And indeed it has been revealed to you, as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, surely your deeds will be in vain.'' (39:65)

`If' here does not mean that this would ever occur, as is similar in Allah's statement;

قُلْ إِن كَانَ لِلرَّحْمَـنِ وَلَدٌ فَأَنَاْ أَوَّلُ الْعَـبِدِينَ

Say: "If the Most Beneficent had a son, then I am the first of Allah's worshippers.'' (43:81)

لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْواً لاَّتَّخَذْنَـهُ مِن لَّدُنَّآ إِن كُنَّا فَـعِلِينَ

If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that). (21:17)

لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَداً لاَّصْطَفَى مِمَّا يَخْلُقُ مَا يَشَآءُ سُبْحَـنَهُ هُوَ اللَّهُ الْوَحِدُ الْقَهَّارُ

If Allah willed to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allah, the One, the Compelling. (39:4)

Allah said,

أُوْلَـئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ...

They are those whom We gave the Book, **Al-Hukm**, and Prophethood.

We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

... فَإِن يَكْفُرْ بِهَا ...

But if they disbelieve therein...,

in the Prophethood, or the three things; the Book, the **Hukm** and the Prophethood,

... هَـؤُلاء ...

They...,

According to Ibn Abbas, Sa`id bin Al-Musayyib, Ad-Dahhak, Qatadah, As-Suddi, and others,

refers to the people of Makkah.

... فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُواْ بِهَا بِكَافِرِينَ (٨٩)

then, indeed We have entrusted it to a people who are not disbelievers therein.

This **Ayah** means, if the Quraysh and the rest of the people of the earth - Arabs and non-Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the **Muhajirun** and **Ansar**, and those who follow their lead until the Day of Resurrection, لَّيْسُواْ بِهَا بِكَافِرِينَ (who are not disbelievers therein).

They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them.

We ask Allah to make us among them by His favor, generosity and kindness.

Addressing His servant and Messenger, Muhammad, Allah said;

أُوْلَـئِكَ ...

They are...,

> the Prophets mentioned here, along with their righteous fathers, offspring and brethren,

... الَّذِينَ هَدَى اللّهُ ...

those whom Allah had guided.

> meaning, they alone are the people of guidance,

... فَبِهُدَاهُمُ اقْتَدِهْ ...

So follow their guidance.

> Imitate them.

This command to the Messenger certainly applies to his **Ummah**, according to what he legislates and commands them.

While mentioning this **Ayah**, Al-Bukhari recorded that;

> Mujahid asked Ibn Abbas, "Is there an instance where prostration is warranted in (Surah) **Sad**?''
>
> Ibn Abbas said, "Yes.''
>
> He then recited, وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ ...And We bestowed upon him Ishaq and Ya`qub... until, فَبِهُدَاهُمُ اقْتَدِهْ (...So follow their guidance).
>
> He commented,
>
> "He (our Prophet, Muhammad) was among them.''
>
> In another narration, Mujahid added that Ibn Abbas said,
>
> "Your Prophet was among those whose guidance we were commanded to follow.''

Allah's statement,

... قُل لاَّ أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ...

Say: "No reward I ask of you for this.''

> means, I do not ask you for any reward for delivering the Qur'an to you, nor anything else,

... إِنْ هُوَ إِلاَّ ذِكْرَى لِلْعَالَمِينَ (٩٠)

"It is only a reminder for the **Alamin** (mankind and Jinns).''

> so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

وَمَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُواْ مَآ أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَىْءٍ

6:91 They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration).''

قُلْ مَنْ أَنزَلَ الْكِتَـبَ الَّذِى جَآءَ بِهِ مُوسَى نُوراً وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيراً وَعُلِّمْتُمْ مَّا لَمْ تَعْلَمُواْ أَنتُمْ وَلاَ ءَابَاؤُكُمْ

Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you were taught that which neither you nor your fathers knew.''

قُلِ اللَّهُ

Say: "Allah (sent it down).''

ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ

Then leave them to play in their vain discussions.

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ مُّصَدِّقُ الَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

6:92 And this is a blessed Book which We have sent down, confirming what came before it, so that you may warn the Mother of Towns and all those around it.

وَالَّذِينَ يُؤْمِنُونَ بِالاٌّخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ

Those who believe in the Hereafter believe in it, and they are constant in guarding their Salah.

The Messenger is but a Human to Whom the Book was Revealed by Inspiration

Allah says;

وَمَا قَدَرُواْ اللّهَ حَقَّ قَدْرِهِ إِذْ قَالُواْ ...

They did not estimate Allah with an estimation due to Him when they said:

Allah says that those who rejected His Messengers did not give Allah due consideration.

Ibn Abbas, Mujahid and Abdullah bin Kathir said that;

this **Ayah** was revealed about the Quraysh.

It was also said that it was revealed about some Jews.

... مَا أَنزَلَ اللّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ...

(They said): "Nothing did Allah send down to any human being (by inspiration).''

Allah also, said,

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ

Is it a wonder for mankind that We have inspired to a man from among themselves (saying): "Warn mankind.'' (10:2)

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللَّهُ بَشَرًا رَّسُولاً

قُل لَوْ كَانَ فِى الاٌّرْضِ مَلَـئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَآءِ مَلَكًا رَّسُولاً

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as Messenger!''

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.'' (17:94-95)

Allah said here,

وَمَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُواْ مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ

They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration).''

Allah answered them,

... قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ ...

Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind!''

meaning, say, O Muhammad, to those who deny the concept that Allah sent down Books by revelation, answering them specifically, **مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى** (Who then sent down the Book which Musa brought) in reference to the

> **Tawrah** that you and all others know that Allah sent down to Musa, son of Imran.
>
> Allah sent the **Tawrah** as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts.

Allah's statement,

... تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ...

which you have made into (separate) paper sheets, disclosing (some of it) and concealing (much).

> means, you made the **Tawrah** into separate sheets which you copied from the original and altered, changed and distorted as you wished. You then said, "this is from Allah,'' meaning it is in the revealed Book of Allah, when in fact, it is not from Allah. This is why Allah said here, **تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا** (which you have made into (separate) paper sheets, disclosing (some of it) and concealing (much)).

Allah said;

... وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنتُمْ وَلاَ آبَاؤُكُمْ ...

And you were taught that which neither you nor your fathers knew.

> meaning, Who sent down the Qur'an in which Allah taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of.

Allah's statement,

... قُلِ اللّهُ ...

Say: "Allah.''

Ali bin Abi Talhah reported that Ibn Abbas said,

"Meaning, `Say, Allah sent it down.'''

Allah said,

... ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ (٩١)

Then leave them to play in their vain discussions.

leave them to play in ignorance and misguidance until the true news comes to them from Allah. Then, they will know whether the good end is theirs or for the fearful servants of Allah.

Allah said,

وَهَـذَا كِتَابٌ ...

And this is a Book, (the Qur'an),

... أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى ...

Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns,

that is, Makkah,

... وَمَنْ حَوْلَهَا ...

and all those around it...

referring to the Arabs and the rest of the children of Adam, Arabs and non-Arabs alike.

Allah said in other **Ayat**,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.'' (7:158)

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

"that I may therewith warn you and whomsoever it may reach.'' (6:19)

and,

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects who reject it, the Fire will be their promised meeting place. (11:17)

تَبَارَكَ الَّذِى نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَـلَمِينَ نَذِيراً

Blessed be He Who sent down the criterion to His servant that he may be a warner to the **Alamin** (mankind and Jinn). (25:1)

وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالاٍّمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And say to those who were given the Scripture and to those who are illiterates: "Do you submit yourselves!'' If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is All-Seer of (His) servants. (3:20)

It is recorded in the Two **Sahihs**, that the Messenger of Allah said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي

I have been given five things which were not given to any one else before me.

The Prophet mentioned among these five things,

وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

Every Prophet was sent only to his nation, but I have been sent to all people.

This is why Allah said,

... وَالَّذِينَ يُؤْمِنُونَ بِالآخِرَةِ يُؤْمِنُونَ بِهِ ...

Those who believe in the Hereafter believe in it,

> meaning, those who believe in Allah and the Last Day, believe in this blessed Book, the Qur'an, which We revealed to you, O Muhammad.

... وَهُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ (٩٢)

and they are constant in guarding their **Salah**.

> for they perform what Allah ordered them, offering the prayers perfectly and on time.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ قَالَ أُوْحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنَزلَ اللَّهُ

6:93 And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration,'' whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed.''

وَلَوْ تَرَى إِذِ الظَّـلِمُونَ فِى غَمَرَاتِ الْمَوْتِ وَالْمَلَـئِكَةُ بَاسِطُواْ أَيْدِيهِمْ أَخْرِجُواْ أَنفُسَكُمُ

And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!

الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ

This day you shall be recompensed with the

torment of degradation because of what you used to utter against Allah other than the truth.

وَكُنتُمْ عَنْ ءَايَـتِهِ تَسْتَكْبِرُونَ

And you used to reject His Ayat with disrespect!''

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَـكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَّا خَوَّلْنَـكُمْ وَرَاءَ ظُهُورِكُمْ

6:94 And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you.

وَمَا نَرَى مَعَكُمْ شُفَعَآءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَآءُ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ

We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.

None is Worse Than One who Invents a Lie Against Allah and Claims that Revelation Came to Him

Allah said,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا ...

And who can be more unjust than he who invents a lie against Allah,

Therefore, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him as a Prophet;

... أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ ...

or says: "I have received inspiration,'' whereas he is not inspired with anything;

Ikrimah and Qatadah said that;

> this **Ayah** was revealed about Musaylimah Al-Kadhdhab.

... وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنَزلَ اللّهُ ...

and who says, "I will reveal the like of what Allah has revealed.''

> This refers to he, who claims that the lies he invents rival the revelation that came from Allah.
>
> In another **Ayah**, Allah said,
>
> وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاء لَقُلْنَا مِثْلَ هَـذَا
>
> And when Our verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this.'' (8:31)

The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allah, the Most Honored, said,

... وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ ...

And if you could but see when the wrongdoers are in the agonies of death...

> suffering from the hardships, agonies and afflictions of death,

... وَالْمَلآئِكَةُ بَاسِطُواْ أَيْدِيهِمْ ...

while the angels are stretching forth their hands...

> beating them.

Allah said in other **Ayat**:

لَئِن بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى

If you do stretch your hand against me to kill me.. (5:28)

and,

وَيَبْسُطُوا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ

And stretch forth their hands and their tongues against you with evil. (60:2)

Ad-Dahhak and Abu Salih said that,

`stretch forth their hands,' means, `with torment'.

In another **Ayah**, Allah said,

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا۟ الْمَلَـئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ

And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs. (8:50)

Allah said, وَالْمَلآئِكَةُ بَاسِطُواْ أَيْدِيهِمْ (while the angels are stretching forth their hands),

beating them, until their souls leave their bodies, saying, أَخْرِجُوا أَنفُسَكُمُ ("Deliver your souls!"),

When the disbeliever is near death, the angels will convey the `good news' to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

...أَخْرِجُواْ أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللّهِ غَيْرَ الْحَقِّ ...

(Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to say about Allah other than the truth.''

This **Ayah** means, today, you will be utterly humiliated because you used to invent lies against Allah and arrogantly refused to follow His **Ayat** and obey His Messengers.

... وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ (٩٣)

And you used to reject His Ayat with disrespect!''

There are many **Hadiths**, of **Mutawatir** grade, that explain what occurs when the believers and disbelievers die, and we will mention these **Hadiths** when explaining Allah's statement, **يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ** (Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter). (14:27)

Allah said next,

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ...

And truly you have come unto Us alone as We created you the first time.

and this statement will be said on the Day of Return.

In another **Ayah**, Allah said,

وَعُرِضُوا عَلَى رَبِّكَ صَفًا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ

And they will be set before your Lord in rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time.' (18:48),

meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection!

Allah said,

... وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاء ظُهُورِكُمْ ...

You have left behind you all that which We had bestowed on you.

The wealth and the money that you collected in the life of the world, you left all this behind you.

It is recorded in the Sahih that Allah's Messenger said,

يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاس

The Son of Adam says, `My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds). Other than that, you will depart and leave it to the people.

Al-Hasan Al-Basri said,

"On the Day of Resurrection, the Son of Adam will be brought, as if he were a golden chariot and Allah, the Most Honored, will ask, `Where is what you collected?'

He will reply, `O Lord! I collected it and left it as intact as ever.'

Allah will say to him, `O Son of Adam! Where is what you sent forth for yourself (of righteous, good deeds),' and he will realize that he did not send forth anything for himself.''

Al-Hasan then recited the **Ayah**,

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاء ظُهُورِكُمْ

> And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.
>
> Ibn Abi Hatim recorded this statement.

Allah said;

... وَمَا نَرَى مَعَكُمْ شُفَعَاءكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاء ...

We see not with you your intercessors whom you claimed to be your partners.

This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allah will then call them, while the rest of creation is listening, **أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ** (Where are My (so-called) partners whom you used to assert! (28:62)

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ

And it will be said to them: "Where are those that you used to worship. Instead of Allah! Can they help you or help themselves!'' (26:92-93)

Allah said here, **وَمَا نَرَى مَعَكُمْ شُفَعَاءكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاء** (We see not with you your intercessors whom you claimed were partners).

meaning partners in worship. That is, partners in a share of your worship.

... لَقَد تَّقَطَّعَ بَيْنَكُمْ ...

Now you and they have been cut off,

or, the **Ayah** is recited with the meaning: all connections,

means, and ties between you and them have been severed.

... وَضَلَّ عَنكُم ...

and vanished from you,

you have lost,

... مَّا كُنتُمْ تَزْعُمُونَ (٩٤)

all that you used to claim) of hope in the benefit of the idols and rivals (you worshipped with Allah).

Allah said in other **Ayat**,

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُواْ مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَـلَهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَا هُم بِخَـرِجِينَ مِنَ النَّارِ

When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us.''

Thus Allah will show them their deeds as regret for them. And they will never get out of the Fire. (2:166-167)

and,

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. (23:101)

and,

إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper. (29:25)

and,

وَقِيلَ ادْعُواْ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُواْ لَهُمْ

And it will be said (to them): "Call upon your partners'', and they will call upon them, but they will give no answer to them. (28:64)

and,

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ

And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk... (10:28) until, **وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ** (And their invented false deities will vanish from them). (10:30)

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى

6:95 Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout.

يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَىِّ

He brings forth the living from the dead, and it is He Who brings forth the dead from the living.

ذٰلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ

Such is Allah, then how are you deluded away from the truth!

فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً

6:96 (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning.

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Such is the measuring of the Almighty, the All-Knowing.

وَهُوَ الَّذِى جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُواْ بِهَا فِى ظُلُمَـتِ الْبَرِّ وَالْبَحْرِ

6:97 It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.

قَدْ فَصَّلْنَا الأٌّيَـتِ لِقَوْمٍ يَعْلَمُونَ

We have (indeed) explained in detail Our Ayat for people who know.

إِنَّ اللّهَ فَالِقُ الْحَبِّ وَالنَّوَى ...

Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout.

Allah states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce.

The **Ayah**, فَالِقُ الْحَبِّ وَالنَّوَى (Who causes the seed grain and the fruit stone to split and sprout) is explained by the next statement,

... يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ...

He brings forth the living from the dead, and it is He Who brings forth the deed from the living.

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object.

Allah said,

وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof. (36:33) until, وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ (as well as of their own (human) kind (male and female), and of that which they know not. (36:36)

Allah's statement, وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ (and it is He Who brings forth the dead from the living).

There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite.

Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the **Ayah**.

Allah said,

... ذَلِكُمُ اللّهُ ...

Such is Allah,

meaning, He Who does all this, is Allah, the One and Only without partners,

... فَأَنَّى تُؤْفَكُونَ (٩٥)

then how are you deluded away from the truth.

meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allah.

Allah's statement,

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا ...

(He is the) Cleaver of the daybreak. He has appointed the night for resting,

means, He is the Creator of light and darkness.

Allah said in the beginning of the **Surah**, وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ (And originated the darkness and the light).

Indeed, Allah causes the darkness of the night to disappear and brings forth the day, thus bringing brightness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light.

Allah said,

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly. (7:54)

In this **Ayah**, Allah reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allah states that He is the Cleaver of the daybreak and mentioned its opposite, when He said, **وَجَعَلَ اللَّيْلَ سَكَنًا** (He has appointed the night for resting), meaning, created darkness, in order for the creation to become halt and rest during it.

Allah said in other **Ayat**,

وَالضُّحَى

وَالَّيْلِ إِذَا سَجَى

> By the forenoon. And by the night when it is still. (93:1-2)

وَالَّيْلِ إِذَا يَغْشَى

وَالنَّهَارِ إِذَا تَجَلَّى

> By the night as it envelops. And by the day as it appears in brightness. (92:1,2)

وَالنَّهَارِ إِذَا جَلَّـهَا

وَالَّيْلِ إِذَا يَغْشَـهَا

> And by the day as it shows up (the sun's) brightness. And by the night as it conceals it. (91:3-4)

Allah's statement,

... وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ...

...And the sun and the moon for reckoning.

means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day.

Allah said in other **Ayat**,

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ

It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it. (10:5)

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40)

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ

The sun and the moon; and the stars are subjected by His command. (16:12)

Allah's statement,

... ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٩٦)

Such is the measuring of the Almighty, the All-Knowing.

means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens.

Allah often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this **Ayah** above (6:96), and in His statement,

وَءَايَةٌ لَّهُمُ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And a sign for them is the night, We withdraw there from the day, and behold, they are in

darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing. (36:37-38)

In the beginning of Surah **Ha-Mim As-Sajdah**, after mentioning the creation of the heavens and earth and all that is in them, Allah said:

وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَحِفْظاً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower. (41:12)

Allah said next,

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُواْ بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ...

It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.

Some of the **Salaf** said;

Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allah. Indeed Allah made them as decorations for the heavens, and to shoot at the **Shayatin**, and for directions in the dark recesses of the land and sea.

Then, Allah said,

... قَدْ فَصَّلْنَا الآيَاتِ ...

We have explained in detail Our **Ayat**,

meaning, We made them clear and plain,

... لِقَوْمٍ يَعْلَمُونَ (٩٧)

for people who know.

who have sound minds and are able to recognize the truth and avoid falsehood.

وَهُوَ الَّذِى أَنشَأَكُم مِّن نَّفْسٍ وَحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

6:98 It is He Who has created you from a single person, and has given you a place of residing and a place of storage.

قَدْ فَصَّلْنَا الاٌّيَـتِ لِقَوْمٍ يَفْقَهُونَ

Indeed, We have explained in detail Our revelations for people who understand.

وَهُوَ الَّذِى أَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِراً نُّخْرِجُ مِنْهُ حَبّاً مُّتَرَاكِباً

6:99 It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain.

وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَنٌ دَانِيَةٌ وَجَنَّـتٍ مِّنْ أَعْنَـبٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهاً وَغَيْرَ مُتَشَـبِهٍ

And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different.

انْظُرُواْ إِلِى ثَمَرِهِ إِذَآ أَثْمَرَ وَيَنْعِهِ إِنَّ فِى ذلِكُمْ لأّيَـتٍ لِّقَوْمٍ يُؤْمِنُونَ

Look at their fruits when they begin to bear, and Yan`ih. Verily! In these things there are signs for people who believe.

Allah said,

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ ...

It is He Who has created you from a single person,

in reference to Adam, peace be upon him.

In another **Ayah**, Allah said;

يَـأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَآءً

O mankind! Have **Taqwa** of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women. (4:1)

Allah said,

... فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ...

Mustaqar and **Mustawda`**

Ibn Mas`ud, Ibn Abbas, Abu Abdur-Rahman As-Sulami, Qays bin Abu Hazim, Mujahid, Ata, Ibrahim An-Nakha`i, Ad-Dahhak, Qatadah, As-Suddi and Ata' Al-Khurasani and others said that,

فَمُسْتَقَرٌّ (**Mustaqar**), `in the wombs'.

They, or most of them, also said that, وَمُسْتَوْدَعٌ (And **Mustawda**), means, `in your father's loins'.

Ibn Mas`ud and several others said that,

Mustaqar, means residence in this life, while, **Mustawda**, means the place of storage after death (the grave).

Allah's statement,

... قَدْ فَصَّلْنَا الآيَاتِ لِقَوْمٍ يَفْقَهُونَ (٩٨)

Indeed, We have explained in detail Our revelations for people who understand.

refers to those who comprehend and understand Allah's Words and its meanings.

Allah said next,

وَهُوَ الَّذِيَ أَنزَلَ مِنَ السَّمَاء مَاء ...

It is He Who sends down water (rain) from the sky,

in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allah for His creation.

Allah's statement,

... فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ ...

And with it We bring forth vegetation of all kinds,

is similar to,

وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَىْءٍ حَىٍّ

And We have made from water every living thing. (21:30)

... فَأَخْرَجْنَا مِنْهُ خَضِرًا ...

and out of it We bring forth green stalks,

green produce and trees, on which We grow seeds and fruits.

... نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ...

from which We bring forth thick clustered grain.

lined on top of each other in clusters, like an ear or spike of grain.

... وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ ...

And out of the date-palm and its sprouts come forth clusters,

of dates,

... دَانِيَةٌ ...

hanging low.

Within reach and easy to pick.

Ali bin Abi Talhah Al-Walibi said that Ibn Abbas said that,

> قِنْوَانٌ دَانِيَةٌ (clusters hanging low) refers to short date trees whose branches hang low, close to the ground.
>
> This was recorded by Ibn Jarir.

Allah's statement

... وَجَنَّاتٍ مِّنْ أَعْنَابٍ ...

and gardens of grapes,

> means, We bring forth gardens of grapes.
>
> Grapes and dates are the most precious fruits to the people of Al-Hijaz (Western Arabia), and perhaps both are the best fruits in this world. Allah has reminded His servants of His favor in making these two fruits for them, when He said,
>
> وَمِن ثَمَرَتِ النَّخِيلِ وَالاٌّعْنَـبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا
>
> And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. (16:67),
>
> before intoxicating drinks were prohibited, and;
>
> وَجَعَلْنَا فِيهَا جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ
>
> And We have made therein gardens of date-palms and grapes. (36:34)

Allah said,

... وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ...

olives and pomegranates, each similar yet different.

According to the explanation of Qatadah and several others,

> The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different.

Allah's statement,

... انظُرُواْ إِلِى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ...

Look at their fruits when they begin to bear, and **Yan`ih**.

According to Al-Bara bin Azib, Ibn Abbas, Ad-Dahhak, Ata Al-Khurasani, As-Suddi, Qatadah and others,

> means, when the fruits become ripe.

This **Ayah** means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allah created. Allah said,

> وَفِى الاٌّرْضِ قِطَعٌ مُّتَجَـوِرَتٌ وَجَنَّـتٌ مِّنْ أَعْنَـبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ صِنْوَنٍ يُسْقَى بِمَآءٍ وَحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الاٌّكُلِ
>
> And in the earth are neighboring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat. (13:4)

This is why Allah said here,

... إِنَّ فِي ذَلِكُمْ ...

In these things there are... (O people),

... لآيَاتٍ ...

signs...

> and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things,

... لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

for people who believe.

> in Allah and obey His Messengers.

وَجَعَلُواْ لِلَّهِ شُرَكَآءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُواْ لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

6:100 Yet, they join the Jinns as partners in worship with Allah, though He has created them, and they attribute, falsely without knowledge - sons and daughters to Him.

سُبْحَـنَهُ وَتَعَـلَى عَمَّا يَصِفُونَ

Be He Glorified and Exalted above what that they attribute to Him.

Rebuking the Idolators

Allah says;

وَجَعَلُواْ لِلّهِ شُرَكَاء الْجِنَّ وَخَلَقَهُمْ ...

Yet, they join the Jinns as partners in worship with Allah, though He has created them,

This **Ayah** refutes the idolators who worshipped others besides Allah and associated the Jinns with Him in worship. Glory be to Allah above this **Shirk** and **Kufr**. If someone asks, how did the idolators worship the Jinns, although they only were idol worshippers The answer is that in fact, they worshipped the idols by obeying the Jinns who commanded them to do so.

Allah said in other **Ayat**,

إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَـثاً وَإِن يَدْعُونَ إِلاَّ شَيْطَـناً مَّرِيداً

لَّعَنَهُ اللَّهُ وَقَالَ لاّتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيباً مَّفْرُوضاً

وَلأُضِلَّنَّهُمْ وَلأُمَنِّيَنَّهُمْ وَلاّمُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ الأَنْعَمِ وَلاّمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَن يَتَّخِذِ الشَّيْطَـنَ وَلِيّاً مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَاناً مُّبِيناً

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَـنُ إِلاَّ غُرُوراً

They invoke nothing but female deities besides Him, and they invoke nothing but **Shaytan**, a persistent rebel! Allah cursed him. And he (**Shaytan**) said: "I will take an appointed portion of your servants. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.''

And whoever takes **Shaytan** as a protector instead of Allah, has surely suffered a manifest loss. He (**Shaytan**) makes promises to them, and arouses in them false desires; and **Shaytan's** promises are nothing but deceptions. (4:117-120)

and,

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me! (18:50)

Ibrahim said to his father,

يأَبَتِ لاَ تَعْبُدِ الشَّيْطَـنَ إِنَّ الشَّيْطَـنَ كَانَ لِلرَّحْمَـنِ عَصِيّاً

"O my father! Worship not **Shaytan**. Verily! **Shaytan** has been a rebel against the Most Beneficent (Allah).'' (19:44)

Allah said,

أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيطَـنَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

وَأَنِ اعْبُدُونِى هَـذَا صِرَطٌ مُّسْتَقِيمٌ

Did I not ordain for you, O Children of Adam, that you should not worship **Shaytan**. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path. (36:60-61)

On the Day of Resurrection, the angels will proclaim,

سُبْحَـنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُواْ يَعْبُدُونَ الْجِنَّ أَكْـثَرُهُم بِهِم مُّؤْمِنُونَ

Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them. (34:41)

This is why Allah said here, **وَجَعَلُواْ لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ** (Yet, they join the Jinns as partners in worship with Allah, though He has created them). Alone without partners.

Consequently, how is it that another deity is being worshipped along with Him As Ibrahim said,

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

"Worship you that which you (yourselves) carve While Allah has created you and what you make!'' (37:95-96)

Allah alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners.

Allah said next,

... وَخَرَقُواْ لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ...

And they **Kharaqu** (attribute falsely) without knowledge, sons and daughters to Him.

Allah mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with Uzayr, the Christians with Isa and the Arab pagans with the angels whom they claimed were Allah's daughters. Allah is far holier than what the unjust, polytheist people associate with Him.

According to the scholars of the **Salaf**,

> the word, **Kharaqu**, means `falsely attributed, invented, claimed and lied'.

Allah's statement next,

... سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ (١٠٠)

Be He Glorified and Exalted above (all) that they attribute to Him.

> means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

بَدِيعُ السَّمَـوَتِ وَالاٌّرْضِ

6:101 He is the Badi` (Originator) of the heavens and the earth.

أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَّهُ صَـحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ وهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

How can He have children when He has no wife He created all things and He is the All-Knower of everything.

Meaning of Badi`

Allah said;

بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ ...

He is the **Badi`** of the heavens and the earth,

> Meaning He originated, created, invented and brought them into existence without precedence, as Mujahid and As-Suddi said.

This is why the word for innovation - **Bid`ah** - comes from it, because it is something that did not have a precedence.

... أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ ...

How can He have children when He has no wife!

for the child is the offspring of two compatible spouses. Allah does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation.

Allah said;

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً

لَّقَدْ جِئْتُمْ شَيْئاً إِدّاً

And they say: "The Most Beneficent (Allah) has begotten a son.'' Indeed you have brought forth (said) a terrible evil thing. (19:88-89) until, وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (And everyone of them will come to Him alone on the Day of Resurrection. (19:95)

... وَخَلَقَ كُلَّ شَيْءٍ وهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (١٠١)

He created all things and He is the All-Knower of everything.

He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him! How can He have a child then! Verily, Allah is Glorified above having a son.

ذلِكُمُ اللَّهُ رَبَّكُمْ لا إِلَـهَ إِلاَّ هُوَ خَـلِقُ كُلِّ شَىْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَىْءٍ وَكِيلٌ

6:102 Such is Allah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.

لاَّ تُدْرِكُهُ الأَبْصَـرُ وَهُوَ يُدْرِكُ الأَبْصَـرَ

6:103 No vision can grasp Him, but His grasp is over all vision.

وَهُوَ اللَّطِيفُ الْخَبِيرُ

He is the Most Subtle, Well-Acquainted (with all things).

Allah is Your Lord

Allah said,

ذَلِكُمُ اللّهُ رَبُّكُمْ ...

Such is Allah, your Lord!

Who created everything and has neither a son nor a wife.

... لا إِلَـهَ إِلاَّ هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ...

None has the right to be worshipped but He, the Creator of all things. So worship Him.

Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allah has neither descendants, nor ascendants, wife, equal or rival.

... وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (١٠٢)

And He is the Guardian over all things.

meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night.

Seeing Allah in the Hereafter Allah said,

لاَّ تُدْرِكُهُ الأَبْصَارُ ...

No vision can grasp Him,

in this life.

The vision will be able to look at Allah in the Hereafter, as affirmed and attested to by the numerous **Hadiths** from the Prophet through authentic chains of narration in the collections of the **Sahihs**, **Musnad** and **Sunan** collections.

As for this life, Masruq narrated that Aishah said,

> "Whoever claims that Muhammad has seen his Lord, will have uttered a lie against Allah, for Allah the Most Honored, says, لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ (No vision can grasp Him, but His grasp is over all vision.)''

In the **Sahih** (Muslim) it is recorded that Abu Musa Al-Ashari narrated from the Prophet,

> إِنَّ اللهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النُّورُ أَوِ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِه
>
> Verily, Allah does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light -- or Fire -- and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.

In the previous (revealed) Books there is this statement,

> "When Musa requested to see Him, Allah said to Musa:
>
> `O Musa! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.'''

Allah said,

> فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ موسَى صَعِقًا فَلَمَّآ أَفَاقَ قَالَ سُبْحَـنَكَ تُبْتُ إِلَيْكَ وَأَنَاْ أَوَّلُ الْمُؤْمِنِينَ

So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.'' (7:143)

These **Ayat**, **Hadiths** and statements do not negate the fact that Allah will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are.

The Mother of the Faithful, Aishah, used to affirm that;

Allah will be seen in the Hereafter, but denied that it could occur in this life, mentioning this **Ayah** as evidence, لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ (No vision can grasp Him, but His grasp is over all vision). Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificence as He is, for that is not possible for any human, angel or anything created.

Allah's statement,

... وَهُوَ يُدْرِكُ الأَبْصَارَ ...

but His grasp is over all vision.

means, He encompasses all vision and He has full knowledge of them, for He created them all.

In another **Ayah**, Allah said;

أَلاَ يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Should not He Who has created know! And He is the Most Subtle, Well Acquainted (with all things). (67:14)

It is also possible that `all vision' refers to those who have the vision.

As-Suddi said that Allah's statement, لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ (No vision can grasp Him, but His grasp is over all vision.) means,

> "Nothing sees Him (in this life), but He sees all creation.''

... وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٠٣)

He is the Most Subtle, Well-Acquainted (with all things).

Abu Al-Aliyah said about Allah's statement that it means,

> "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place.''
>
> Allah knows best.
>
> In another **Ayah**, Allah mentions Luqman's advice to his son,
>
> يبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِى صَخْرَةٍ أَوْ فِى السَّمَـوَتِ أَوْ فِى الاٌّرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ
>
> O my son! If it be (anything) equal to the weight of grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Most Subtle, Well Acquainted. (31:16)

قَدْ جَآءَكُمْ بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِىَ فَعَلَيْهَا وَمَآ أَنَاْ عَلَيْكُم بِحَفِيظٍ

6:104 Verily, Basa'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Hafiz over you.

وَكَذلِكَ نُصَرِّفُ الاٌّيَـتِ وَلِيَقُولُواْ دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

6:105 Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied),'' and that We may make the matter clear for the people who have knowledge.

The Meaning of Basa'ir

Allah says;

قَدْ جَاءكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا ...

Verily, **Basa'ir** (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself,

Basa'ir are the proofs and evidences in the Qur'an and the Message of Allah's Messenger.

The **Ayah**, فَمَنْ أَبْصَرَ فَلِنَفْسِهِ (so whosoever sees, will do so for (the good of) himself) is similar to,

فَمَنُ اهْتَدَى فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss. (10:108)

After Allah mentioned the **Basa'ir**, He said, وَمَنْ عَمِيَ فَعَلَيْهَا (And whosoever blinds himself, will do so against himself),

meaning, he will only harm himself.

Allah said,

فَإِنَّهَا لاَ تَعْمَى الاٌّبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (22:46)

... وَمَا أَنَاْ عَلَيْكُم بِحَفِيظٍ (١٠٤)

And I (Muhammad) am not a **Hafiz** over you.

neither responsible, nor a watcher over you. Rather, I only convey, Allah guides whom He wills and misguides whom He wills.

Allah said,

وَكَذَلِكَ نُصَرِّفُ الآيَاتِ ...

Thus We explain variously the verses...,

meaning, just as We explained the **Ayat** in this **Surah**, such as explaining **Tawhid** and that there is no deity worthy of worship except Allah. This is how We explain the **Ayat** and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, `O Muhammad! You have **Darasta** with those who were before you from among the People of the Book and learned with them'.

... وَلِيَقُولُواْ دَرَسْتَ ...

...so that they (the disbelievers) may say: "You have **Darasta** (studied),''

Ibn Abbas, Mujahid, Sa`id bin Jubayr and Ad-Dahhak said similarly.

At-Tabarani narrated that `Amr bin Kaysan said that he heard Ibn Abbas saying,

"**Darasta**, means, `recited, argued and debated.'''

This is similar to Allah's statement about the denial and rebellion of the disbelievers,

وَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَا إِلاَّ إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَآءُوا ظُلْماً وَزُوراً

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

Those who disbelieve say, "This (the Qur'an) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie.''

And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.'' (25:4-5)

Allah described the chief liar of the disbelievers (Al-Walid bin Al-Mughirah Al-Makhzumi),

إِنَّهُ فَكَّرَ وَقَدَّرَ

فَقُتِلَ كَيْفَ قَدَّرَ

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

ثُمَّ نَظَرَ

ثُمَّ عَبَسَ وَبَسَرَ

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ

إِنْ هَـذَآ إِلاَّ قَوْلُ الْبَشَرِ

Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!'' (74:18-25)

Allah said next,

... وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ (١٠٥)

And that We may make the matter clear for the people who have knowledge.

The **Ayah** means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allah's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge.

Allah said in other **Ayat**,

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

By it He misleads many, and many He guides thereby. (2:26)

لِّيَجْعَلَ مَا يُلْقِى الشَّيْطَـٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

That He (Allah) may make what is thrown in by **Shaytan** a trial for those in whose hearts is a disease and whose hearts are hardened. (22:53)

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُواْ إِلَى صِرَٰطٍ مُّسْتَقِيمٍ

And verily, Allah is the Guide of those who believe, to the straight path. (22:54)

وَمَا جَعَلْنَآ أَصْحَـٰبَ النَّارِ إِلاَّ مَلَـٰئِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلاَّ فِتْنَةً لِّلَّذِينَ كَفَرُواْ لِيَسْتَيْقِنَ الَّذِينَ أُوتُواْ الْكِتَـٰبَ وَيَزْدَادَ الَّذِينَ ءَامَنُواْ إِيمَـٰناً وَلاَ يَرْتَابَ الَّذِينَ أُوتُواْ الْكِتَـٰبَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَالْكَـٰفِرُونَ مَاذَآ أَرَادَ اللَّهُ بِهَـٰذَا مَثَلاً كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلاَّ هُوَ

And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty

and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allah intend by this example!''

Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. (74:31)

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down in the Qur'an that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss. (17:82)

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.'' (41:44)

There are similar **Ayat** that testify that Allah sent down the Qur'an as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'an.

اتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ لا إِلَـهَ إِلاَّ هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

6:106 Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.

وَلَوْ شَآءَ اللَّهُ مَآ أَشْرَكُواْ

6:107 Had Allah willed, they would not have taken others besides Him in worship.

وَمَا جَعَلْنَـكَ عَلَيْهِمْ حَفِيظاً وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ

And We have not made you Hafiz over them nor are you set over them to dispose of their affairs.

The Command to Follow the Revelation

Allah commands His Messenger and those who followed his path,

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ ...

Follow what has been inspired to you from your Lord,

meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt, and there is no deity worthy of worship except Him,

... لا إِلَـهَ إِلاَّ هُوَ ...

none has the right to be worshipped but He,

... وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (١٠٦)

and turn aside from the idolators.

meaning, forgive them, be forbearing and endure their harm until Allah brings relief to you, supports you and makes you triumphant over them. Know -- O Muhammad -- that there is a wisdom behind misleading the idolators, and that had Allah willed, He would have directed all people to guidance,

وَلَوْ شَاء اللّهُ مَا أَشْرَكُواْ ...

Had Allah willed, they would not have taken others besides Him in worship.

Allah's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned.

Allah's statement,

... وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ...

And We have not made you **Hafiz** over them.

means, a watcher who observes their statements and deeds,

... وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ (١٠٧)

Nor are you set over them to dispose of their affairs.

or to control their provision. Rather, your only job is to convey, just as Allah said,

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind them, you are only one who reminds. You are not a dictator over them. (88:21-22)

and,

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

Your duty is only to convey and on Us is the reckoning. (13:40)

وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّواْ اللَّهَ عَدْواً بِغَيْرِ عِلْمٍ

6:108 And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge.

كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُواْ يَعْمَلُونَ

Thus We have made fair seeming to each people its own doings; then to their Lord is their return and He shall inform them of all that they used to do.

The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allah

Allah says;

وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ فَيَسُبُّواْ اللّهَ عَدْوًا بِغَيْرِ عِلْمٍ ...

And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge.

Allah prohibits His Messenger and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allah, none has the right to be worshipped but He.

Ali bin Abi Talhah said that Ibn Abbas commented on this **Ayah**,

> "They (disbelievers) said, `O Muhammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allah prohibited the believers from insulting the disbelievers' idols, فَيَسُبُّواْ اللّهَ عَدْوًا بِغَيْرِ عِلْمٍ (lest they insult Allah wrongfully without knowledge).''

Abdur-Razzaq narrated that Ma`mar said that Qatadah said,

> "Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allah wrongfully without knowledge. Allah revealed, وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ (And

insult not those whom they worship besides Allah).''

On this same subject -- abandoning what carries benefit to avert a greater evil - it is recorded in the **Sahih** that the Messenger of Allah said,

مَلْعُونٌ مَنْ سَبَّ وَالِدَيْه

Cursed is he who insults his own parents!

They said, "O Allah's Messenger! And how would a man insult his own parents!''

He said,

يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّه

He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.

Allah's statement,

... كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ...

Thus We have made fair seeming to each people its own doings;

means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allah's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

... ثُمَّ إِلَى رَبِّهِم مَّرْجِعُهُمْ ...

then to their Lord is their return,

gathering and final destination,

... فَيُنَبِّئُهُم بِمَا كَانُواْ يَعْمَلُونَ (١٠٨)

and He shall then inform them of all that they used to do.

He will compensate them for their deeds, good for good and evil for evil.

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا

6:109 And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein.

قُلْ إِنَّمَا الاٌّيَـتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لاَ يُؤْمِنُونَ

Say: "Signs are but with Allah and what will make you perceive that (even) if it came, they will not believe!''

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

6:110 And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

Asking for Miracles and Swearing to Believe if They Come

Allah says;

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ ...

And they swear their strongest oaths by Allah,

Allah states that the idolators swore their strongest oaths by Allah,

... لَئِن جَاءتْهُمْ آيَةٌ ...

that if there came to them a sign...,

a miracle or phenomenon,

... لَيُؤْمِنُنَّ بِهَا ...

they would surely believe therein.

> affirming its truth.

... قُلْ إِنَّمَا الآيَاتُ عِندَ اللّهِ ...

Say: "Signs are but with Allah.''

> meaning: Say, O Muhammad - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allah. If He wills, He sends them to you, and if He wills, He ignores your request.''

Allah said next,

... وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءتْ لاَ يُؤْمِنُونَ (١٠٩)

And what will make you perceive that (even) if it came, they will not believe.

According to Mujahid it was said that;

> `you' in `make you perceive' refers to the idolators.
>
> In this case, the **Ayah** would mean,
>
> > what makes you -- you idolators -- perceive that you are truthful in the vows that you swore.
>
> Therefore, in this recitation, the **Ayah** means, the idolators will still not believe if the sign that they asked for came.

It was also said that;

> `you' in, `what will make you perceive', refers to the believers,
>
> meaning, what will make you perceive, O believers, that the idolators will still not believe if the signs come.

Allah also said,

مَا مَنَعَكَ أَلاَّ تَسْجُدَ إِذْ أَمَرْتُكَ

"What prevented you (O Iblis) that you did not prostrate, when I commanded you!'' (7:12)

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَـهَآ أَنَّهُمْ لاَ يَرْجِعُونَ

And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again). (21:95)

These **Ayat** mean: `What made you, O Iblis, refrain from prostrating, although I commanded you to do so, and, in the second **Ayah**, that village shall not return to this world again.

In the **Ayah** above (6:109) the meaning thus becomes:

What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the **Ayat** came to them they would believe.

Allah said next,

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ ...

And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,

Al-Awfi said that Ibn Abbas said about this **Ayah**,

"When the idolators rejected what Allah sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit).''

Mujahid said that Allah's statement, وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ (and We shall turn their hearts and their eyes away) means,

We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time.

Similar was said by `Ikrimah and `Abdur-Rahman bin Zayd bin Aslam.

Ali bin Abi Talhah said that Ibn Abbas said,

"Allah mentions what the servants will say before they say it and what they will do before they do it. Allah said; وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ (And none can inform you like Him Who is the All-Knower). (35:14)

and,

أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى علَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ

Lest a person should say, "Alas, my grief that I was undutiful to Allah.'' (39:56) until, لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ("If only I had another chance, then I should indeed be among the doers of good).'' (39:58)

So Allah, glory be to Him, states that if they were sent back to life, they would not accept the guidance, وَلَوْ رُدُّواْ لَعَادُوا لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ (But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars). (6:28)

Allah said, وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time),

meaning: `If they were sent back to this life, they would be prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world.''

Allah said,

... وَنَذَرُهُمْ ...

and We shall leave them...

and abandon them,

... فِي طُغْيَانِهِمْ ...

in their trespass...,

According to Ibn Abbas and As-Suddi,

meaning, disbelief.

Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah said that;

`their trespass' means, `their misguidance'.

... يَعْمَهُونَ (١١٠)

to wander blindly.

or playfully, according to Al-A`mash.

Ibn Abbas, Mujahid, Abu Al-Aliyah, Ar-Rabi, Abu Malik and others commented,

"to wander in their disbelief.''

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَآءَ اللَّهُ وَلَـكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

6:111 And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allah willed, but most of them behave ignorantly.

Allah says:

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلآئِكَةَ ...

And even if We had sent down unto them angels,

Allah says: `Had We accepted what the disbelievers asked for,' that is -- those who swore their strongest oaths by Allah that if a miracle came to them they would believe in it -- `had We sent down angels,' to convey to them Allah's Message, in order to support the truth of the Messengers, as they asked, when they said, **أَوْ تَأْتِيَ بِاللّهِ وَالْمَلآئِكَةِ قَبِيلاً** (or you bring Allah and the angels before (us) face to face). (17:92)

قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ

They said: "We shall not believe until we receive the like of that which the Messengers of Allah had received.'' (6:124)

and,

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلَـئِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُواْ فِى أَنفُسِهِمْ وَعَتَوْا عُتُوّاً كَبِيراً

And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord!" Indeed they think too highly of themselves, and are scornful with great pride. (25:21)

Allah said,

... وَكَلَّمَهُمُ الْمَوْتَى ...

and the dead had spoken unto them,

This is, to inform them of the truth of what the Messengers brought them;

... وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلاً ...

and We had gathered together all things before them,

Ali bin Abi Talhah and Al-Awfi reported from Ibn Abbas,

before their eyes.

This is the view of Qatadah and Abdur-Rahman bin Zayd bin Aslam.

This **Ayah** means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

... مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَاءَ اللّهُ ...

they would not have believed, unless Allah willed,

for guidance is with Allah not with them. Certainly, Allah guides whom He wills and misguides whom He wills, and He does what He wills, **لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ** (He cannot be questioned about what He does, while they will be questioned). (21:23)

This is due to His knowledge, wisdom, power, supreme authority and irresistibility.

Similarly, Allah said,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

... وَلَـكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ (١١١)

but most of them behave ignorantly.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِىٍّ عَدُوّاً شَيَـطِينَ الإِنْسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

6:112 And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion.

وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُواْ مَا هُم مُّقْتَرِفُونَ

6:113 And Tasgha to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing.

Every Prophet Has Enemies

Allah says,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِيٍّ عَدُوًّا شَيَاطِينَ الإِنسِ وَالْجِنِّ ...

And so We have appointed for every Prophet enemies -- **Shayatin** among mankind and Jinn, inspiring one another with adorned speech as a delusion.

Allah says, just as We made enemies for you, O Muhammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact.

Allah said in other **Ayat**:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ

Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt... (6:34)

مَّا يُقَالُ لَكَ إِلاَّ مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. (41:43)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوّاً مِّنَ الْمُجْرِمِينَ

Thus have We made for every Prophet an enemy among the criminals. (25:31)

Waraqah bin Nawfal said to Allah's Messenger,

"None came with what you came with but he was the subject of enmity.''

Allah's statement, شَيَاطِينَ الإِنسِ (**Shayatin** among mankind...,

refers to, عَدُوًّا (enemies...), meaning,

the Prophets have enemies among the devils of mankind and the devils of the Jinns.

The word, **Shaytan**, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the **Shayatin**, may Allah humiliate and curse them, from among mankind and the Jinns oppose the Messengers.

Abdur-Razzaq said that Ma`mar narrated that Qatadah commented on Allah's statement, شَيَاطِينَ الإِنسِ وَالْجِنِّ (**Shayatin** (devils) among mankind and Jinn...),

"There are devils among the Jinns and devils among mankind who inspire each other.''

Allah's statement,

... يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ...

inspiring one another with adorned speech as a delusion.

means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it.

... وَلَوْ شَاء رَبُّكَ مَا فَعَلُوهُ ...

If your Lord had so willed, they would not have done it;

for all this occurs by Allah's decree, will and decision, that every Prophet had enemies from these devils.

... فَذَرْهُمْ وَمَا يَفْتَرُونَ (١١٢)

so leave them alone with their fabrications, (and lies).

This **Ayah** orders patience in the face of the harm of the wicked and to trust in Allah against their enmity, for, "Allah shall suffice for you (O Muhammad) and aid you against them.''

Allah's statement,

وَلِتَصْغَى إِلَيْهِ ...

And **Tasgha** to it.

According to Ibn Abbas,

means, "incline to it.''

... أَفْئِدَةُ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ ...

the hearts of those who do not believe in the Hereafter...

their hearts, mind and hearing.

As-Suddi said that;

this **Ayah** refers to the hearts of the disbelievers.

... وَلِيَرْضَوْهُ ...

And that they may remain pleased with it.

they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allah said in other **Ayat**,

فَإِنَّكُمْ وَمَا تَعْبُدُونَ

مَآ أَنتُمْ عَلَيْهِ بِفَـتِنِينَ

إِلاَّ مَنْ هُوَ صَالِ الْجَحِيمِ

So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell! (37:161-163)

إِنَّكُمْ لَفِى قَوْلٍ مٌّخْتَلِفٍ

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

Certainly, you have different ideas. Turned aside therefrom is he who is turned aside. (51:8-9)

Allah said;

... وَلِيَقْتَرِفُواْ مَا هُم مٌّقْتَرِفُونَ (١١٣)

And that they may commit what they are committing.

According to Ali bin Abi Talhah who reported from Ibn Abbas that;

meaning, "let them earn whatever they will earn,''

As-Suddi and Ibn Zayd also commented,

"Let them do whatever they will do.''

أَفَغَيْرَ اللَّهِ أَبْتَغِى حَكَماً وَهُوَ الَّذِى أَنَزَلَ إِلَيْكُمُ الْكِتَـبَ مُفَصَّلاً

6:114 (Say:) "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book, explained in detail."

وَالَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لاَّ مُبَدِّلِ لِكَلِمَـتِهِ

6:115 And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words.

وَهُوَ السَّمِيعُ الْعَلِيمُ

And He is the All-Hearer, the All-Knower.

Allah tells His Prophet to say to these polytheists who worship others besides Allah,

أَفَغَيْرَ اللّهِ أَبْتَغِي حَكَمًا ...

Shall I seek a judge other than Allah...

between you and I,

... وَهُوَ الَّذِي أَنَزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلاً ...

while it is He Who has sent down unto you the Book, explained... (in detail),

... وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ ...

and those unto whom We gave the Scripture,

the Jews and the Christians,

... يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ ...

know that it is revealed from your Lord in truth.

because the previous Prophets have conveyed the good news of you coming to them.

Allah's statement,

... فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١١٤)

So be not you of those who doubt.

is similar to His other statement,

فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَـبَ مِن قَبْلِكَ لَقَدْ جَآءَكَ الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). (10:94)

The conditional `if' in this **Ayah** does not mean that `doubt' will ever occur to the Prophet.

Allah said,

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً ...

And the Word of your Lord has been fulfilled in truth and in justice.

Qatadah commented,

"In truth concerning what He stated and in justice concerning what He decided.''

Surely, whatever Allah says is the truth and He is Most Just in what He commands. All of Allah's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences.

Allah said in another **Ayah**,

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَـهُمْ عَنِ الْمُنْكَرِ

He commands them with good; and forbids them from evil... (7:157) until the end of the **Ayah**.

... لاَّ مُبَدِّلِ لِكَلِمَاتِهِ ...

None can change His Words.

meaning, none can avert Allah's judgment whether in this life or the Hereafter.

... وَهُوَ السَّمِيعُ ...

And He is the All-Hearer,

Hearing, His servants' statements,

... الْعَلِيمُ (١١٥)

The All-Knower.

of their activities and lack of activity, Who awards each according to their deeds.

وَإِن تُطِعْ أَكْثَرَ مَن فِى الاٌّرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

6:116 And if you obey most of those on the earth, they will mislead you far away from Allah's path.

إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ

They follow nothing but conjecture, and they do nothing but lie.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

6:117 Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.

Most People are Misguided

Allah says;

وَإِن تُطِعْ أَكْثَرَ مَن فِي الأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللّهِ ...

And if you obey most of those on the earth, they will mislead you far away from Allah's path.

Allah states that most of the people of the earth, are misguided.

Allah said in other **Ayat**,

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الاٌّوَّلِينَ

And indeed most of the men of old went astray before them. (37:71)

and,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you eagerly desire it. (12:103)

They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

... إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ (١١٦)

They follow nothing but conjecture, and they do nothing but lie.

Thus, they fulfill Allah's decree and decision concerning them,

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ ...

Verily, your Lord! It is He Who knows best who strays from His way.

and facilitates that for him,

... وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١١٧)

And He knows best the rightly guided.

He facilitates that for them, all of them are facilitated for what He created them.

فَكُلُواْ مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنتُم بِآيَـتِهِ مُؤْمِنِينَ

6:118 So eat of that on which Allah's Name has been mentioned, if you are believers in His Ayat.

وَمَا لَكُمْ أَلاَّ تَأْكُلُواْ مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ

6:119 And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity!

وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ

And surely, many do lead astray by their own desires through lack of knowledge.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

Certainly your Lord knows best the transgressors.

Allowing What was Slaughtered in the Name of Allah

Allah says;

فَكُلُواْ مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ إِن كُنتُمْ بِآيَاتِهِ مُؤْمِنِينَ (١١٨)

So eat of that on which Allah's Name has been mentioned, if you are believers in His **Ayat**.

This is a statement of permission from Allah, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allah's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols.

Allah next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

وَمَا لَكُمْ أَلاَّ تَأْكُلُواْ مِمَّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ ...

And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you what is forbidden to you...

> meaning, He has explained and made clear to you what He has prohibited for you in detail,

... إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ ...

except under compulsion of necessity.

> In which case, you are allowed to eat whatever you can find.

Allah next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allah's Name was mentioned when slaughtering them.

Allah said,

... وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ (١١٩)

And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

> He has complete knowledge of their transgression, lies and inventions.

وَذَرُواْ ظَـهِرَ الإِثْمِ وَبَاطِنَهُ

6:120 Leave sin, open and secret.

إِنَّ الَّذِينَ يَكْسِبُونَ الإِثْمَ سَيُجْزَوْنَ بِمَا كَانُواْ يَقْتَرِفُونَ

Verily, those who commit sin will get due recompense for that which they used to commit.

Allah says;

وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ ...

Leave evil, open and secret...

Mujahid said that,

> it refers to all kinds of sins committed in public and secret.

Qatadah said that, وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ (Leave sin, open and secret...),

> encompasses sins committed in public and secret, whether few or many.
>
> In another statement, Allah said,
>
> قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
>
> > Say: "(But) the things that my Lord has indeed forbidden are **Al-Fawahish** (evil sins) whether committed openly or secretly. (7:33)

This is why Allah said,

... إِنَّ الَّذِينَ يَكْسِبُونَ الإِثْمَ سَيُجْزَوْنَ بِمَا كَانُواْ يَقْتَرِفُونَ (١٢٠)

Verily, those who commit sin will get due recompense for that which they used to commit.

> Whether the sins they committed were public or secret, Allah will compensate them for these sins.

Ibn Abi Hatim recorded that An-Nawwas bin Sam`an said,

> "I asked Allah's Messenger about **Al-Ithm**.
>
> He said,

الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ النَّاسُ عَلَيْهِ

The sin is that which you find in your heart and you dislike that people become aware of it.

وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

6:121 Eat not of that on which Allah's Name has not been pronounced, for surely it is disobedience.

وَإِنَّ الشَّيَـطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجَـدِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And certainly, the Shayatin do inspire their friends to dispute with you, and if you obey them, then you would indeed be polytheists.

The Prohibition of what was Slaughtered in other than Allah's Name

Allah says;

وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ...

Eat not of that on which Allah's Name has not been pronounced, for surely it is disobedience.

This **Ayah** is used to prove that slaughtered animals are not lawful when Allah's Name is not mentioned over them -- even if slaughtered by a Muslim.

The **Ayah** about hunting game, فَكُلُواْ مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُواْ اسْمَ اللّهِ عَلَيْهِ (So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the Name of Allah over it), (5:4) supports this.

The **Ayah** here emphasized this ruling, when Allah said, وَإِنَّهُ لَفِسْقٌ (for surely it is disobedience). They say that

"it" refers to eating it, and others say that it refers to the sacrifice for other than Allah.

There are various **Hadiths** that order mentioning Allah's Name when slaughtering and hunting.

The **Hadith** narrated by Adi bin Hatim and Abu Thalabah (that the Prophet said);

إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللهِ عَلَيْهِ فَكُلْ مَا أَمْسَكَ عَلَيْك

When you send your trained hunting dog and mention Allah's Name on releasing it, then eat from whatever it catches for you.

This **Hadith** was collected in the Two **Sahihs**.

The Rafi bin Khadij narrated that the Prophet said;

مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَلَيْهِ فَكُلُوه

You can use what would make blood flow (i.e., slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering.

This **Hadith** was also collected in the Two **Sahihs**.

Ibn Mas\`ud narrated that Allah's Messenger said to the Jinns.

لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيْه

(For food) you have every bone on which Allah's Name was mentioned on slaughtering.

Muslim collected this **Hadith**.

Jundub bin Sufyan Al-Bajali said that the Messenger of Allah said,

مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ الله

Whoever slaughtered before he prayed (the **`Id** prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allah's Name.

The Two **Sahihs** recorded this **Hadith**.

The Devil's Inspiration

Allah said,

... وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ ...

And certainly, the **Shayatin** do inspire their friends to dispute with you,

Ibn Abi Hatim recorded that Abu Ishaq said that;

a man said to Ibn Umar that Al-Mukhtar claimed that he received revelation.

So Ibn Umar said, "He has said the truth,'' and recited this **Ayah**, وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ (And certainly, the Shayatin do inspire their friends...).

Abu Zamil said,

"I was sitting next to Ibn Abbas at a time when Al-Mukhtar bin Abi Ubayd was performing **Hajj**. So a man came to Ibn Abbas and said, `O Ibn `Abbas! Abu Ishaq (Al-Mukhtar) claimed that he received revelation this night.'

Ibn Abbas said, He has said the truth.'

I was upset and said, `Ibn Abbas says that Al-Mukhtar has said the truth.'

Ibn Abbas replied, `There are two types of revelation, one from Allah and one from the devil.

Allah's revelation came to Muhammad, while the **Shaytan's** revelation comes to his friends.'

He then recited, وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ (And certainly, the Shayatin do inspire their friends...).

We also mentioned Ikrimah's commentary on the **Ayah**, يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا (Inspiring one another with adorned speech as a delusion). (6: 112)

Allah said next, لِيُجَادِلُوكُمْ (to dispute with you),

Ibn Jarir recorded that Ibn Abbas commented; وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ (Eat not of that on which Allah's Name has not been mentioned...) until, لِيُجَادِلُوكُمْ (...to dispute with you),

"The devils inspire their loyal supporters, `Do you eat from what you kill but not from what Allah causes to die'"

As-Suddi said;

"Some idolators said to the Muslims, `You claim that you seek Allah's pleasure. Yet, you do not eat what Allah causes to die, but you eat what you slaughter.'

Allah said, وَإِنْ أَطَعْتُمُوهُمْ (and if you obey them...), and eat dead animals, إِنَّكُمْ لَمُشْرِكُونَ then you would indeed be polytheists."

Similar was said by Mujahid, Ad-Dahhak and several others among scholars of the **Salaf**.

Giving Preference to Anyone's Saying Over the Legislation of Allah is Shirk

Allah's statement,

... وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ (١٢١)

and if you obey them, then you would indeed be polytheists.

means, when you turn away from Allah's command and Legislation to the saying of anyone else, preferring other than what Allah has said, then this constitutes **Shirk**.

Allah said in another **Ayah**,

اتَّخَذُواْ أَحْبَـرَهُمْ وَرُهْبَـنَهُمْ أَرْبَاباً مِّن دُونِ اللَّهِ

> They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah. (9:31)

In explanation of this **Ayah**, At-Tirmidhi recorded that;

Adi bin Hatim said, "O Allah's Messenger! They did not worship them.''

The Prophet said,

بَلَى إِنَّهُمْ أَحَلُّوا لَهُمُ الْحَرَامَ وَحَرَّمُوا عَلَيْهِمُ الْحَلَالَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُم

Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَـهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِى النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَـتِ لَيْسَ بِخَارِجٍ مِّنْهَا

6:122 Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men -- like him who is in the darkness from which he can never come out!

كَذَلِكَ زُيِّنَ لِلْكَـفِرِينَ مَا كَانُواْ يَعْمَلُونَ

Thus it is made fair seeming to the disbelievers that which they used to do.

The Parable of the Disbeliever and the Believer

Allah says;

أَوَ مَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن ...

Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men --

This is an example that Allah has given of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allah brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers, لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن (And set for him a light whereby he can walk amongst men) for he became guided to where he should go and how to remain on the correct path.

The light mentioned here is the Qur'an, according to Ibn Abbas, as Al-Awfi and Ibn Abi Talhah reported from him.

As-Suddi said that the light mentioned here is Islam.

Both meanings are correct.

... مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ ...

Like him who is in the darkness,

of ignorance, desires and various types of deviation,

... بِخَارِجٍ مِّنْهَا ...

From which he can never come out,

for he is unable to find a way out from what he is in.

In Musnad Ahmad, it is recorded that the Prophet said;

إِنَّ اللهَ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، ثُمَّ رَشَّ عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ ذَلِكَ النُّورُ اهْتَدَى، وَمَنْ أَخْطَأَهُ ضَل

Allah created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.

Allah said in other **Ayat**,

اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّـغُوتُ يُخْرِجُونَـهُم مِّنَ النُّورِ إِلَى الظُّلُمَـتِ أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

Allah is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are **Taghut**, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (2:257)

and,

أَفَمَن يَمْشِى مُكِبّاً عَلَى وَجْهِهِ أَهْدَى أَمَّن يَمْشِى سَوِيّاً عَلَى صِرَطٍ مُّسْتَقِيمٍ

Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way! (67:22)

and,

مَثَلُ الْفَرِيقَيْنِ كَالاٌّعْمَى وَالاٌّصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلاً أَفَلاَ تَذَكَّرُونَ

The parable of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared! Will you not then take heed! (11:24)

and,

وَمَا يَسْتَوِى الاٌّعْمَى وَالْبَصِيرُ

وَلاَ الظُّلُمَاتُ وَلاَ النُّورُ

وَلاَ الظِّلُّ وَلاَ الْحَرُورُ

وَمَا يَسْتَوِى الاٌّحْيَآءُ وَلاَ الاٌّمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَآءُ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى الْقُبُورِ

إِنْ أَنتَ إِلاَّ نَذِيرٌ

Not alike are the blind and the seeing. Nor are darkness and light. Nor are the shade and the sun's heat. Nor are the living and the dead. Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in the graves. You are only a warner. (35:19-23)

There are many other **Ayat** on this subject.

We explained before why Allah mentioned the light in the singular sense and the darkness in the plural sense when we explained the **Ayah** at the beginning of the **Surah**, وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ (And originated the darknesses and the light). (6:1)

Allah's statement,

... كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُواْ يَعْمَلُونَ (١٢٢)

Thus it is made fair seeming to the disbelievers that which they used to do.

means, We made their ignorance and misguidance appear fair to them, as Allah decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَـبِرَ مُجْرِمِيهَا لِيَمْكُرُواْ فِيهَا وَمَا يَمْكُرُونَ إِلاَّ بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ

6:123 And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not.

وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ

6:124 And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah received."

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allah knows best with whom to entrust His Message.

سَيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُواْ يَمْكُرُونَ

Humiliation and disgrace from Allah and a severe torment will overtake the criminals for that which they used to plot.

Evil Plots of the Leaders of the Criminals and their Subsequent Demise

Allah says:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجَرِمِيهَا لِيَمْكُرُواْ فِيهَا ...

And thus We have set up in every town great ones of its wicked people to plot therein.

Allah says: Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allah, and oppose and defy you in your town, O Muhammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.' Allah said in other **Ayat**,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوّاً مِّنَ الْمُجْرِمِينَ

Thus have We made for every Prophet an enemy among the criminals. (25:31)

Allah said,

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا

And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury, and they transgress therein. (17:16)

meaning, We command them to obey Us, but they defy the command and as a consequence, We destroy them.

It was also said that, "We send a definite order'',

in the last **Ayah** means, "We decree for them,'' as Allah stated here لِيَمْكُرُواْ فِيهَا (to plot therein).

Ibn Abi Talhah reported that Ibn Abbas explained the **Ayah** أَكَابِرَ مُجَرِمِيهَا لِيَمْكُرُواْ فِيهَا (...great ones of its wicked people to plot therein),

"We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment.''

Mujahid and Qatadah said that;

in the **Ayah**, أَكَابِرَ مُجَرِمِيهَا (great ones) refers to leaders.

I say that this is also the meaning of Allah's statements,

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُمْ بِهِ كَـفِرُونَ

وَقَالُواْ نَحْنُ أَكْثَـرُ أَمْوَلاً وَأَوْلَـداً وَمَا نَحْنُ بِمُعَذَّبِينَ

And We did not send a warner to a township, but those who were given the worldly wealth and

luxuries among them, said: "We believe not in what you have been sent with." And they say: "We have too much wealth and too many children and we are not going to suffer punishment." (34:34-35)

And,

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

And similarly, We sent not a warner before you to any town but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'' (43:23)

`Plot' in the **Ayah** (6:123) refers to beautified speech and various actions with which the evil ones call to misguidance.

Allah said about the people of Prophet Nuh, peace be upon him,

وَمَكَرُواْ مَكْراً كُبَّاراً

And they have plotted a mighty plot. (71:22)

Allah said,

وَقَالَ الَّذِينَ كَفَرُواْ لَن نُّؤْمِنَ بِهَـذَا الْقُرْءَانِ وَلاَ بِالَّذِى بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّـلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ لَوْلاَ أَنتُمْ لَكُنَّا مُؤْمِنِينَ

قَالَ الَّذِينَ اسْتَكْبَرُواْ لِلَّذِينَ اسْتُضْعِفُواْ أَنَحْنُ صَدَدنَـكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَآءَكُمْ بَلْ كُنتُمْ مُّجْرِمِينَ

وَقَالَ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً

But if you could see when the wrongdoers will be made to stand before their Lord, how they will

cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers.''

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you! Nay, but you were criminals."

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals for Him!" (34:31-33)

Ibn Abi Hatim reported that Ibn Abi Umar said that Sufyan said,

"Every `plot' mentioned in the Qur'an refers to actions.''

Allah's statement,

... وَمَا يَمْكُرُونَ إِلاَّ بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ (١٢٣)

But they plot not except against themselves, and they perceive (it) not.

means, the harm of their wicked plots, as well as misguiding those whom they lead astray, will only strike them.

Allah said in other **Ayat**,

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالاً مَّعَ أَثْقَالِهِمْ

And verily, they shall bear their own loads, and other loads besides their own. (29:13)

وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلاَ سَآءَ مَا يَزِرُونَ

And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! (16:25)

Allah said;

وَإِذَا جَاءتْهُمْ آيَةٌ قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللّهِ ...

And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah received.''

When there comes to them a sign they say, لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللّهِ (We shall not believe until we receive the like of that which the Messengers of Allah received.) until the angels bring us the Message from Allah, just as they brought it to the Messengers.

In another **Ayah**, Allah said,

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلَـئِكَةُ أَوْ نَرَى رَبَّنَا

And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord!" (25:21)

Allah's statement,

... اللّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ...

Allah knows best with whom to entrust His Message.

means, He knows best with whom His Message should be given and which of His creatures are suitable for it.

Allah said in other **Ayat**,

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ

And they say: "Why is not this Qur'an sent down to some great man of the two

towns!" Is it they who would portion out the mercy of your Lord! (43:31-32)

They said, why was not this Qur'an revealed to a mighty, respectable leader, honored by us, مِّنَ الْقَرْيَتَيْنِ (...from one of the two towns) Of Makkah and At-Ta'if. This is because they, may Allah curse them, belittled the Messenger out of envy, transgression, rebellion and defiance. Allah described them,

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً أَهَـذَا الَّذِى بَعَثَ اللَّهُ رَسُولاً

And when they see you, they only mock: "Is this the one whom Allah has sent as a Messenger!" (25:41)

وَإِذَا رَآكَ الَّذِينَ كَفَرُواْ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً أَهَـذَا الَّذِى يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَـنِ هُمْ كَـفِرُونَ

And when those who disbelieved see you, they only mock at you: "Is this the one who talks about your gods!" While they disbelieve at the mention of the Most Gracious (Allah). (21:36)

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُمْ مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

Indeed Messengers were mocked before, but the scoffers were surrounded by that, whereat they used to mock. (21:41)

The Disbelievers Admit to the Prophet's Nobility of Lineage

The disbelievers did all of this although they admitted to the Prophet's virtue, honorable lineage, respectable ancestry and purity of household and upbringing, may Allah, His angels, and the believers send blessings upon him.

The disbelievers used to call the Prophet, before he received revelation, **Al-Amin** -- the Truthful. The leader of the Quraysh disbelievers, Abu Sufyan, had to admit to this fact when Heraclius, emperor of Rome, asked him, "How honorable is his (the Prophet's) ancestral lineage among you!''

Abu Sufyan answered, "His ancestry is highly regarded among us.''

Heraclius asked, "Do you find that he lied, before he started his mission!''

Abu Sufyan replied, "No.''

The emperor of Rome relied on the honor and purity of the Prophet to recognize the truth of his Prophethood and what he came with.

Imam Ahmad recorded that Wathilah bin Al-Asqa said that the Messenger of Allah said,

> إِنَّ اللهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ بَنِي كِنَانَةَ وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَى مِنْقُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ
>
> Verily, Allah has chosen Ismail from the offspring of Ibrahim, Bani Kinanah from the offspring of Ismail, Quraysh from Bani Kinanah, Bani Hashim from Quraysh and, He has chosen me from Bani Hashim.
>
> Muslim recorded this **Hadith**.

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

> بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنًا فَقَرْنًا، حَتَّى بُعِثْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيهِ
>
> I was chosen from a succession of the best generations of the Children of Adam, until the generation I was sent in.

Allah's said,

... سَيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَارٌ عِندَ اللّهِ وَعَذَابٌ شَدِيدٌ ...

Humiliation and disgrace from Allah and a severe torment will overtake the criminals...,

This is a stern threat and sure promise from Allah for those who arrogantly refrain from obeying His Messengers and adhering to what they came with. On the Day of Resurrection, they will suffer humiliation and eternal disgrace before Allah, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection.

Allah said in another **Ayah**,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship, they will surely enter Hell in humiliation! (40:60),

disgrace and dishonor.

Allah said next,

... وَعَذَابٌ شَدِيدٌ بِمَا كَانُواْ يَمْكُرُونَ (١٢٤)

and a severe torment for that which they used to plot.

Since plotting usually takes place in secret and involves treachery and deceit, the disbelievers were recompensed with severe torment from Allah on the Day of Resurrection, as a just reckoning,

وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And your Lord treats no one with injustice. (18:49)

Allah said in another **Ayah**,

يَوْمَ تُبْلَى السَّرَآئِرُ

The Day when all the secrets will be examined. (86:9)

Meaning, the secrets, hidden thoughts and intentions will be exposed.

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانِ بْنِ فُلَان

A banner will be raised for every deceitful person from his anus on the Day of Resurrection, and it will say; `This is the treacherous plot of so-and-so, son of so-and-so, son of so-and-so.

The wisdom in this is that since a plot occurs in secret, and people are usually unaware of it, then on the Day of Resurrection the plot itself will become public news testifying to the actions of those who committed it.

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلَـمِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً كَأَنَّمَا يَصَّعَّدُ فِى السَّمَآءِ

6:125 And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.

كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لاَ يُؤْمِنُونَ

Thus Allah puts the wrath on those who believe not.

Allah said,

فَمَن يُرِدِ اللّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ ...

And whomsoever Allah wills to guide, He opens his breast to Islam;

He makes Islam easy for him and strengthens his resolve to embrace it, and these are good signs.

Allah said in other **Ayat**,

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلإِسْلَـمِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ

> Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim). (39:22)
>
> and,

وَلَـكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الايمَـنَ وَزَيَّنَهُ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُوْلَـئِكَ هُمُ الرَّشِدُونَ

> But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hated by you. Such are they who are the rightly guided. (49:7)

Ibn Abbas commented on Allah's statement, فَمَن يُرِدِ اللّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ (And whomsoever Allah wills to guide, He opens his breast to Islam),

"Allah says that He will open his heart to **Tawhid** and faith in Him.''

This is the same as was reported from Abu Malik and several others, and it is sound.

Allah's statement, فَمَن يُرِدِ اللّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ (and whomsoever He wills to send astray, He makes his breast closed and constricted),

refers to inability to accept guidance, thus being deprived of beneficial faith.

... وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا ...

and whomsoever He wills to send astray, He makes his breast closed and constricted,

... كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاء ...

...as if he is climbing up to the sky.

> because of the heaviness of faith on him.

Sa`id bin Jubayr commented that in this case,

> "(Islam) finds every path in his heart impassable.''

Al-Hakam bin Aban said that Ikrimah narrated from Ibn Abbas that he commented on: **كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاء** (...as if he is climbing up to the sky),

> "Just as the Son of Adam cannot climb up to the sky, **Tawhid** and faith will not be able to enter his heart, until Allah decides to allow it into his heart.''

Imam Abu Jafar bin Jarir commented:

> "This is a parable that Allah has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allah says, the example of the disbeliever's inability to accept faith in his heart and that it is too small to accommodate it, is the example of his inability to climb up to the sky, which is beyond his capability and power.''

He also commented on Allah's statement,

... كَذَلِكَ يَجْعَلُ اللّهُ الرِّجْسَ عَلَى الَّذِينَ لاَ يُؤْمِنُونَ (١٢٥)

Thus Allah puts the **Rijs** (wrath) on those who believe not.

> "Allah says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints **Shaytan** for him and for his likes, those who refused to believe in Allah and His Messenger. Consequently, **Shaytan** lures and hinders them from the path of Allah.''

Ali bin Abi Talhah reported that Ibn Abbas said that,

Rijs, refers to **Shaytan**,

Mujahid said that;

Rijs, refers to all that does not contain goodness.

Abdur-Rahman bin Zayd bin Aslam said that,

Rijs, means, `torment'.

وَهَـذَا صِرَطُ رَبِّكَ مُسْتَقِيماً

6:126 And this is the path of your Lord leading straight.

قَدْ فَصَّلْنَا الآيَـتِ لِقَوْمٍ يَذَّكَّرُونَ

لَهُمْ دَارُ السَّلَـمِ عِندَ رَبِّهِمْ وَهُوَ وَلِيُّهُم بِمَا كَانُواْ يَعْمَلُونَ

6:127 For them will be the abode of peace with their Lord. And He will be their Wali because of what they used to do.

After Allah mentioned the way of those who were themselves led to stray from His path and who hindered others from it, He emphasized the honor of the guidance and religion of truth that He sent His Messenger with.

Allah said next,

وَهَـذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ...

And this is the path of your Lord leading straight.

that is, Islam, that We have legislated for you, O Muhammad, by revealing this Qur'an to you, is Allah's straight path.

... قَدْ فَصَّلْنَا الآيَاتِ ...

We have detailed Our **Ayat**...,

We have explained the **Ayat** and made them clear and plain,

... لِقَوْمٍ يَذَّكَّرُونَ (١٢٦)

for a people who take heed.

those who have sound comprehension and understand what Allah and His Messenger convey to them,

لَهُمْ دَارُ السَّلاَمِ ...

For them will be the abode of peace, (Paradise),

... عِندَ رَبِّهِمْ ...

with their Lord.

on the Day of Resurrection.

Allah described Paradise as `the abode of peace', because its residents are safe due to their access to the straight path, which conforms to the way of the Prophets. And just as their way was not wicked, they earned the abode of peace (which is free from all wickedness).

... وَهُوَ وَلِيُّهُمْ ...

And He will be their **Wali**.

Protector, Supporter and Helper.

... بِمَا كَانُواْ يَعْمَلُونَ (١٢٧)

because of what they used to do.

As reward for their good deeds, Allah has favored them and been generous with them, and awarded them Paradise.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَـمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الإِنْس

6:128 And on the Day when He will gather them together (and say): "O you assembly of Jinn! Many did you mislead of men,"

وَقَالَ أَوْلِيَآؤُهُم مِّنَ الإِنْس رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا الَّذِى أَجَّلْتَ لَنَا

and their friends among the people will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us."

قَالَ النَّارُ مَثْوَاكُمْ خَـلِدِينَ فِيهَآ إِلاَّ مَا شَآءَ اللَّهُ

He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allah may will.

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

Certainly your Lord is All-Wise, All-Knowing."

Allah says, `Mention, O Muhammad, in what you convey and warn,' that,

وَيَوْمَ يِحْشُرُهُمْ جَمِيعًا ...

on the Day when He will gather them (all) together.

> gather the Jinns and their loyal supporters from mankind who used to worship them in this life, seek refuge with them, obey them and inspire each other with adorned, deceitful speech.

Allah will proclaim then,

... يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الإِنس ...

O you assembly of Jinn! Many did you mislead of men,

> So the **Ayah**; قَدِ اسْتَكْثَرْتُم مِّنَ الإِنس (Many did you mislead of men) refers to their misguiding and leading them astray.
>
> Allah also said;
>
> أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيطَـنَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ
>
> وَأَنِ اعْبُدُونِى هَـذَا صِرَطٌ مُّسْتَقِيمٌ
>
> وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلاًّ كَثِيراً أَفَلَمْ تَكُونُواْ تَعْقِلُونَ
>
> Did I not command you, O Children of Adam, that you should not worship **Shaytan**. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (**Shaytan**) did lead astray a great multitude of you. Did you not, then, understand. (36:60-62)

And,

... وَقَالَ أَوْلِيَآؤُهُم مِّنَ الإِنس رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ ...

and their friends among the people will say: "Our Lord! We benefited one from the other...''

> The friends of the Jinns among humanity will give this answer to Allah, after Allah chastises them for being misguided by the Jinns.

Al-Hasan commented,

> "They benefited from each other when the Jinns merely commanded and mankind obeyed.''

Ibn Jurayj said,

> "During the time of **Jahiliyyah**, a man would reach a land and proclaim, `I seek refuge with the master (Jinn) of this valley,' and this is how

they benefited from each other. They used this as an excuse for them on the Day of Resurrection.''

Therefore, the Jinns benefit from humans since humans revere the Jinns by invoking them for help. The Jinns would then proclaim, "We became the masters of both mankind and the Jinns.''

... وَبَلَغْنَا أَجَلَنَا الَّذِيَ أَجَّلْتَ لَنَا ...

but now we have reached our appointed term which You did appoint for us.

meaning, death, according to As-Suddi.

... قَالَ النَّارُ مَثْوَاكُمْ ...

He (Allah) will say: "The Fire be your dwelling place...''

where you will reside and live, you and your friends,

... خَالِدِينَ فِيهَا ...

you will dwell therein forever.

and will never depart except what Allah may will.

... إِلاَّ مَا شَاء اللّهُ ....

except as Allah may will.

... إِنَّ رَبَّكَ حَكِيمٌ عَليمٌ (١٢٨)

Certainly your Lord is All-Wise, All-Knowing."

وَكَذَلِكَ نُوَلِّى بَعْضَ الظَّـلِمِينَ بَعْضاً بِمَا كَانُواْ يَكْسِبُونَ

6:129 And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.

The Wrongdoers Are the Supporters of Each other

Allah says;

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُواْ يَكْسِبُونَ (١٢٩)

And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.

Ma`mar said that Qatadah commented on this **Ayah**,

> "Allah makes the wrongdoers supporters for each other in the Fire by following one another into it.''

Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement, **وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا** (And thus We do make the wrongdoers supporters of one another),

> "It refers to the wrongdoers of the Jinns and mankind.''
>
> He then recited,
>
> وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـنِ نُقَيِّضْ لَهُ شَيْطَاناً فَهُوَ لَهُ قَرِينٌ
>
> And whosoever turns away blindly from the remembrance of the Most Gracious (Allah), We appoint for him **Shaytan** to be a companion to him. (43:36)
>
> He said next -- concerning the meaning of the **Ayah**;
>
>> "We appoint the wrongdoer of the Jinns over the wrongdoer of mankind.''

A poet once said,

> "There is no hand, but Allah's Hand is above it, and no wrongdoer but will be tested by another wrongdoer.''

The meaning of this honorable **Ayah** thus becomes:

> `Just as We made this losing group of mankind supporters of the Jinns that misguided them, We

also appoint the wrongdoers over one another, destroy them by the hands of one another, and take revenge from them with one another. This is the just recompense for their injustice and transgression.'

يَـمَعْشَرَ الْجِنِّ وَالإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَـتِي وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَـذَا

6:130 O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours!''

قَالُواْ شَهِدْنَا عَلَى أَنْفُسِنَا

They will say: "We bear witness against ourselves.''

وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا وَشَهِدُواْ عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُواْ كَـفِرِينَ

It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

Chastising the Jinns and Humans after their Admission that Allah Sent Messengers to Them

Allah will chastise the disbelieving Jinns and humans on the Day of Resurrection, when He asks them, while having better knowledge, if the Messengers delivered His Messages to them,

يَا مَعْشَرَ الْجِنِّ وَالإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ ...

"O you assembly of Jinn and humans! Did not there come to you Messengers from among you,''

We should note here that the Messengers are from among mankind only, not vice versa, as Mujahid, Ibn

Jurayj and others from the Imams of **Salaf** and later generations have stated. The proof for this is that Allah said,

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ

> Verily, We have sent the revelation to you as We sent the revelation to Nuh and the Prophets after him. (4:163) until,

رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

> Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers. (4:165)

Allah said, concerning the Prophet Ibrahim,

وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

> And We ordained among his offspring Prophethood and the Book. (29: 27),

thus sending the Prophethood and the Book exclusively through the offspring of the Prophet Ibrahim. No one has claimed that there were Prophets from among the Jinns before the time of Ibrahim, but not after that.

Allah said,

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الاٌّسْوَاقِ

> And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. (25:20)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

> And We sent not before you any but men unto whom We revealed, from among the people of townships. (12:109)

Therefore, concerning Prophethood, the Jinns follow mankind in this regard and this is why Allah said about them,

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَراً مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُواْ أَنصِتُواْ فَلَمَّا قُضِىَ وَلَّوْاْ إِلَى قَوْمِهِم مُّنذِرِينَ

قَالُواْ يقَوْمَنَآ إِنَّا سَمِعْنَا كِتَـباً أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ يَهْدِى إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ

يقَوْمَنَآ أَجِيبُواْ دَاعِىَ اللَّهِ وَءَامِنُواْ بِهِ يَغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ

وَمَن لاَّ يُجِبْ دَاعِىَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى الاٌّرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَآءُ أُوْلَـئِكَ فِى ضَلَـلٍ مُّبِينٍ

And (remember) when We sent towards you a group of the Jinn, listening to the Qur'an. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allah's caller, and believe in him. He (Allah) will forgive you your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allah's caller, he cannot escape on earth, and there will be no helpers for him besides Allah. Those are in manifest error. (46:29-32)

A **Hadith** collected by At-Tirmidhi stated that;

the Messenger of Allah recited Surah **Ar-Rahman**, to these Jinns, in which Allah said,

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلاَنِ

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your

> Lord will you both (Jinn and men) deny! (55:31-32)

Allah said in this honorable **Ayah**,

يَا مَعْشَرَ الْجِنِّ وَالإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاء يَوْمِكُمْ هَـذَا قَالُواْ شَهِدْنَا عَلَى أَنفُسِنَا ...

O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours!" They will say: "We bear witness against ourselves.''

> meaning, we affirm that the Messengers have conveyed Your Messages to us and warned us about the meeting with You, and that this Day will certainly occur.

Allah said next,

... وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ...

It was the life of this world that deceived them.

> and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.

... وَشَهِدُواْ عَلَى أَنفُسِهِمْ ...

And they will bear witness against themselves,

> on the Day of Resurrection,

... أَنَّهُمْ كَانُواْ كَافِرِينَ (١٣٠)

that they were disbelievers...

> in this worldly life, rejecting what the Messengers, (may Allah's peace and blessings be on them), brought them.

ذَلِكَ أَن لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَـفِلُونَ

6:131 This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.

وَلِكُلٍّ دَرَجَـتٌ مِّمَّا عَمِلُوا۟ وَمَا رَبُّكَ بِغَـفِلٍ عَمَّا يَعْمَلُونَ

6:132 For all there will be degrees according to what they did. And your Lord is not unaware of what they do.

Allah said,

ذَلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ (١٣١)

This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.

meaning: `We sent the Messengers and revealed the Books to the Jinns and mankind, so that no one has an excuse that he is being punished for his wrongs although he did not receive Allah's Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse.'

Allah said in other **Ayat**,

وَإِن مِّنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ

And there never was a nation but a warner had passed among them. (35:24)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُوا۟ اللَّهَ وَاجْتَنِبُوا۟ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming):

> "Worship Allah, and stay away from **At-Taghut** (all false deities)." (16:36)
>
> and,
>
> وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً
>
> And We never punish until We have sent a Messenger. (17:15)
>
> and,
>
> كُلَّمَا أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ
>
> قَالُواْ بَلَى قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا
>
> Every time a group is cast therein, its keeper will ask: "Did no warner come to you!"
>
> They will say: "Yes, indeed a warner did come to us, but we belied him.'' (67:8-9)
>
> There are many other **Ayat** on this subject.

Allah's statement,

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُواْ ...

For all there will be degrees according to what they did.)

At-Tabari said,

> means, every person who obeys Allah or behaves disobediently, has grades and ranks according to their works, which Allah gives them as recompense, good for good and evil for evil.'' I say, it is possible that Allah's statement, **وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُواْ** (For all there will be degrees according to what they did) refers to the disbelievers of the Jinns and mankind who will earn a place in the Fire according to their evil deeds. Allah said, **قَالَ لِكُلٍّ ضِعْفٌ** (He will say: "For each one there is double (torment).'' (7:38)

and,

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ زِدْنَـهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُواْ يُفْسِدُونَ

Those who disbelieved and hinder (others) from the path of Allah, for them We will add torment to the torment because they used to spread corruption. (16:88)

Allah said next,

... وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٣٢)

And your Lord is not unaware of what they do.

Ibn Jarir commented,

"All these deeds that they did, O Muhammad, they did while your Lord is aware of them, and He collects and records these deeds with Him, so that He recompenses them when they meet Him and return to Him.

وَرَبُّكَ الْغَنِىُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُمْ مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ

6:133 And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.

إِنَّ مَا تُوعَدُونَ لأَتٍ وَمَآ أَنتُم بِمُعْجِزِينَ

6:134 Surely, that which you are promised, will verily come to pass, and you cannot escape.

قُلْ يَـقَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّى عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَـقِبَةُ الدَّارِ إِنَّهُ لاَ يُفْلِحُ الظَّـلِمُونَ

6:135 Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful."

If They Disobey, They Will Perish

Allah said,

وَرَبُّكَ ...

And your Lord..., (O Muhammad),

... الْغَنِيُّ ...

is **Al-Ghani**,

Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

... ذُو الرَّحْمَةِ ...

full of mercy;

towards creation.

Allah said in another **Ayah**,

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Truly, Allah is full of kindness, the Most Merciful towards mankind. (2:143)

... إِن يَشَأْ يُذْهِبْكُمْ ...

if He wills, He can destroy you.

if you defy His commandments,

... وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَاء ...

And in your place make whom He wills as your successors,

who behave obediently,

... كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ آخَرِينَ (١٣٣)

As He raised you from the seed of other people.

and surely, He is able to do this, and it is easy for Him. And just as Allah has destroyed the earlier nations and brought their successors, He is able to do away with these generations and bring other people in their place.

Allah has also said;

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِـاخَرِينَ وَكَانَ اللَّهُ عَلَى ذلِكَ قَدِيراً

If He wills, He can take you away, O people, and bring others. And Allah is Ever Capable over that. (4:133)

يأَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَآءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِىُّ الْحَمِيدُ

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

O mankind! It is you who stand in need of Allah. But Allah is Rich (free of all needs), Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah. (35:15-17)

نَّفْسِهِ وَاللَّهُ الْغَنِىُّ وَأَنتُمُ الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ

But Allah is Rich (free of all needs), and you are poor. And if you turn away, He will exchange you

for some other people and they will not be your likes. (47:38)

Muhammad bin Ishaq said that Yaqub bin Utbah said that he heard Aban bin Uthman saying about this **Ayah**, كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ آخَرِينَ (As He raised you from the seed of other people),

"`The seed' means the offspring and the children.''

Allah's statement,

إِنَّ مَا تُوعَدُونَ لآتٍ وَمَا أَنتُم بِمُعْجِزِينَ (١٣٤)

Surely, that which you are promised, will verily, come to pass and you cannot escape.

means, tell them, O Muhammad, that what they have been promised of Resurrection will surely occur, وَمَا أَنتُم بِمُعْجِزِينَ (and you cannot escape) from Allah. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allah is able to do all things and nothing ever escapes His power.

Allah said;

قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ ...

Say: "O my people! Work according to your way, surely, I too am working and you will come to know.''

This contains a stern warning and a sure promise, saying; remain on your way, if you think that you are rightly guided, for I will remain on mine.

Allah said in another **Ayah**,

وَقُل لِّلَّذِينَ لاَ يُؤْمِنُونَ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنَّا عَامِلُونَ

وَانْتَظِرُواْ إِنَّا مُنتَظِرُونَ

And say to those who do not believe: "Act according to **Makanatikum**, We are acting

(in our way). And you wait! We (too) are waiting.'' (11:121-122)

Ali bin Abi Talhah reported that Ibn Abbas said that, **عَلَى مَكَانَتِكُمْ** (according to Makanatikum...),

means, your way.

قُلْ يَا قَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ

... فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدِّارِ إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ (١٣٥)

And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.

You will come to know if the happy end will be mine (Muhammad's) or yours (the disbelievers).

Allah has indeed kept His promise and allowed Muhammad to prevail in the land and rise above those who defied him. He conquered Makkah for him and made him triumphant over his people who rejected and showed enmity towards him. The Prophet's rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, the various lands and provinces were conquered during the time of his successors, may Allah be pleased with them all.

Allah also said,

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty. (58:21)

(إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَـهُمُ اللَّعْنَةُ وَلَـهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode. (40:51-52)

and,

وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الاٌّرْضَ يَرِثُهَا عِبَادِىَ الصَّـلِحُونَ

And indeed We have written in the **Zabur** after the **Dhikr** that My righteous servants shall inherit the land. (21:105)

وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأٌّنْعَامِ نَصِيباً فَقَالُواْ هَـذَا لِلَّهِ بِزَعْمِهِمْ وَهَـذَا لِشُرَكَآئِنَا

6:136 And they assign to Allah a share of the tilth and cattle which He has created, and they say: "This is for Allah," according to their claim, "and this is for our partners."

فَمَا كَانَ لِشُرَكَآئِهِمْ فَلاَ يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَآئِهِمْ سَآءَ مَا يَحْكُمُونَ

But the share of their "partners" reaches not Allah, while the share of Allah reaches their "partners"! Evil is the way they judge!

Some Acts of Shirk

Allah chastises and criticizes the idolators who invented innovations, Kufr and Shirk, and called on partners and rivals with Allah among His creation, although He created every thing, all praise is due to Him. This is why Allah said,

وَجَعَلُواْ لِلّهِ مِمِّا ذَرَأَ ...

And they assign to Allah from that which He has created,

... مِنَ الْحَرْثِ ...

of the tilth,

> meaning, fruits and produce,

... وَالأَنْعَامِ نَصِيبًا ...

and of the cattle a share,

> meaning a part and a section.

... فَقَالُواْ هَـذَا لِلّهِ بِزَعْمِهِمْ وَهَـذَا لِشُرَكَآئِنَا ...

and they say: "This is for Allah,'' according to their claim, "and this is for our partners.''

Allah said next,

... فَمَا كَانَ لِشُرَكَآئِهِمْ فَلاَ يَصِلُ إِلَى اللّهِ وَمَا كَانَ لِلّهِ فَهُوَ يَصِلُ إِلَى شُرَكَآئِهِمْ ...

But the share of their "partners" reaches not Allah, while the share of Allah reaches their "partners"!

Ali bin Abi Talhah and Al-Awfi narrated that Ibn Abbas said;

> "When they, the enemies of Allah, would cultivate the land or collect produce, they would assign a part of it to Allah and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allah and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allah, they would add whatever this water irrigated to the idol's share! If the land or produce that they assigned

for Allah was accidentally mixed with the share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share they assigned for Allah. If the water that they assigned for Allah irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the Bahirah, Sa'ibah, Wasilah and Ham, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allah. Allah said, وَجَعَلُواْ لِلّهِ مِمِّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيبًا (And they assign to Allah a share of the tilth and cattle which He has created...).''

Similar was said by Mujahid, Qatadah, As-Suddi and others.

Abdur-Rahman bin Zayd bin Aslam commented;

"Every type of slaughter that they would assign for Allah, would never be eaten unless they mentioned the names of their idols when slaughtering it. Yet for what they sacrificed in the names of the idols, they would not mention Allah's Name when slaughtering it.''

He then recited the **Ayah** (6:136) until he reached,

... سَاء مَا يَحْكُمُونَ (١٣٦)

Evil is the way they judge!

This **Ayah** means, evil is that which they determined, for they committed error in the division. Certainly, Allah is the Lord, Owner and Creator of all things and His is the dominion. All things are His property and under His supreme control, will and decree. There is no deity worthy of worship, or Lord, except Him. And even when the polytheists made this evil division, they did not preserve it, but cheated in it.

Allah said in other **Ayat**,

وَيَجْعَلُونَ لِلَّهِ الْبَنَـتِ سُبْحَانَهُ وَلَهُمْ مَّا يَشْتَهُونَ

And they assign daughters unto Allah -- glory be to Him -- and unto themselves what they desire. (16:57)

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الإِنسَـنَ لَكَفُورٌ مُّبِينٌ

Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate! (43:15)

أَلَكُمُ الذَّكَرُ وَلَهُ الأُنثَى

تِلْكَ إِذاً قِسْمَةٌ ضِيزَى

Is it for you the males and for Him the females! That indeed is a division most unfair! (53:21-22)

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَـدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُواْ عَلَيْهِمْ دِينَهُمْ

6:137 And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion.

وَلَوْ شَآءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

And if Allah had willed, they would not have done so. So leave them alone with their fabrications.

Shaytan Lured the Idolators to Kill Their Children

Allah says,

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلاَدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُواْ عَلَيْهِمْ دِينَهُمْ ...

And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion.

> Allah says, just as the **Shayatin** lured the idolators to assign a share for Allah from what He created of agriculture and cattle - and a share for the idols, they also made it seem fair for them to kill their children, for fear of poverty, and burying their daughters alive, for fear of dishonor.

Ali bin Abi Talhah reported from Ibn Abbas that he commented; وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلاَدِهِمْ شُرَكَآؤُهُمْ (And so to many of the idolators, their "partners" have made fair seeming the killing of their children...).

> "They make killing their children attractive to them.''

Mujahid said,

> "Idolators' partners among the devils ordered them to bury their children for fear of poverty.''

As-Suddi said,

> "The devils commanded them to kill their daughters so that they, لِيُرْدُوهُمْ (lead them to their own destruction), and to, وَلِيَلْبِسُواْ عَلَيْهِمْ دِينَهُمْ (cause confusion in their religion).''

Allah said,

... وَلَوْ شَاء اللّهُ مَا فَعَلُوهُ ...

And if Allah had willed, they would not have done so.

> meaning, all this occurred by Allah's leave, will and decree, but He dislikes these practices, and He has the perfect wisdom in every decree. He is never questioned about what He does, but they all will be questioned.

... فَذَرْهُمْ وَمَا يَفْتَرُونَ (١٣٧)

So leave them alone with their fabrications.

meaning, avoid and abandon them and what they do, for Allah will judge between you and them.

وَقَالُواْ هَـذِهِ أَنْعَمٌ وَحَرْثٌ حِجْرٌ لاَّ يَطْعَمُهَآ إِلاَّ مَن نَّشَآءُ بِزَعْمِهِمْ

6:138 And according to their claim, they say that such and such cattle and crops are Hijr (forbidden), and none should eat of them except those whom we allow.

وَأَنْعَمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَـمٌ لاَّ يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ سَيَجْزِيهِم بِمَا كَانُواْ يَفْتَرُونَ

And (they say) there are cattle forbidden to be used for burden, and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah). He will recompense them for what they used to fabricate.

The Idolators Forbade Certain Types of Cattle

Allah says;

وَقَالُواْ هَـذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لاَّ يَطْعَمُهَا إِلاَّ مَن نّشَاء بِزَعْمِهِمْ ...

And according to their claim, they say that such and such cattle and crops are **Hijr** (forbidden), and none should eat of them except those whom we allow.

Ali bin Abi Talhah reported that Ibn Abbas said,

"**Hijr** refers to what they forbade, such as the **Wasilah**, and the like.''

Similar was said by Mujahid, Ad-Dahhak, As-Suddi, Qatadah, Abdur-Rahman bin Zayd bin Aslam and others.

Qatadah commented on, وَقَالُواْ هَـذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ (They say that such and such cattle and crops are **Hijr**),

> "It is a prohibition that the **Shayatin** appointed for their wealth, and a type of exaggeration and extremism that did not come from Allah.''

Abdur-Rahman Ibn Zayd bin Aslam said that,

> حِجْرٌ (**Hijr**) refers to what the idolators designated for their deities.

As-Suddi said that the Ayah, لاَّ يَطْعَمُهَا إِلاَّ مَن نّشَاء بِزَعْمِهِمْ (And none should eat of them except those whom we allow, they claimed...),

> means, "They said, only those whom we choose can eat of them, and the rest are prohibited from eating them.''

> Similar to this honorable **Ayah**, Allah said,

> قُلْ أَرَأَيْتُمْ مَّآ أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَحَلاَلاً قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

> Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful."

> Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah!" (10:59)

> and,

> مَا جَعَلَ اللَّهُ مِن بَحِيرَةٍ وَلاَ سَآئِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ وَلَـكِنَّ الَّذِينَ كَفَرُواْ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لاَ يَعْقِلُونَ

> Allah has not instituted things like **Bahirah** or a **Sa'ibah** or a **Wasilah** or a **Ham**. But those who disbelieve invent lies against Allah, and most of them have no understanding. (5:103)

As-Suddi said that;

> cattle forbidden to be used for burden were the **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham**, as well as cattle for which the idolators did not mention Allah's Name when slaughtering them nor when they were born.

Abu Bakr bin Ayyash said that Asim bin Abi An-Najud said,

> "Abu Wa'il said to me, `Do you know the meaning of the **Ayah**,
>
> ... وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لاَّ يَذْكُرُونَ اسْمَ اللّهِ عَلَيْهَا ...
>
> And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allah is not pronounced.
>
> I said, `No.'
>
> He said, `It is the **Bahirah**, which they would not use to for **Hajj** (either by riding it or carrying things on it).'''

Mujahid also said that;

> they were some of the camels belonging to idolators on which Allah's Name was not mentioned when riding, milking, carrying things, copulation or any other action.

... افْتِرَاء عَلَيْهِ ...

lying against Him.

> against Allah.
>
> The idolators indeed lied when they attributed this evil to Allah's religion and Law; He did not allow them to do that nor did He approve of it.

... سَيَجْزِيهِم بِمَا كَانُواْ يَفْتَرُونَ (١٣٨)

He will recompense them for what they used to fabricate.

> against Him, and falsely attribute to Him.

وَقَالُواْ مَا فِى بُطُونِ هَـذِهِ الأَنْعَـمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَجِنَا وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ

6:139 And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein."

سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower.

Allah says;

وَقَالُواْ مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَاء سَيَجْزِيهِمْ وَصْفَهُمْ ...

And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allah).

Abu Ishaq As-Subayi narrated that Abdullah bin Abi Al-Hudhayl reported that Ibn Abbas said that, وَقَالُواْ مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا (And they say: "What is in the bellies of such and such cattle is for our males alone..."),

refers to milk.

Awfi said that Ibn Abbas said about this Ayah, وَقَالُواْ مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا (And they say: "What is in the bellies of such and such cattle is for our males alone..."),

"It is about milk, which they prohibited for their females and allowed only their males to drink. When a sheep would give birth to a male sheep, they would slaughter it and feed it to their males,

but not to their females. If the newly born lamb was a female, they would not slaughter it, but if it was stillborn, they would share in it (with their females)! Allah forbade this practice.''

Similar was said by As-Suddi.

Ash-Shabi said,

"The **Bahirah's** milk was only given to the men. But if any cattle from the **Bahirah** died, both men and women would share in eating it.'' Similar was said by Ikrimah, Qatadah and Abdur-Rahman bin Zayd bin Aslam.

Mujahid commented; وَقَالُواْ مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا (And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females...''),

"It refers to the **Sa'ibah** and the **Bahirah**.''

Abu Al-Aliyah, Mujahid and Qatadah said that Allah's statement, سَيَجْزِيهِمْ وَصْفَهُمْ (He will punish them for their attribution) means,

uttering such falsehood.

This is explained by Allah's statement,

وَلاَ تَقُولُواْ لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَـذَا حَلَـلٌ وَهَـذَا حَرَامٌ لِّتَفْتَرُواْ عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

And say not concerning that which your tongues falsely utter: "This is lawful and this is forbidden." so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. (16:116)

Allah said,

... إِنَّهُ حِكِيمٌ ...

Verily, He is All-Wise,

in His actions, statements, Law and decree.

... عَلِيمٌ (١٣٩)

All-Knower.

in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓاْ أَوْلَـٰدَهُمْ سَفَهاً بِغَيْرِ عِلْمٍ وَحَرَّمُواْ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ قَدْ ضَلُّواْ وَمَا كَانُواْ مُهْتَدِينَ

6:140 Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.

Allah says that those who committed these evil acts have earned the loss of this life and the Hereafter

Allah says;

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلاَدَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللّهُ افْتِرَاء عَلَى اللّهِ قَدْ ضَلُّواْ وَمَا كَانُواْ مُهْتَدِينَ (١٤٠)

Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.

As for this life, they lost when they killed their children and made it difficult for themselves by prohibiting some types of their wealth, as an act of innovation that they invented on their own. As for the Hereafter, they will end up in the worst

dwellings, because they used to lie about Allah and invent falsehood about Him.

Allah also said,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Say: "Verily, those who invent a lie against Allah will never be successful." (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

Al-Hafiz Abu Bakr bin Marduwyah recorded that Ibn Abbas commented,

"If it pleases you to know how ignorant the Arabs used to be, then recite the **Ayat** beyond **Ayah** one hundred and thirty in Surah **Al-An`am**,

قَدْ خَسِرَ الَّذِينَ قَتَلُواْ أَوْلاَدَهُمْ .... وَمَا كَانُواْ مُهْتَدِينَ

Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.''

Al-Bukhari also recorded this in the section of his Sahih on the virtues of the Quraysh.

وَهُوَ الَّذِى أَنشَأَ جَنَّـتٍ مَّعْرُوشَـتٍ وَغَيْرَ مَعْرُوشَـتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَـبِهاً وَغَيْرَ مُتَشَـبِهٍ

6:141 And it is He Who produces gardens Ma`rushat and not Ma`rushat, and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different.

كُلُواْ مِن ثَمَرِهِ إِذَآ أَثْمَرَ وَءَاتُواْ حَقَّهُ يَوْمَ حَصَادِهِ وَلاَ تُسْرِفُواْ

Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not by extravagance.

إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ

Verily, He likes not the wasteful.

وَمِنَ الأَنْعَـمِ حَمُولَةً وَفَرْشًا

6:142 And of the cattle (are some) for burden and (some smaller) for Farsh.

كُلُواْ مِمَّا رَزَقَكُمُ اللَّهُ وَلاَ تَتَّبِعُواْ خُطُوَتِ الشَّيْطَـنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Eat of what Allah has provided for you, and follow not the footsteps of Shaytan. Surely, he is to you an open enemy.

Allah Created the Produce, Seed Grains and Cattle

Allah states that He created everything, including the produce, fruits and cattle that the idolators mishandled by their misguided ideas, dividing them into various designated parts, allowing some and prohibiting some.

Allah said,

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ ...

And it is He Who produces gardens **Ma`rushat** and not **Ma`rushat**,

Ali bin Abi Talhah reported that Ibn Abbas commented,

"**Ma`rushat** refers to what the people trellises, while `not **Ma`rushat**' refers to fruits (and produce) that grow wild inland and on mountains.''

Ata Al-Khurasani said that Ibn Abbas said,

"**Ma`rushat** are the grapevines that are trellised, while `not **Ma`rushat**' refers to grapevines that are not trellised.''

As-Suddi said similarly.

... وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ...

and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different.

As for these fruits being similar, yet different, Ibn Jurayj said,

"They are similar in shape, but different in taste.''

... كُلُواْ مِن ثَمَرِهِ إِذَا أَثْمَرَ ...

Eat of their fruit when they ripen,

Muhammad bin Ka`b said that the **Ayah** means,

"(Eat) from the dates and grapes they produce.''

Allah said next,

... وَآتُواْ حَقَّهُ يَوْمَ حَصَادِهِ ...

but pay the due thereof on the day of their harvest,

Mujahid commented,

"When the poor people are present (on the day of harvest), give them some of the produce.''

Abdur-Razzaq recorded that Mujahid commented on the **Ayah**,

"When planting, one gives away handfuls (of seed grains) and on harvest, he gives away handfuls and allows them to pick whatever is left on the ground of the harvest.''

Ath-Thawri said that Hammad narrated that Ibrahim An-Nakhai said,

"One gives away some of the hay.''

Ibn Al-Mubarak said that Shurayk said that Salim said that Sa`id bin Jubayr commented; وَآتُواْ حَقَّهُ يَوْمَ حَصَادِهِ (but pay the due thereof on the day of their harvest),

"This ruling, giving the poor the handfuls (of seed grains) and some of the hay as food for their animals, was before **Zakah** became obligatory.''

Allah has chastised those who harvest, without giving away a part of it as charity. Allah mentioned the story of the owners of the garden in Surah **Nun**, (68:18-33)

إِنَّا بَلَوْنَـهُمْ كَمَا بَلَوْنَآ أَصْحَـبَ الْجَنَّةِ ...... لَوْ كَانُواْ يَعْلَمُونَ

When they swore to pluck the fruits of the (garden) in the morning. Without saying: "If Allah wills." Then there passed by on the (garden) a visitation (fire) from your Lord at night, burning it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke. Saying: "Go to your tilth in the morning, if you would pluck the fruits."

So they departed, conversing in secret low tones (saying). "No poor person shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray." (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

> The best among them said: "Did I not tell you, why say you not: `If Allah wills'." They said: "Glory to Our Lord! Verily, we have been wrongdoers.''
>
> Then they turned one against another, blaming. They said: "Woe to us! We have transgressed. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord."
>
> Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. (68:18-33)

Prohibiting Extravagance

Allah said,

... وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ (١٤١)

And waste not by extravagance. Verily, He likes not the wasteful.

It was said that;

> the extravagance prohibited here refers to excessive charity beyond normal amounts.

Ibn Jurayj said,

> "This **Ayah** was revealed concerning Thabit bin Qays bin Shammas, who plucked the fruits of his date palms. Then he said to himself, `This day, every person who comes to me, I will feed him from it.'
>
> So he kept feeding (them) until the evening came and he ended up with no dates. Allah sent down, وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ (And waste not by extravagance. Verily, He likes not the wasteful).''
>
> Ibn Jarir recorded this statement from Ibn Jurayj.

However, the apparent meaning of this **Ayah**, and Allah knows best, is that; كُلُواْ مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتُواْ حَقَّهُ يَوْمَ حَصَادِهِ وَلاَ تُسْرِفُواْ (Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...) refers to eating,

> meaning, do not waste in eating because this spoils the mind and the body.
>
> Allah said in another **Ayah**,
>
> وكُلُواْ وَاشْرَبُواْ وَلاَ تُسْرِفُواْ
>
> > And eat and drink but waste not by extravagance. (7: 31)

In his **Sahih**, Al-Bukhari recorded a **Hadith** without a chain of narration;

> كُلُوا وَاشْرَبُوا وَالْبَسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ
>
> Eat, drink and clothe yourselves without extravagance or arrogance.
>
> Therefore, these **Ayat** have the same meaning as this **Hadith**, and Allah knows best.

Benefits of Cattle

Allah's statement,

وَمِنَ الأَنْعَامِ حَمُولَةً وَفَرْشًا ...

And of the cattle (are some) for burden and (some smaller) for **Farsh**.

> means, He created cattle for you, some of which are suitable for burden, such as camels, and some are **Farsh**.

Ath-Thawri narrated that Abu Ishaq said that Abu Al-Ahwas said that Abdullah said that;

> `animals for burden' are the camels that are used for carrying things, while, `**Farsh**', refers to small camels.

Al-Hakim recorded it and said, "Its chain is **Sahih** and they did not record it.''

Abdur-Rahman bin Zayd bin Aslam said that;

`animals for burden' refers to the animals that people ride, while, **`Farsh**' is that they eat (its meat) and milk it. The sheep is not able to carry things, so you eat its meat and use its wool for covers and mats (or clothes).

This statement of Abdur-Rahman is sound, and the following **Ayat** testify to it,

أَوَلَمْ يَرَوْاْ أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَآ أَنْعماً فَهُمْ لَهَا مَـلِكُونَ

وَذَلَّلْنَـهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. (36:71-72)

and,

وَإِنَّ لَكُمْ فِى الاٌّنْعَـمِ لَعِبْرَةً نُّسْقِيكُمْ مِّمَّا فِى بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِلشَّارِبِينَ

And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. (16:66) until,

وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَـثاً وَمَتَـعاً إِلَى حِينِ

And of their wool, fur and hair, furnishings and articles of convenience, comfort for a while. (16:80)

Eat the Meat of These Cattle, But Do Not Follow Shaytan's Law Concerning Them

Allah said,

... كُلُواْ مِمَّا رَزَقَكُمُ اللّهُ ...

Eat of what Allah has provided for you,

of fruits, produce and cattle. Allah created all these and provided you with them as provision.

... وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ ...

and follow not the footsteps of **Shaytan**.

meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allah provided for them, claiming that this falsehood came from Allah.

... إِنَّهُ لَكُمْ ...

Surely, he is to you,

meaning; **Shaytan**, O people, is to you,

... عَدُوٌّ مُّبِينٌ (١٤٢)

an open enemy.

and his enmity to you is clear and apparent. Allah said in other **Ayat**,

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُواْ مِنْ أَصْحَـبِ السَّعِيرِ

Surely, **Shaytan** is an enemy to you, so take (treat) him as an enemy. He only invites his **Hizb** (followers) that they may become the dwellers of the blazing Fire. (35:6)

يَـبَنِى آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَـنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَتِهِمَآ

O Children of Adam! Let not **Shaytan** deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. (7:27)

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers. (18:50)

There are many other **Ayat** on this subject.

ثَمَـنِيَةَ أَزْوَجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ

6:143 Eight pairs: of the sheep two (male and female), and of the goats two (male and female).

قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنتُمْ صَـدِقِينَ

Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose! Inform me with knowledge if you are truthful."

وَمِنَ الإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

6:144 And of the camels two, and of oxen two.

قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّـكُمُ اللَّهُ بِهَـذَا

Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose! Or were you present when Allah ordered you such a thing!

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ

Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge.

إِنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الظَّـلِمِينَ

Certainly Allah guides not the people who are wrongdoers."

These Ayat demonstrate the ignorance of the Arabs before Islam

Allah says;

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ...

Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females,

They used to prohibit the usage of some of their cattle and designate them as **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham** etc. These were some of the innovations they invented for cattle, fruits and produce. Allah stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as **Farsh**.

Allah next mentioned various kinds of cattle, male and female, such as sheep and goats. He also created male and female camels and the same with cows. Allah did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Adam as a source for food, transportation, work, milk, and other benefits, which are many.

Allah said,

وَأَنزَلَ لَكُمْ مِّنَ الأَنْعَـمِ ثَمَـنِيَةَ أَزْوَجٍ

> And He has sent down for you of cattle eight pairs... (39:6)

Allah said;

... أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ ...

...or (the young) which the wombs of the two females enclose...

This refutes the idolators' statement, **مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا** (What is in the bellies of such and such cattle is for our males alone, and forbidden to our females). (6:139)

Allah said,

... نَبِّؤُونِي بِعِلْمٍ إِن كُنتُم صَادِقِينَ (١٤٣)

Inform me with knowledge if you are truthful.

> meaning, tell me with sure knowledge, how and when did Allah prohibit what you claimed is prohibited, such as the **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham** etc.

Al-Awfi said that Ibn Abbas said, "Allah's statement, **ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ** (Eight pairs: of the sheep two, and of the goats two...),

> these are four pairs,
>
> ... قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ...
>
> Say: "Has He forbidden the two males or the two females...''
>
> I (Allah) did not prohibit any of these.
>
> ... أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ ...
>
> or (the young) which the wombs of the two females enclose,

and does the womb produce but males and females! So why do you prohibit some and allow some others!

... نَبِّؤُونِي بِعِلْمٍ إِن كُنتُمْ صَادِقِينَ (١٤٣)

Inform me with knowledge if you are truthful.

Allah is saying that all of this is allowed.''

Allah said,

وَمِنَ الإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ ...

And of the camels two, and of oxen two. Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose!

... أَمْ كُنتُمْ شُهَدَاء إِذْ وَصَّاكُمُ اللّهُ بِهَـذَا ...

Or, were you present when Allah ordered you such a thing!

mocking the idolators' innovations, and their lies that Allah made sacred what they have prohibited.

... فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ...

Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge.

Therefore, no one is more unjust than the people described here and

... إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٤٤)

Certainly, Allah guides not the people who are wrongdoers.

The person most worthy of this condemnation is `Amr bin Luhay bin Qum`ah. He was the first person to change the religion of the Prophets and designate the **Sa'ibah**, **Wasilah** and **Ham**, as mentioned in the **Sahih**.

قُل لاَ أَجِدُ فِى مَآ أُوْحِىَ إِلَىَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

6:145 Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytah (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (Rijs), or immorally slaughtered in the name of other than Allah.

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

Forbidden Things

Allah commands His servant and Messenger, Muhammad ,

... قُل

Say,

> O Muhammad to those who prohibited what Allah has provided them, claiming this falsehood to be from Allah,

... لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ ...

I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,

This **Ayah** means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in

Surah **Al-Ma'idah** and the **Hadiths** on this subject amend the meaning of this **Ayah**.

... إِلاَّ أَن يَكُونَ مَيْتَةً ...

unless it be **Maytah** (a dead animal),

... أَوْ دَمًا مَّسْفُوحًا ...

or blood poured.

Qatadah commented,

> "Poured blood was prohibited, but the meat that still has some blood in it is allowed.''

Al-Humaydi said that Sufyan narrated to us that `Amr bin Dinar narrated to us,

> "I said to Jabir bin Abdullah, `They claim that the Messenger of Allah prohibited the meat of donkeys during (the day of) Khaybar.'
>
> He said, Al-Hakam bin `Amr narrated that from the Messenger of Allah. That scholar - referring to Ibn Abbas - denied it, reciting the **Ayah**;
>
> قُل لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ ...
>
> Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...'''
>
> Al-Bukhari and Abu Dawud collected it.

Abu Bakr bin Marduwyah and Al-Hakim, in his Mustadrak, recorded that Ibn Abbas said,

> "During the time of **Jahiliyyah**, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allah sent His Prophet, revealed His Book, allowed what He allowed, and prohibited what He prohibited. Therefore, whatever Allah allowed is lawful and whatever He prohibited is unlawful. Whatever He did not mention, there is no sin in it.''

He then recited the **Ayah**, قُلْ لاَ أَجِدُ فِى مَآ أُوْحِىَ إِلَىَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ (Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...").

This is the wording with Ibn Marduwyah.

Abu Dawud also recorded this statement, and Al-Hakim said, "Its chain is **Sahih** and they did not record it.''

Imam Ahmad recorded that Ibn Abbas said,

"A sheep belonging to Sawdah bint Zam`ah died and she said, `O Allah's Messenger! So-and-so (sheep) has died.' He said,

فَلِمَ لَا أَخَذْتُمْ مَسْكَهَا ؟

Why did you not use its skin?

She said, `Should we use the skin of a sheep that has died?'

Allah's Messenger said,

إِنَّمَا قَالَ اللهُ :

Allah only said,

قُل لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ ...

Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except Maytah (a dead animal) or blood poured forth, or the flesh of swine....,

وَإِنَّكُمْ لَا تَطْعَمُونَهُ أَنْ تَدْبَغُوهُ فَتَنْتَفِعُوا بِهِ

You will not be eating it if you tan its skin and benefit from it.

So she had the sheep skinned, the skin was tanned and made into a water skin that she kept until it wore out.''

Al-Bukhari and an-Nasa'i collected a similar **Hadith**.

... فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللّهِ بِهِ ...

for that surely, is unclean (**Rijs**), or immorally slaughtered in the name of other than Allah.

Allah said,

... فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ ...

But whosoever is forced by necessity without willful disobedience, nor transgressing due limits;

> Therefore, whoever is forced by necessity to eat anything that Allah has forbidden in this honorable **Ayah**, without transgressing his limits, then for him,

... فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ (١٤٥)

certainly, your Lord is Oft-Forgiving, Most Merciful.

We mentioned the explanation of this **Ayah** in Surah **Al-Baqarah**. This honorable **Ayah** contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham**. Allah commanded His Messenger to inform them that he does not find that such types of animals are prohibited in what Allah revealed to him.

In this **Ayah**, Allah only prohibited;

- dead animals,
- poured blood,
- the flesh of swine and
- what has been slaughtered for something other than Allah.

Other things were not prohibited here, but rather treated as that which does not have a ruling, i.e., permissible. Therefore, how do you -- idolators -- claim that such items are prohibited, and why did you prohibit them when Allah did not prohibit them!

وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ الْحَوَايَآ أَوْ مَا اخْتَلَطَ بِعَظْمٍ

6:146 And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Hawaya, or is mixed up with a bone.

ذَلِكَ جَزَيْنَـهُم بِبَغْيِهِمْ وِإِنَّا لَصَـدِقُونَ

Thus We recompensed them for their rebellion. And verily, We are Truthful.

Foods that were Prohibited for the Jews Because of their Transgression

Allah says,

وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ...

And unto those who are Jews, We forbade every (animal) with undivided hoof,

Allah says, We forbade for the Jews every bird and animal with undivided hoof, such as the camel, ostrich, duck and goose.

Allah said here,

... وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا ...

and We forbade them the fat of the ox and the sheep...,

The Jews used to forbid these types of foods saying that Israil, or Yaqub, used to forbid them for himself so they too forbid them.

This was mentioned by As-Suddi.

... إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا ...

except what adheres to their backs,

Ali bin Abi Talhah reported that Ibn Abbas said that it,

refers to the fat that clings to their backs.

Allah said next,

... أَوِ الْحَوَايَا ...

or their **Hawaya**,

According to Abu Jafar bin Jarir,

that is, the entrails.

He also said,

"The meaning here is, `And from ox and sheep, We forbade their fat for the Jews, except the fat on their backs and what the entrails carry.''

Ali bin Abi Talhah said that, Ibn Abbas said that

the, **Hawaya**, are the entrails.

Similar was reported from Mujahid, Sa`id bin Jubayr and Ad-Dahhak.

Allah's statement,

... أَوْ مَا اخْتَلَطَ بِعَظْمٍ ...

....or is mixed up with a bone.

means, We allowed the Jews the fat that is mixed with bones. Ibn Jurayj commented,

"The fat on the rump that is mixed with the tailbone was allowed for them, and also the fat on the legs, head, eyes and what adheres to the bones.''

As-Suddi said similarly.

Allah said,

... ذَلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ ...

Thus We recompensed them for their rebellion.

> meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments.
>
> Allah said in another **Ayah**,
>
> فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَـتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيراً
>
> For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them -- and for their hindering many from Allah's way. (4:160)

Allah's statement,

... وِإِنَّا لَصَادِقُونَ (١٤٦)

And verily, We are Truthful.

> means, We were justified in the penalty We gave them.

Ibn Jarir commented,

> "We are Truthful in what We informed you of, O Muhammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed).''

The Tricks of the Jews, and Allah's Curse

Abdullah bin Abbas narrated,

"When Umar bin Al-Khattab was told that Samurah sold liquor, he commented, `May Allah fight Samurah! Did he not know that the Messenger of Allah said,

لَعَنَ اللهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا

May Allah curse the Jews! The fats were forbidden for them, so they melted the fat and sold it.''

This **Hadith** is recorded in the Two **Sahihs**.

Jabir bin Abdullah said,

"In the year of the victory of Makkah, I heard Allah's Messenger saying;

إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ

- الْخَمْرِ
- وَالْمَيْتَةِ
- وَالْخِنْزِيرِ
- وَالْأَصْنَامِ

Allah and His Messenger have forbidden selling

- alcoholic drinks (intoxicants),
- dead animals,
- swine and
- idols.

He was asked, `What about the fat of dead animal; they are used to dye skins, paint ships and are used as light by the people.'

He said,

لَا هُوَ حَرَامٌ

No, it is still unlawful.

He then said,

قَاتَلَ اللهُ الْيَهُودَ إِنَّ اللهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ وَأَكَلُوا ثَمَنَه

May Allah fight the Jews! When Allah forbade them the fats of animals, they melted the fat, sold it and ate its price.''

The Group recorded this **Hadith**.

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ وَلاَ يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

6:147 If they deny you say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."

Allah says,

فَإِن كَذَّبُوكَ ...

If they deny you,

Allah says, if your opponents among the idolators, Jews and their likes reject you, O Muhammad,

... فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ ...

Say: "Your Lord is the Owner of vast mercy..."

encouraging them to seek Allah's vast mercy and follow His Messenger,

... وَلاَ يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ (١٤٧)

and never will His wrath be turned back from the people who are criminals.

discouraging them from defying the Messenger, the Final Prophet, Muhammad.

Allah often joins encouragement with threats in the Qur'an. Allah said at the end of this **Surah**:

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful. (6:165)

Allah also said,

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment. (13:6)

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الأٌّلِيمُ

Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. (15:49-50)

غَافِرِ الذَّنبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ

The Forgiver of sin, the Acceptor of repentance, the Severe in punishment. (40:3)

and,

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِىءُ وَيُعِيدُ - وَهُوَ الْغَفُورُ الْوَدُودُ

Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. And He is Oft-Forgiving, full of love. (85:12-14)

There are many other **Ayat** on this subject.

سَيَقُولُ الَّذِينَ أَشْرَكُواْ لَوْ شَآءَ اللَّهُ مَآ أَشْرَكْنَا وَلاَ ءَابَآؤُنَا وَلاَ حَرَّمْنَا مِن شَىْءٍ

6:148 Those who committed Shirk say: "If Allah had willed, we would not have committed Shirk, nor would our fathers, and we would not have forbidden anything (against His will)."

كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُواْ بَأْسَنَا

Likewise belied those who were before them, till they tasted Our wrath.

قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ إِن تَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ أَنتُمْ إِلاَّ تَخْرُصُونَ

Say: "Have you any knowledge (proof) that you can produce before us! Verily, you follow the Zann and you do nothing but lie."

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَـلِغَةُ فَلَوْ شَآءَ لَهَدَاكُمْ أَجْمَعِينَ

6:149 Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all."

قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ

6:150 Say: "Bring forward your witnesses, who can testify that Allah has forbidden this."

هَـذَا فَإِن شَهِدُواْ فَلاَ تَشْهَدْ مَعَهُمْ وَلاَ تَتَّبِعْ أَهْوَآءَ الَّذِينَ كَذَّبُواْ بِآيَـتِنَا وَالَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ

Then if they testify, do not testify with them. And do not follow the vain desires of those who belie Our Ayat, and such as believe not in the Hereafter, and they hold others as equal with their Lord.

A False Notion and its Rebuttal

Allah tells;

سَيَقُولُ الَّذِينَ أَشْرَكُواْ ...

Those who committed **Shirk** say:

Here Allah mentioned a debate with the idolators, refuting a false notion they have over their **Shirk** and the things that they prohibited.

They said, surely, Allah has full knowledge of the **Shirk** we indulge in, and that we forbid some kinds of wealth. Allah is able to change this **Shirk** by directing us to the faith, - they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allah indicated that He willed, decided and agreed that we do all this. They said,

... لَوْ شَاء اللّهُ مَا أَشْرَكْنَا وَلاَ آبَاؤُنَا وَلاَ حَرَّمْنَا مِن شَيْءٍ ...

"If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything."

Allah said in another **Ayah**,

وَقَالُواْ لَوْ شَآءَ الرَّحْمَـنُ مَا عَبَدْنَـهُمْ

> And they said: "If it had been the will of the Most Gracious (Allah), we should not have worshipped them (false deities)." (43:20)
>
> Similar is mentioned in Surah **An-Nahl**.

Allah said next,

... كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِم ...

Likewise belied those who were before them,

> for by using and relying on this understanding, the misguided ones before them were led astray. This notion is false and ungrounded, for had it been true, Allah would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.
>
> ... حَتَّى ذَاقُواْ بَأْسَنَا ...
>
> till they tasted Our wrath.

... قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ ...

Say: "Have you any knowledge..."

that Allah is pleased with you and with your ways,

... فَتُخْرِجُوهُ لَنَا ...

that you can produce before us.

and make it plain, apparent and clear for us.

However,

... إِن تَتَّبِعُونَ إِلاَّ الظَّنَّ ...

Verily, you only follow the **Zann**,

doubts and wishful thinking,

... وَإِنْ أَنتُمْ إَلاَّ تَخْرُصُونَ (١٤٨)

and you do nothing but lie.

about Allah in the false claims that you utter.

Allah said next,

قُلْ فَلِلّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاء لَهَدَاكُمْ أَجْمَعِينَ (١٤٩)

Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all."

Allah said to His Prophet;

قُلْ ...

Say, (O Muhammad, to them),

... فَلِلّهِ الْحُجَّةُ الْبَالِغَةُ ...

"With Allah is the perfect proof and argument...,"

the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

... فَلَوْ شَاء لَهَدَاكُمْ أَجْمَعِينَ

had He so willed, He would indeed have guided you all.

All of this happens according to His decree, His will, and His choice. So in this way, He is pleased with the believers, and angry with the disbelievers. Allah said in other Ayat,

وَلَوْ شَآءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى

And had Allah willed, He could have gathered them together (all) on true guidance, (6:35)

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الأٌّرْضِ

And had your Lord willed, those on earth would have believed, all of them together. (10:99)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ

إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled: "Surely, I shall fill Hell with Jinns and men all together." (11:118-119)

Ad-Dahhak said,

"No one has an excuse if he disobeys Allah. Surely, Allah has the perfect proof established against His servants.''

Allah said,

قُلْ هَلُمَّ شُهَدَاءكُمُ ...

Say: "Bring forward your witnesses,

produce your witnesses,

... الَّذِينَ يَشْهَدُونَ أَنَّ اللّهَ حَرَّمَ هَـذَا ...

who can testify that Allah has forbidden this."

> which you have forbidden and lied and invented about Allah in this regard,

... فَإِن شَهِدُواْ فَلاَ تَشْهَدْ مَعَهُمْ ...

Then if they testify, do not testify with them.

> because in this case, their testimony is false and untrue,

... وَلاَ تَتَّبِعْ أَهْوَاء الَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَالَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ (١٥٠)

And do not follow the vain desires of those who belie Our **Ayat**, and such as believe not in the Hereafter, and they hold others as equal with their Lord.

> by associating others with Allah in worship and treating them as equals to Him.

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ

6:151 Say: "Come, I will recite what your Lord has prohibited you from:

- أَلاَّ تُشْرِكُواْ بِهِ شَيْئًا
- وَبِالْوَلِدَيْنِ إِحْسَاناً
- وَلاَ تَقْتُلُواْ أَوْلَـدَكُمْ مِّنْ إمْلَـقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ
- وَلاَ تَقْرَبُواْ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
- وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ

- **Join not anything in worship with Him;**
- **be kind and dutiful to your parents;**
- **kill not your children because of poverty -- We provide sustenance for you and for them.**
- **Come not near to Al-Fawahish (immoral sins) whether committed openly or secretly;**
- **and kill not anyone whom Allah has forbidden, except for a just cause.**

ذَلِكُمْ وَصَّـكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

This He has commanded you that you may understand."

Ten Commandments

Dawud Al-Awdy narrated that, Ash-Sha`bi said that, Alqamah said that Ibn Mas`ud said,

> "Whoever wishes to read the will and testament of the Messenger of Allah on which he placed his seal, let him read these **Ayat**,
>
> قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُوا بِهِ شَيْئًا ...
>
> Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him...'') until, لَعَلَّكُمْ تَعْقِلُونَ (...so that you may have Taqwa." (6:153)

In his **Mustadrak**, Al-Hakim recorded that Ibn Abbas said,

> "In Surah **Al-An`am**, there are clear **Ayat**, and they are the Mother of the Book (the Qur'an).''
>
> He then recited,
>
> قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ...
>
> Say: "Come, I will recite what your Lord has prohibited you from..."

Al-Hakim said,

"Its chain is **Sahih**, and they did not record it.''

In his **Mustadrak** Al-Hakim also recorded that Ubadah bin As-Samit said,

"The Messenger of Allah said,

أَيُّكُمْ يُبَايِعُنِي عَلَى ثَلَاث

Who among you will give me his pledge to do three things.

He then recited the **Ayah**,

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ...

Say: "Come, I will recite what your Lord has prohibited you from..." until the end of the **Ayat**.

He then said,

فَمَنْ وَفَى فَأَجْرُهُ عَلَى اللهِ وَمَنِ انْتَقَصَ مِنْهُنَّ شَيْئًا فَأَدْرَكَهُ اللهُ بِهِ فِي الدُّنْيَا كَانَتْ عُقُوبَتَهُ، وَمَنْ أَخَّرَ إِلَى الْآخِرَةِ فَأَمْرُهُ إِلَى اللهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَا عَنْه

Whoever fulfills (this pledge), then his reward will be with Allah, but whoever fell into shortcomings and Allah punishes him for it in this life, then that will be his recompense. Whoever Allah delays (his reckoning) until the Hereafter, then his matter is with Allah. If He wills, He will punish him, and if He wills, He will forgive him.''

Al-Hakim said, "Its chain is **Sahih** and they did not record it.''

As for the explanation of this **Ayah**, Allah said to His Prophet and Messenger Muhammad:

Say, O Muhammad, to those idolators who worshipped other than Allah, forbade what Allah provided them with and killed their children, following their opinions and the lures of the devils,'

... قُلْ

Say, (to them),

... تَعَالَوْاْ ...

Come, (come here, come close),

... أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ...

I will recite what your Lord has prohibited you from.

> meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

Shirk is Forbidden

Allah said,

... أَلاَّ تُشْرِكُوا بِهِ شَيْئًا ...

Join not anything in worship with him;

> this Allah has ordained, for He said at the end of the **Ayah**, ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (This He has commanded you that you may understand).

In the the Two **Sahihs**, it is recorded that Abu Dharr said that the Messenger of Allah said,

> أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا مِنْ أُمَّتِكَ دَخَلَ الْجَنَّةَ،
>
> Jibril came to me and conveyed the good news that, "Whoever among your followers dies, worshipping none along with Allah, will enter Paradise."
>
> قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ ؟
>
> I said, "Even if he stole or committed illegal sexual intercourse!''

قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ،

He said, "Even if he stole or committed illegal sexual intercourse."

قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ ؟

I said, "Even if he stole or committed illegal sexual intercourse!"

قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ،

He said, "Even if he stole or committed illegal sexual intercourse."

قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ ؟

I said, "Even if he stole or committed illegal sexual intercourse!"

قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ وَإِنْ شَرِبَ الْخَمْرَ

He said, "Even if he stole or committed illegal sexual intercourse or even if drank alcohol."

Some of the **Musnad** and **Sunan** compilers recorded that Abu Dharr said that the Messenger of Allah said,

يَقُولُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي فَإِنِّي أَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي،وَلَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً أَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً مَا لَمْ تُشْرِكْ بِي شَيْئًا، وَإِنْ أَخْطَأْتَ حَتَّى تَبْلُغَ خَطَايَاكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ

Allah said, `O Son of Adam! As long as you supplicate to Me and hope of Me, I will forgive whatever you committed, and it will be easy for Me to do that. And even if you brought the earth's fill of sins to Me, I will bring forth its fill of forgiveness, as long as you do not associate anything or anyone in worship with Me. And even if you err and your errors accumulate until they reach the boundaries of the sky and you then ask Me for forgiveness, I will forgive you.'

This subject is also mentioned in the Qur'an, for Allah said,

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that. (4:116)

Muslim recorded a **Hadith** in the **Sahih** that reads,

مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّـةَ

Whoever dies associating none with Allah will enter Paradise.

There are many **Ayat** and **Hadiths** on this subject.

The Order for Kindness to Parents

Allah said next,

... وَبِالْوَالِدَيْنِ إِحْسَانًا ...

be kind and dutiful to your parents;

meaning, Allah has commanded and ordered you to be kind to your parents.

Allah said in another **Ayah**,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. (17:23)

Allah often mentions obeying Him and being dutiful to parents together.

Allah said,

وَوَصَّيْنَا الإِنْسَـنَ بِوَلِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْناً عَلَى وَهْنٍ وَفِصَالُهُ فِى عَامَيْنِ أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

وَإِن جَـهَدَاكَ عَلَى أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَا وَصَـحِبْهُمَا فِى الدُّنْيَا مَعْرُوفاً وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in this world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. (31:14-15)

Therefore, Allah ordered children to be dutiful and kind to their parents, even if they were idolators.

Allah also said,

وَإِذْ أَخَذْنَا مِيثَـقَ بَنِى إِسْرءِيلَ لاَ تَعْبُدُونَ إِلاَّ اللَّهَ وَبِالْوَلِدَيْنِ إِحْسَانًا

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah and be dutiful and kind to parents. (2:83)

There are several **Ayat** on this subject.

It is recorded in the Two **Sahihs** that Ibn Mas`ud said,

"I asked Allah's Messenger about which deed is the best. He said,

الصَّلَاةُ عَلَى وَقْتِهَا

The prayer, when it is performed on time.

I said, `Then.'

He said,

بِرُّ الْوَالِدَيْنْ

Being dutiful to parents.

I asked, `Then.'

He said,

الْجِهَادُ فِي سَبِيلِ الله

Jihad in Allah's cause.

Ibn Mas`ud said,

"The Messenger of Allah said these words to me, and had I asked him for more, he would have said more.''

Killing Children is Forbidden

Allah said,

... وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ...

Kill not your children because of poverty, We shall provide sustenance for you and for them.

After Allah commanded kindness to parents and grandparents, He next ordered kindness to children and grandchildren. Allah said, وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ (kill not your children because of poverty), because the idolators used to kill their children, obeying the lures of the devils. They used to bury their daughters alive for fear of shame, and sometimes kill their sons for fear of poverty.

It is recorded in the Two **Sahihs** that Abdullah bin Mas`ud said,

"I asked the Messenger of Allah, `Which sin is the biggest?'

He said,

أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك

To call a rival for Allah, while He Alone created you.

I said, `Then what?'

He said,

أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَك

To kill your son for fear that he might share your food.

I said, `Then what?'

He said,

أَنْ تُزَانِي حَلِيلَةَ جَارِك

To commit adultery with your neighbor's wife.

Then the Messenger of Allah recited the **Ayah**,

وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ

And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse..." (25:68)

Allah's statement, مِّنْ إمْلاَقٍ (Because of **Imlaq**),

According to Ibn Abbas, Qatadah, As-Suddi and others,

refers to poverty.

The **Ayah** means, do not kill your children because you are poor.

Allah said in Surah **Al-Isra'**, وَلاَ تَقْتُلُواْ أوْلادَكُمْ خَشْيَةَ إمْلاقٍ (And do not kill your children for fear from **Imlaq**). (17:31) that is, do not kill your children for fear that you might become poor in the future.

This is why Allah said, نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُم (We shall provide sustenance for them and for you) (17:31) thus mentioning the provision of the children first, meaning, do not fear poverty because of feeding your children. Certainly, their provision is provided by Allah.

Allah said, نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ (We provide sustenance for you and for them), thus starting with parents, because this is the appropriate subject here and Allah knows.

Allah said next,

... وَلاَ تَقْرَبُواْ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ...

Come not near **Al-Fawahish** (immoral sins) whether committed openly or secretly.

Allah said in a similar **Ayah**,

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْىَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

Say: "(But) the things that my Lord has indeed forbidden are **Al-Fawahish** (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge." (7:33)

We also explained this meaning in the explanation of the **Ayah**, وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ (Leave sin, open and secret), (6:120).

The Two **Sahihs** recorded that Ibn Mas`ud said that the Messenger of Allah said,

لَا أَحَدٌ أَغْيَرَ مِنَ اللهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَن

None is more jealous than Allah. This is why He has forbidden the immoral sins committed openly or secretly.

Abdul-Malik bin Umayr said that Warrad narrated that Al-Mughirah said that Sa`d bin Ubadah said,

"If I see a man with my wife (committing adultery), I will kill him with the sword."

When the matter came to the Messenger of Allah, he said,

أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللهِ لَأَنَا أَغْيَرُ مِنْ سَعْدٍ، وَاللهُ أَغْيَرُ مِنِّي، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَن

Do you wonder at Sa`d's jealousy By Allah, I am more jealous than Sa`d, and Allah is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.

This **Hadith** is in the Two **Sahihs**.

The Prohibition of Unjustified Killing

Allah said,

... وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ...

And kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law).

This part of the **Ayah** emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret.

In the Two **Sahihs**, it is recorded that Ibn Mas`ud said that the Messenger of Allah said,

لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْس، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَة

The blood of a Muslim person who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah is prohibited, except for three offenses: a married person who commits illegal sexual intercourse, life for life, and whoever reverts from the religion and abandons the **Jama`ah** (the community of faithful believers).

There is a prohibition, a warning and a threat against killing the **Mu`ahid**, i.e., non-Muslims who have a treaty of peace with Muslims.

Al-Bukhari recorded that Abdullah bin `Amr said that the Prophet said,

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

Whoever killed a person having a treaty of protection with Muslims, shall not smell the scent of Paradise, though its scent is perceived from a distance of forty years.

Abu Hurayrah narrated that the Prophet said,

مَنْ قَتَلَ مُعَاهِدًا لَهُ ذِمَّةُ اللهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ اللهِ، فَلَا يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا

Whoever killed a person having a treaty of protection with the Muslims, and who enjoys the guarantee of Allah and His Messenger, he will have spoiled the guarantee of Allah (for him). He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.

Ibn Majah and At-Tirmidhi recorded this **Hadith**, and At-Tirmidhi said, "**Hasan Sahih**.''

Allah's statement,

... ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

This He has commanded you that you may understand.

means, this is what He has commanded you that you may comprehend His commandments and prohibitions.

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

6:152 "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice."

لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا

-- We burden not any person, but that which he can bear --

وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللَّهِ أَوْفُواْ ذَلِكُمْ وَصَّـكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

"And whenever you speak, say the truth even if a near relative is concerned, and fulfill the covenant of Allah. This He commands you, that you may remember."

The Prohibition of Consuming the Orphan's Property

Allah said;

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ ...

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength;

Ata bin As-Sa'ib said that Sa`id bin Jubayr said that Ibn Abbas said,

"When Allah revealed, وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ (And come not near to the orphan's property, except to improve it). and, إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا (Verily, those who unjustly eat up the property of orphans) (4:10) those who were guardians of orphans separated their food from the orphans' food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the Messenger of Allah, and Allah sent down the **Ayah**,

وَيَسْـَلُونَكَ عَنِ الْيَتَـمَى قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَنُكُمْ

And they ask you about orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers." (2:220)

Thereafter, they mixed their food and drink with food and drink of the orphans.''

Abu Dawud collected this statement.

Allah's statement, حَتَّى يَبْلُغَ أَشُدَّهُ (until he (or she) attains the age of full strength);

According to Ash-Sha`bi, Malik and several others among the **Salaf**,

refers to reaching the age of adolescence.

The Command to Give Full Measure and Full Weight with Justice

Allah's statement,

... وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ...

and give full measure and full weight with justice.

is a command to establish justice while giving and taking.

Allah has also warned against abandoning this commandment, when He said,

وَيْلٌ لِّلْمُطَفِّفِينَ

الَّذِينَ إِذَا اكْتَالُواْ عَلَى النَّاسِ يَسْتَوْفُونَ

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ

أَلا يَظُنُّ أُوْلَـئِكَ أَنَّهُمْ مَّبْعُوثُونَ

لِيَوْمٍ عَظِيمٍ

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَـلَمِينَ

Woe to **Al-Mutaffifin**. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day The Day when (all) mankind will stand before the Lord of all that exists. (83:1-6)

Allah destroyed an entire nation that was accustomed to giving less in weights and measures.

Allah said next,

... لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا ...

We burden not any person, but that which he can bear.

that is, whoever strives while pursuing his rights and giving other peoples' full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right.

The Order for Just Testimony

Allah said;

... وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى ...

And whenever you give your word, say the truth even if a near relative is concerned.

This is similar to His statement,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ كُونُواْ قَوَّامِينَ لِلَّهِ شُهَدَآءَ بِالْقِسْطِ

O you who believe! Stand out firmly for Allah as just witnesses. (5:8)

And there is a similar **Ayah** in Surah **An-Nisa'**.

So Allah commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allah orders justice for everyone at all times and in all situations.

Fulfilling the Covenant of Allah is an Obligation

Allah said next,

... وَبِعَهْدِ اللّهِ أَوْفُواْ ...

and fulfill the Covenant of Allah.

Ibn Jarir commented,

"Allah commands: Fulfill Allah's commandments that He has ordered you. You will do so when you obey Him in what He commanded, refrain from what He prohibited and abide by His Book and the **Sunnah** of His Messenger. This constitutes fulfilling the covenant of Allah.

... ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (١٥٢)

...This He commands you, that you may remember.

Allah says here, that this is what He has ordered and commanded, and He stressed its importance for you, لَعَلَّكُمْ تَذَكَّرُونَ (...that you may remember), that you may be advised and thus refrain from what you used to do before this.''

وَأَنَّ هَـذَا صِرَطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّـكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

6:153 "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwa."

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6:153 "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwa."

The Command to Follow Allah's Straight Path and to Avoid All Other Paths

Allah says;

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ (١٥٣)

"And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have **Taqwa**."

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statements, وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ (And follow not (other) paths, for they will separate you away from His path.), and, أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ (Saying) that you should establish religion and make no divisions in it), (42:13) and similar **Ayat** in the Qur'an,

> "Allah commanded the believers to adhere to the **Jama`ah** and forbade them from causing divisions and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allah.''
>
> Similar was said by Mujahid and several others.

Imam Ahmad bin Hanbal recorded that Abdullah bin Mas`ud said,

> "The Messenger of Allah drew a line with his hand (in the sand) and said,
>
> هَذَا سَبِيلُ اللهِ مُسْتَقِيمًا
>
> This is Allah's path, leading straight.
>
> He then drew lines to the right and left of that line and said,
>
> هَذِهِ السُّبُلُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْه
>
> These are the other paths, on each path there is a devil who calls to it.

He then recited,

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ...

And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."

Al-Hakim also recorded this **Hadith** and said; "Its chain is **Sahih**, but they did not record it.''

Imam Ahmad and Abd bin Humayd recorded (and this is the wording of Ahmad) that Jabir said;

"We were sitting with the Prophet when he drew a line in front of him and said,

هَذَا سَبِيلُ الله

This is Allah's path.

He also drew two lines to its right and two lines to its left and said,

هَذِهِ سُبُلُ الشَّيْطَان

These are the paths of **Shaytan**.

He then placed his hand on the middle path and recited this **Ayah**;

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have **Taqwa**.

Imam Ahmad, Ibn Majah, in the Book of the **Sunnah** in his **Sunan**, and Al-Bazzar collected this **Hadith**.

Ibn Jarir recorded that;

a man asked Ibn Mas`ud, "What is **As-Sirat Al-Mustaqim** (the straight path)?''

Ibn Mas`ud replied,

"Muhammad left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise.''

Ibn Mas`ud then recited the **Ayah**;

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.'"

Imam Ahmad recorded that, An-Nawwas bin Sam`an said that the Messenger of Allah said,

ضَرَبَ اللهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ جَنْبَيِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ،

Allah has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways.

وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَدْعُو: يَا أَيُّهَا النَّاسُ هَلُمُّوا ادْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَفَرَّقُوا

On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, `O people! come and enter the straight path all together and do not divide.'

وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجْهُ

There is also another caller that heralds from above the path, who says when a person wants to

remove the curtain on any of these doors, `Woe to you! Do not open this door, for if you open it, you will enter it.

فَالصِّرَاطُ الإِسْلَامُ وَالسُّورَانِ حُدُودُ اللهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ وَذَلِكَ الدَّاعِي عَلَى رَأسِ الصِّرَاطِ كِتَابُ اللهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

The (straight) path is Islam, the two walls are Allah's set limits, the open doors lead to Allah's prohibitions, the caller on the gate of the path is Allah's Book (the Qur'an), while the caller from above the path is Allah's admonition in the heart of every Muslim.

At-Tirmidhi and An-Nasa'i also recorded this **Hadith**, and At-Tirmidhi said, "**Hasan Gharib**.''

Allah's statement, **فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ** (so follow it, and follow not (other) paths...),

describes Allah's path in the singular sense, because truth is one. Allah describes the other paths in the plural, because they are many and are divided.

Allah said in another **Ayah**,

اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّـغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَـتِ أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

Allah is the **Wali** (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are **Taghut** (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever. (2:257)

ثُمَّ ءاتَيْنَا مُوسَى الْكِتَـبَ تَمَامًا عَلَى الَّذِى أَحْسَنَ وَتَفْصِيلاً لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ

6:154 Then, We gave Musa the Book (the Tawrah), complete for that which is best, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ

6?:155 And this is a blessed Book (the Qur'an) which We have sent down, so follow it and have Taqwa, so that you may receive mercy.

Praising the Tawrah and the Qur'an

Allah says;

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ ...

Then, We gave Musa the Book (the **Tawrah**),

After Allah described the Qur'an by saying, **وَأَنَّ هَـٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ** (And verily, this is My straight path, so follow it...), He then praised the **Tawrah** and its Messenger, **ثُمَّ آتَيْنَا مُوسَى الْكِتَاب** (Then, We gave Musa the Book...). Allah often mentions the Qur'an and the **Tawrah** together.

Allah said,

وَمِن قَبْلِهِ كِتَـبُ مُوسَى إِمَاماً وَرَحْمَةً وَهَـذَا كِتَـبٌ مُّصَدِّقٌ لِّسَاناً عَرَبِيّاً

And before this was the Scripture of Musa as a guide and a mercy. And this is a confirming Book in the Arabic language. (46:12)

Allah said in the this **Surah**,

قُلْ مَنْ أَنزَلَ الْكِتَـبَ الَّذِى جَآءَ بِهِ مُوسَى نُوراً وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَطِيسَ تُبْدُونَـهَا وَتُخْفُونَ كَثِيراً

Say: "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you have made into paper sheets, disclosing (some of it) and concealing (much)." (6:91)

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ

And this is a blessed Book which we have sent down... (6:92)

Allah said about the idolators,

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُواْ لَوْلا أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَى

But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Musa!" (28:48)

Allah replied,

أَوَلَمْ يَكْفُرُواْ بِمَآ أُوتِىَ مُوسَى مِن قَبْلُ قَالُواْ سِحْرَانِ تَظَـهَرَا وَقَالُواْ إِنَّا بِكُلٍّ كَـفِرُونَ

"Did they not disbelieve in that which was given to Musa of old!" They say: "Two kinds of magic (the **Tawrah** and the Qur'an), each helping the other!" And they say: "Verily, in both we are disbelievers." (28:48)

Allah said about the Jinns that they said,

يقَوْمَنَآ إِنَّا سَمِعْنَا كِتَـباً أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ يَهْدِى إِلَى الْحَقِّ

"O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it, it guides to the truth." (46:30)

Allah's statement,

... تَمَامًا عَلَى الَّذِيَ أَحْسَنَ وَتَفْصِيلاً ...

...complete for that which is best, and explaining all things in detail..."

> means; `We made the Book that We revealed to Musa, a complete and comprehensive Book, sufficient for what he needs to complete his Law.'
>
> Similarly, Allah said in another **Ayah**,
>
> وَكَتَبْنَا لَهُ فِى الأَلْوَاحِ مِن كُلِّ شَىْءٍ
>
> > And We wrote for him on the Tablets the lesson to be drawn from all things. (7:145)

Allah's statement, عَلَى الَّذِيَ أَحْسَنَ (for that which is best), means:

> `as a reward for his doing right and obeying Our commands and orders.'
>
> Allah said in other **Ayat**,
>
> هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَـنُ
>
> Is there any reward for good other than what is best! (55:60)
>
> وَإِذِ ابْتَلَى إِبْرَهِيمَ رَبُّهُ بِكَلِمَـتٍ فَأَتَمَّهُنَّ قَالَ إِنِّى جَـعِلُكَ لِلنَّاسِ إِمَامًا
>
> And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an **Imam** for mankind." (2:124)
>
> وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُواْ وَكَانُواْ بِـَايَـتِنَا يُوقِنُونَ
>
> And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and believed with certainty in Our Ayat. (32:24)

Allah said;

...وَتَفْصِيلاً لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً ...

and explaining all things in detail and a guidance and a mercy,

praising the Book that Allah sent down to Musa, while,

... لَّعَلَّهُم بِلِقَاء رَبِّهِمْ يُؤْمِنُونَ (١٥٤)

وَهَـذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ (١٥٥)

...that they might believe in the meeting with their Lord. And this is a blessed Book (the Qur'an) which We have sent down, so follow it and have **Taqwa** so that you may receive mercy.

This calls to following the Qur'an. Allah encourages His servants to follow His Book (the Qur'an) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allah.

أَن تَقُولُواْ إِنَّمَآ أُنزِلَ الْكِتَـبُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَـفِلِينَ

6:156 Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُواْ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا الْكِتَـبُ لَكُنَّآ أَهْدَى مِنْهُمْ

6:157 Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they."

فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ

So now has come unto you a clear proof from your Lord, and a guidance and a mercy.

فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَـتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِى الَّذِينَ يَصْدِفُونَ عَنْ آيَـتِنَا سُوءَ الْعَذَابِ بِمَا كَانُواْ يَصْدِفُونَ

Who then does more wrong than one who rejects the Ayat of Allah and Sadafa away therefrom We shall requite those who turn away from Our Ayat with an evil torment, because of their turning away.

The Qur'an is Allah's Proof Against His Creation

Allah says;

أَن تَقُولُواْ إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا ...

Lest you should say: "The Book was sent down only to two sects before us,

Ibn Jarir commented on the **Ayah**,

"The **Ayah** means, this is a Book that We sent down, so that you do not say, إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا ("The Book was sent down only to two sects before us)." This way, you will have no excuse.

Allah said in another **Ayah**,

وَلَوْلاَ أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُواْ رَبَّنَا لَوْلاَ أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَّبِعَ ءايَـتِكَ

Otherwise, they would have suffered a calamity because of what their hands sent forth, and said: "Our Lord! Why did You

not send us a Messenger We would then have followed Your **Ayat**."" (28:47)

The **Ayah**, عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا (to two sects before us),

According to Ali bin Abi Talhah who narrated it from Ibn Abbas,

refers to the Jews and Christians,

Similar was reported from Mujahid, As-Suddi, Qatadah and several others.

Allah's statement,

... وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ (١٥٦)

"...and for our part, we were in fact unaware of what they studied."

meaning: `we did not understand what they said because the revelation was not in our tongue. We, indeed, were busy and unaware of their message,' so they said.

Allah said next,

أَوْ تَقُولُواْ لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ ...

Or lest you should say: "If only the Book had been sent down to us, we would surely, have been better guided than they."

meaning: We also refuted this excuse, had you used it, lest you say, "If a Book was revealed to us, just as they received a Book, we would have been better guided than they are.''

Allah also said.

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الاٌّمَمِ

And they swore by Allah their most binding oath that if a warner came to them, they

would be more guided than any of the nations (before them). (35:42)

Allah replied here,

... فَقَدْ جَاءكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ...

So now has come unto you a clear proof from your Lord, and a guidance and a mercy.

Allah says, there has come to you from Allah a Glorious Qur'an revealed to Muhammad, the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allah to His servants who follow and implement it.

Allah said;

... فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللّهِ وَصَدَفَ عَنْهَا ...

Who then does more wrong than one who rejects the **Ayat** of Allah and **Sadafa** away therefrom,

This refers to the one who neither benefited from what the Messenger brought, nor followed what he was sent with by abandoning all other ways. Rather, he **Sadafa** from following the **Ayat** of Allah, meaning, he discouraged and hindered people from following it.

This is the explanation of As-Suddi for **Sadafa**, while Ibn Abbas, Mujahid and Qatadah said that **Sadafa** means, he turned away from it.

... سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُواْ يَصْدِفُونَ (١٥٧)

We shall requite those who turn away from Our **Ayat** with an evil torment, because of their turning away.

هَلْ يَنظُرُونَ إِلاَّ أَن تَأْتِيهُمُ الْمَلَـئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَـتِ رَبِّكَ

6:158 Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come!

يَوْمَ يَأْتِى بَعْضُ ءَايَـتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِى إِيمَـنِهَا خَيْرًا

The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good with his faith.

قُلِ انتَظِرُواْ إِنَّا مُنتَظِرُونَ

Say: "Wait you! We (too) are waiting."

The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents

Allah sternly threatens the disbelievers, those who defy His Messengers, deny His **Ayat** and hinder from His path,

هَلْ يَنظُرُونَ إِلاَّ أَن تَأْتِيهُمُ الْمَلآئِكَةُ أَوْ يَأْتِيَ رَبُّكَ ...

> Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come...

on the Day of Resurrection,

... أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا ...

> or that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.

Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time.

In a section explaining this **Ayah**, Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِين

The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when.

...لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ ...

no good will it do to a person to believe then, if he believed not before.

Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَّالُ وَدَابَّةُ الْأَرْض

Three, if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith: when the sun rises from the west, Ad-Dajjal and the Beast of the earth.

Ahmad also recorded this **Hadith**, and in his narration, the Prophet mentioned the Smoke.

Imam Ahmad recorded that `Amr bin Jarir said,

"Three Muslim men sat with Marwan in Al-Madinah and they heard him talking about the signs (of the Last Hour).

He said that the first sign will be the appearance of Ad-Dajjal. So these men went to Abdullah bin `Amr and told him what they heard from Marwan about the signs.

Ibn `Amr said, Marwan said nothing. I remember that I heard the Messenger of Allah saying,

إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ ضُحًى فَأَيَّتُهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْأُخْرَى عَلَى أَثَرِهَا

The first of the signs to appear are the sun rising from the west and the Beast that appears in the early morning. Whichever comes before the other, then the second sign will appear soon after it.''

Then Abdullah said - and he used to read the Scriptures -

> "And I think the first of them is the sun rising from the west. That is because when it sets it comes under the Throne, prostrates and seeks permission to return. So it is permitted to return until Allah wants it to rise from the west. So it does as it normally would, it comes beneath the Throne, it prostrates and seeks permission to return. But it will get no response. Then it will seek permission to return (again), but it will get no response, until what Allah wills of the night to pass goes by, and it realizes that if it is permitted to return it would not (be able to) reach the east. It says; `My Lord! The east is so far, what good would I be to the people' Until the horizons appear as a (lightless) ring, it seeks permission to return and is told; `Rise from your place,' so it rises upon the people from where it set.''

Then he recited,

...لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ ...

> no good will it do to a person to believe then, if he believed not before,

This was also recorded by Muslim in his **Sahih**, and Abu Dawud and Ibn Majah in their **Sunans**.

Allah's statement,

...لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ ...

no good will it do to a person to believe then, if he believed not before,

> means, when the disbeliever believes then, it will not be accepted from him. As for those who were believers before, if they earned righteous deeds, they will have earned a great deal of good. If they had not done good nor repented before then, it will not be accepted from them, according to the **Hadiths** that we mentioned.

This is also the meaning of Allah's statement,

... أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ...

...nor earned good through his faith.

> meaning, one's good deeds will not be accepted from him unless he performed good deeds before.

Allah said next,

... قُلِ انتَظِرُواْ إِنَّا مُنتَظِرُونَ (١٥٨)

Say: "Wait you! We (too) are waiting."

> This is a stern threat to the disbelievers and a sure promise for those who delay embracing the faith and repenting until a time when faith or repentance shall not avail. This will occur when the sun rises from the west because the Last Hour will then be imminent and its major signs will have begun to appear.
>
> Allah said in other **Ayat**,
>
> فَهَلْ يَنظُرُونَ إِلاَّ السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَاهُمْ
>
> Do they then await (anything) other than the Hour, that it should come upon them

suddenly! But some of its portents have already come; and when it is upon them, how can they benefit then by their reminder! (47:18)

and,

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـنُهُمْ لَمَّا رَأَوْاْ بَأْسَنَا

So when they saw Our punishment, they said: "We believe in Allah alone and reject (all) that we used to associate with Him as partners." Then their faith could not avail them when they saw Our punishment. (40:84-85)

إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ إِنَّمَآ أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفْعَلُونَ

6:159 Verily, those who divide their religion and break up into sects, you have no concern with them in the least. Their affair is only with Allah, Who then will tell them what they used to do.

Criticizing Division in the Religion

Allah says;

إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ...

Verily, those who divide their religion and break up into sects, you have no concern with them in the least.

Mujahid, Qatadah, Ad-Dahhak and As-Suddi said that;

this **Ayah** was revealed about the Jews and Christians.

Al-Awfi said that Ibn Abbas commented, إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا (Verily, those who divide their religion and break up into sects...),

> "Before Muhammad was sent, the Jews and Christians disputed and divided into sects. When Muhammad was sent, Allah revealed to him, إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ (Verily, those who divide their religion and break up into sects, you have no concern with them in the least).

It is apparent that this **Ayah** refers to all those who defy the religion of Allah, or revert from it. Allah sent His Messenger with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His Law is one and does not contain any contradiction or incongruity. Therefore, those who dispute in the religion, وَكَانُواْ شِيَعًا (...and break up into sects), religious sects, just like those who follow the various sects, desires and misguidance - then Allah has purified His Messenger from their ways.

In a similar **Ayah**, Allah said,

شَرَعَ لَكُم مِّنَ الِدِينِ مَا وَصَّى بِهِ نُوحاً وَالَّذِى أَوْحَيْنَآ إِلَيْكَ

> He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you. (42:13)

A **Hadith** reads,

نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِد

> We, the Prophets, are half brothers but have one religion.

This, indeed, is the straight path which the Messengers have brought and which commands worshipping Allah alone without partners and adhering to the Law of the last Messenger whom Allah sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from

them. Allah said here, لَّسْتَ مِنْهُمْ فِي شَيْءٍ (You have no concern with them in the least...).

Allah's statement,

... إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفْعَلُونَ (١٥٩)

Their affair is only with Allah, Who then will tell them what they used to do.

is similar to His statement,

إِنَّ الَّذِينَ ءَامَنُواْ وَالَّذِينَ هَادُواْ وَالصَّـبِئِينَ وَالنَّصَـرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيـمَةِ

Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the **Majus**, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. (22:17)

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَآءَ بِالسَّيِّئَةِ فَلاَ يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لاَ يُظْلَمُونَ

6:160 Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.

The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same

Allah mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,

مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَاء بِالسَّيِّئَةِ فَلاَ يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لاَ يُظْلَمُونَ (١٦٠)

Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil

deed shall have only the recompense of the like thereof, and they will not be wronged.

This **Ayah** explains the general **Ayah**;

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا

> Whoever comes with good, then he will receive better than that. (28:84)

There are several **Hadiths** that are in agreement with the apparent wording of this honorable **Ayah**.

Imam Ahmad bin Hanbal recorded that Ibn Abbas said that the Messenger of Allah said about his Lord,

> إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَحِيمٌ مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ إِلَى أَضْعَافٍ كَثِيرَةٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةً أَوْ يَمْحُوهَا اللهُ عَزَّ وَجَلَّ وَلَا يَهْلِكُ عَلَى اللهِ إِلَّا هَالِك
>
> Your Lord is Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allah erases it. Only those who deserve destruction will be destroyed by Allah.
>
> Al-Bukhari, Muslim and An-Nasa'i also recorded this **Hadith**.

Ahmad also recorded that Abu Dharr said that the Messenger of Allah said,

يَقُولُ اللهُ عَزَّ وَجَلَّ:

- مَنْ عَمِلَ حَسَنَةً فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ
- وَمَنْ عَمِلَ سَيِّئَةً فَجَزَاؤُهَا مِثْلُهَا أَوْ أَغْفِرُ

- وَمَنْ عَمِلَ قُرَابَ الْأَرْضِ خَطِيئَةً ثُمَّ لَقِيَنِي لَا يُشْرِكُ بِي شَيْئًا جَعَلْتُ لَهُ مِثْلَهَا مَغْفِرَةً،
- وَمَن اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا وَمَن اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

Allah says,

- `Whoever performs a good deed, will have tenfold for it and more.
- Whoever commits a sin, then his recompense will be the same, unless I forgive.
- Whoever commits the earth's fill of sins and then meets Me while associating none with Me, I will give him its fill of forgiveness.
- Whoever draws closer to Me by a hand's span, I will draw closer to him by a forearm's length. Whoever draws closer to Me by a forearm's length, I will draw closer to him by an arm's length. And whoever comes to Me walking, I will come to him running.'

Muslim also collected this **Hadith**.

Know that there are three types of people who refrain from committing a sin that they intended.

- There are those who refrain from committing the sin because they fear Allah, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the **Sahih**, Allah says about this type, "He has left the sin for My sake.''
- Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a reward. The reason being that, this person did not intend to do good, nor commit evil.
- Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin.

There is an authentic **Hadith** that states,

إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

When two Muslims meet with their swords, then the killer and the killed will be in the Fire.

They said, "O Allah's Messenger! We know about the killer, so what about the killed?''

He said,

إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِه

He was eager to kill his companion.

Al-Hafiz Abu Al-Qasim At-Tabarani said that Abu Malik Al-Ash`ari said that the Messenger of Allah said,

الْجُمُعَةُ كَفَّارَةٌ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ لِأَنَّ اللهَ تَعَالَى قَالَ:

Friday (prayer) to the next Friday (prayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allah says:

مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Whoever brings a good deed shall have ten times the like thereof to his credit.

Abu Dharr narrated that the Messenger of Allah said,

مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ صَامَ الدَّهْرَ كُلَّه

Whoever fasts three days every month, will have fasted all the time.

Ahmad, An-Nasa'i, and Ibn Majah recorded this **Hadith**, and this is Ahmad's wording.

At-Tirmidhi also recorded it with this addition;

فأنزل الله تصديق ذلك في كتابه

So Allah sent down affirmation of this statement in His Book, مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا (Whoever brings a good deed shall have ten times the like thereof to his credit),

اليوم بعشرة أيام

Therefore, a day earns ten days.

At-Tirmidhi said; "This **Hadith** is **Hasan**.''

There are many other **Hadiths** and statements on this subject, but what we mentioned should be sufficient, Allah willing, and our trust is in Him.

قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

6:161 Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, Hanifan (monotheism) and he was not of the Mushrikin."

قُلْ إِنَّ صَلاَتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى للَّهِ رَبِّ الْعَـلَمِينَ

6:162 Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists.''

لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ

6:163 "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

Islam is the Straight Path

Allah commands His prophet to;

قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٦١)

Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, **Hanifan** (monotheism) and he was not of the **Mushrikin**."

Allah commands His Prophet, the chief of the Messengers, to convey the news of being guided to Allah's straight path. This path is neither wicked, nor deviant, **دِينًا قِيَمًا** (a right religion...) that is, established on firm grounds, **مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ** (The religion of Ibrahim, Hanifan and he was not of the **Mushrikin**).

Allah said in similar **Ayat**,

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ

And who turns away from the religion of Ibrahim except him who deludes himself! (2:130)

وَجَـهِدُوا فِى اللَّهِ حَقَّ جِهَـدِهِ هُوَ اجْتَبَـكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَهِيمَ

And strive hard in Allah's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. (22:78)

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

شَاكِراً لاًنْعُمِهِ اجْتَبَـهُ وَهَدَاهُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

وَءاتَيْنَـهُ فِى الْدُّنْيَا حَسَنَةً وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

> Verily, Ibrahim was an **Ummah** (or a nation), obedient to Allah, a **Hanif**, and he was not one of the **Mushrikin**.
>
> (He was) thankful for His (Allah's) favors. He (Allah) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous.
>
> Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, (he was a) **Hanif**, and he was not of the **Mushrikin**.'' (16:120-123)

Ordering the Prophet to follow the religion of Ibrahim, the **Hanifiyyah**, does not mean that Prophet Ibrahim reached more perfection in it than our Prophet. Rather, our Prophet perfectly established the religion and it was completed for him; and none before him reached this level of perfection. This is why he is the Final Prophet, the chief of all the Children of Adam who holds the station of praise and glory, the honor of intercession on the Day of Resurrection. All creation (on that Day) will seek him, even Ibrahim the friend of Allah, peace be upon him (to request the beginning of Judgment).

Imam Ahmad recorded that Ibn Abbas said,

> "The Messenger of Allah was asked, `Which religion is the best with Allah, the Exalted?'
>
> He said,
>
> الْحَنِيفِيَّةُ السَّمْحَة
>
> **Al-Hanifiyyah As-Samhah** (the easy monotheism).''

The Command for Sincerity in Worship

Allah said next,

قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ (١٦٢)

Say: "Verily, my **Salah**, my sacrifice, my living, and my dying are for Allah, the Lord of the all that exists."

Allah commands the Prophet to inform the idolators who worship other than Allah and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allah, and his rituals are in His Name alone, without partners.

Allah said in a similar statement,

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Therefore turn in prayer to your Lord and sacrifice. (108:2)

meaning, make your prayer and sacrifice for Allah alone.

As for the idolators, they used to worship the idols and sacrifice to them, so Allah commanded the Prophet to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone.

Mujahid commented, إِنَّ صَلَاتِي وَنُسُكِي (Verily, my prayer and my **Nusuk**...),

refers to sacrificing during **Hajj** and **Umrah**.

لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (١٦٣)

"He has no partner. And of this I have been commanded, and I am the first of the Muslims."

Islam is the Religion of all Prophets

The **Ayah**, وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ (and I am the first of the Muslims), means,

from this **Ummah**, according to Qatadah.

This is a sound meaning, because all Prophets before our Prophet were calling to Islam, which commands worshipping Allah alone without partners.

Allah said in another **Ayah**,

> وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُون
>
> And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me.'' (21:25)

Allah informed us that Nuh said to his people,

> فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ
>
> But if you turn away, then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be of the Muslims. (10:72)

Allah said,

> وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَـهُ فِي الدُّنْيَا وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ
>
> إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَـلَمِينَ
>
> وَوَصَّى بِهَآ إِبْرَهِيمُ بَنِيهِ وَيَعْقُوبُ يَـبَنِىَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ
>
> And who turns away from the religion of Ibrahim except him who deludes himself Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.
>
> When his Lord said to him, "Submit (i.e. be a Muslim)!''
>
> He said, "I have submitted myself (as a Muslim) to the Lord of the all that exists.''

> And this was enjoined by Ibrahim upon his sons and by Yaqub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims." (2:130-132)

Yusuf, peace be upon him, said,

> رَبِّ قَدْ آتَيْتَنِى مِنَ الْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ الاٌّحَادِيثِ فَاطِرَ السَّمَـوَتِ وَالاٌّرْضِ أَنتَ وَلِىِّ فِى الدُّنُيَا وَالاٌّخِرَةِ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِالصَّـلِحِينَ
>
> My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams -- the (Only) Creator of the heavens and the earth! You are my **Wali** (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous. (12:101)

Musa said,

> وَقَالَ مُوسَى يقَوْمِ إِن كُنتُمْ ءامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنْتُم مُّسْلِمِينَ
>
> فَقَالُواْ عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّـلِمِينَ
>
> وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَـفِرِينَ
>
> And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims."
>
> They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers. And save us by your mercy from the disbelieving folk.'' (10:84-86)

Allah said,

> إِنَّآ أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالرَّبَّانِيُّونَ وَالاٌّحْبَارُ

Verily, We did send down the **Tawrah**, therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests (did also). (5:44)

and,

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِى وَبِرَسُولِى قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

And when I (Allah) inspired **Al-Hawariyyun** (the disciples) (of Isa) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." (5:111)

Therefore, Allah states that He sent all His Messengers with the religion of Islam, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muhammad abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muhammad's Law will always be apparent and its flags raised high, until the Day of Resurrection.

The Prophet said,

نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِد

We, the Prophets, are half brothers, but our religion is one.

Half brothers, mentioned in the **Hadith**, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allah alone without partners, even though the laws which are like the different mothers in this parable, are different. Allah the Most High knows best.

Imam Ahmad recorded that Ali said that when the Messenger of Allah used to start the prayer with **Takbir** (saying, "**Allahu Akbar**'' (Allah is the Great)) he would then supplicate,

وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِين

I have directed my face towards He Who has created the heavens and earth, **Hanifan** and I am not among the **Mushrikin**. Certainly, my prayer, sacrifice, living and dying are all for Allah, Lord of the worlds.

اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْك

O Allah! You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your servant. I have committed wrong against myself and admitted to my error, so forgive me all my sins. Verily, You, only You forgive the sins. (O Allah!) Direct me to the best conduct, for none except You directs to the best conduct. Divert me from the worst conduct, for only You divert from the worst conduct. Glorified and Exalted You are. I seek Your forgiveness and repent to You.

This **Hadith**, which was also recorded by Muslim in the **Sahih**, continues and mentions the Prophet's supplication in his bowing, prostrating and final sitting positions.

قُلْ أَغَيْرَ اللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ وَلاَ تَكْسِبُ كُلُّ نَفْسٍ إِلاَّ عَلَيْهَا وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

6:164 Say: "Shall I seek a lord other than Allah, while He is the Lord of all things No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.

ثُمَّ إِلَى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Then unto your Lord is your return, so He will tell you that wherein you have been differing."

The Command to Sincerely Trust in Allah

Allah said,

قُلْ...

Say,

O Muhammad, to those idolators, about worshipping Allah alone and trusting in Him,

... أَغَيْرَ اللّهِ أَبْغِي رَبًّا ...

Shall I seek a lord other than Allah...,

... وَهُوَ رَبُّ كُلِّ شَيْءٍ ...

while He is the Lord of all things.

and Who protects and saves me and governs all my affairs But, I only trust in Him and go back to Him, because He is the Lord of everything, Owner of all things and His is the creation and the decision.

This **Ayah** commands sincerely trusting Allah, while the **Ayah** before it commands sincerely worshipping Allah alone without partners. These two meanings are often mentioned together in the Qur'an. Allah directs His servants to proclaim, إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ (You (alone) we worship, and You (alone) we ask for help (for each and every thing). (1:5)

Allah said,

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

So worship Him and put your trust in Him. (11:123)

and,

قُلْ هُوَ الرَّحْمَـنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust''. (67:29)

and,

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

Lord of the east and the west; none has the right to be worshipped but He. So take Him a guardian. (73:9)

There are similar **Ayat** on this subject.

Every Person Carries His Own Burden

Allah said,

... وَلاَ تَكْسِبُ كُلُّ نَفْسٍ إِلاَّ عَلَيْهَا وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ...

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.

thus emphasizing Allah's reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allah's perfect justice.

Allah said in other **Ayat**,

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى

And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. (35:18)

and,

فَلاَ يَخَافُ ظُلْماً وَلاَ هَضْماً

> Then he will have no fear of injustice, nor of any curtailment (of his reward). (20:112)

Scholars of **Tafsir** commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased.''

Allah also said;

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

إِلاَّ أَصْحَـبَ الْيَمِينِ

> Every person is a pledge for what he has earned. Except those on the Right. (74:38-39)

> meaning, every person will be tied to his evil deeds. But, for those on the right -- the believers -- the blessing of their good works will benefit their offspring and relatives, as well.

Allah said in Surah **At-Tur**,

وَالَّذِينَ ءَامَنُواْ وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـهُمْ مِّنْ عَمَلِهِم مِّن شَىْءٍ

> And those who believe and whose offspring follow them in faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. (52:21)

> meaning, We shall elevate their offspring to their high grades in Paradise, even though the deeds of the offspring were less righteous, since they shared faith with them in its general form.

Allah says, We did not decrease the grades of these righteous believers so that those (their offspring and relatives) who have lesser grades, can share the same grades as them. Rather Allah elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allah said next (in Surah **At-Tur**),

كُلُّ امْرِىءٍ بِمَا كَسَبَ رَهَينٌ

Every person is a pledge for that which he has earned. (52:21),

meaning, of evil.

Allah's statement here,

... ثُمَّ إِلَى رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (١٦٤)

Then unto your Lord is your return, so He will tell you that wherein you have been differing.

means, work you (disbelievers), and we will also work. Surely, both you and us will be gathered to Allah and He will inform us of our deeds and your deeds and the decision on what we used to dispute about in the life of this world.

Allah said in other **Ayat**,

قُل لاَّ تُسْـَلُونَ عَمَّآ أَجْرَمْنَا وَلاَ نُسْـَلُ عَمَّا تَعْمَلُونَ

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Say: "You will not be asked about our sins, nor shall we be asked of what you do."

Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs." (34:25-26)

وَهُوَ الَّذِى جَعَلَكُمْ خَلَـٰئِفَ الاٌّرْضِ

6:165 And it is He Who has made you generations coming after generations, replacing each other on the earth.

وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَـٰتٍ لِّيَبْلُوَكُمْ فِى مَآ آتَـٰكُمْ

And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you.

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

Allah Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them

Allah said,

وَهُوَ الَّذِي جَعَلَكُمْ خَلاَئِفَ الأَرْضِ ...

And it is He Who has made you generations coming after generations, replacing each other on the earth.

According to Ibn Zayd and others,

meaning, He made you dwell on the earth generation after generation, century after century and offspring after forefathers.

Allah also said,

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُمْ مَّلَـٰئِكَةً فِى الاٌّرْضِ يَخْلُفُونَ

And if it were Our will, We would have made angels to replace you on the earth! (43:60)

وَيَجْعَلُكُمْ خُلَفَآءَ الأٌّرْضِ

And makes you inheritors of the Earth, generations after generations. (27:62)

إِنِّي جَاعِلٌ فِى الأَرْضِ خَلِيفَةً

Verily, I am going to place (mankind) generations after generations on earth. (2:30)

عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الاٌّرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ

It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act. (7:129)

Allah's statement,

... وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ ...

And He has raised you in ranks, some above others,

means, He has made you different from each other with regards to provision, conduct, qualities, evilness, shapes, color of skin, and so forth, and He has the perfect wisdom in all this.

Allah said in other **Ayat**,

نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى الْحَيَوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَـتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضاً سُخْرِيّاً

It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. (43:32)

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلاٌّخِرَةُ أَكْبَرُ دَرَجَـتٍ وَأَكْبَرُ تَفْضِيلاً

See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. (17:21)

Allah's statement,

... لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ...

that He may try you in that which He has bestowed on you.

> means, so that He tests you in what He has granted you, for Allah tries the rich concerning his wealth and will ask him about how he appreciated it. He also tries the poor concerning his poverty and will ask him about his patience with it.

Muslim recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاء

Verily, this life is beautiful and green, and Allah made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of this life and beware of women, for the first trial that the Children of Israel suffered from was with women.

Allah's statement,

... إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ (١٦٥)

Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

> this is both discouragement and encouragement, by reminding the believers that Allah is swift in reckoning and punishment with those who disobey Him and defy His Messengers.



And certainly He is Oft-Forgiving, Most Merciful.

for those who take Him as protector and follow His Messengers in the news and commandments they conveyed. Allah often mentions these two attributes together in the Qur'an.

Allah said,

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment. (13:6)

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ

وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الأٌّلِيمُ

Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. (15:49-50)

There are similar **Ayat** that contain encouragement and discouragement.

Sometimes Allah calls His servants to Him with encouragement, describing Paradise and making them eager for what He has with Him. Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and punishment, as well as, the Day of Resurrection and its horrors.

Sometimes Allah mentions both so that each person is affected by it according to his or her qualities.

We ask Allah that He makes us among those who obey what He has commanded, avoid what He has prohibited, and believe in Him as He has informed. Certainly, He is

Near, hears and answers the supplication, and He is the Most Kind, Generous and Bestowing.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَاعِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ أَحَدٌ مِنَ الْجَنَّةِ،

If the believer knew Allah's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allah's mercy, no one will feel hopeless of acquiring Paradise.

خَلَقَ اللهُ مِائَةَ رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاحَمُونَ بِهَا وَعِنْدَ اللهِ تِسْعَةٌ وَتِسْعُون

Allah created a hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to each other on that account. With Allah, there remains ninety-nine kinds of mercy.

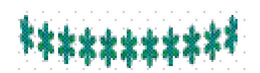
Muslim and At-Tirmidhi also recorded this **Hadith**, At-Tirmidhi said "**Hasan**''.

Abu Hurayrah narrated that the Messenger of Allah said,

لَمَّا خَلَقَ اللهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي

When Allah created the creation, He wrote in a Book, and this Book is with Him above the Throne: `My mercy overcomes My anger.'

This is the end of the Tafsir of Surah **Al-An`am**, all the thanks and appreciation for Allah.



Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-A'raf

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

المص

7:1 Alif-Lam-Mim-Sad.

كِتَـبٌ أُنزِلَ إِلَيْكَ فَلاَ يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ

7:2 (This is the) Book (the Qur'an) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.

اتَّبِعُواْ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلاَ تَتَّبِعُواْ مِن دُونِهِ أَوْلِيَآءَ قَلِيلاً مَّا تَذَكَّرُونَ

7:3 Follow what has been sent down unto you from your Lord, and follow not any Awliya' (protectors), besides Him (Allah). Little do you remember!

Allah says;

المص ﴿١﴾

Alif-Lam-Mim-Sad.

We mentioned before the explanation of the letters (such as, **Alif-Lam**, that are in the beginning of some **Surahs** in the Qur'an).

كِتَابٌ أُنزِلَ إِلَيْكَ ...

(This is the) Book (the Qur'an) sent down unto you (O Muhammad),

from your Lord,

... فَلاَ يَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ ...

so let not your breast be narrow therefrom,

According to Mujahid, Qatadah and As-Suddi,

meaning, having doubt about it.

It was also said that the meaning here is:

`do not hesitate to convey the Qur'an and warn with it,'

فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ

Therefore be patient as did the Messengers of strong will. (46:35)

Allah said here,

... لِتُنذِرَ بِهِ ...

that you warn thereby,

meaning, `We sent down the Qur'an so that you may warn the disbelievers with it,'

... وَذِكْرَى لِلْمُؤْمِنِينَ ﴿٢﴾

and a reminder unto the believers.

Allah then said to the world,

اتَّبِعُواْ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ...

Follow what has been sent down unto you from your Lord,

meaning, follow and imitate the unlettered Prophet, who brought you a Book that was revealed for you, from the Lord and master of everything.

... وَلاَ تَتَّبِعُواْ مِن دُونِهِ أَوْلِيَاء ...

and follow not any **Awliya**', besides Him (Allah),

meaning, do not disregard what the Messenger brought you and follow something else, for in this case, you will be deviating from Allah's judgment to the decision of someone else.

Allah's statement,

... قَلِيلاً مَّا تَذَكَّرُونَ (٣)

Little do you remember!

is similar to,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

وَإِن تُطِعْ أَكْثَرَ مَن فِى الأٌّرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

And if you obey most of those on the earth, they will mislead you far away from Allah's path. (6:116)

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُّشْرِكُونَ

And most of them believe not in Allah except that they attribute partners unto Him. (12:106)

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَـهَا فَجَآءَهَا بَأْسُنَا بَيَـتًا أَوْ هُمْ قَآئِلُونَ

7:4 And a great number of towns We destroyed. Our torment came upon them by night or while they were taking their midday nap.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلاَّ أَن قَالُواْ إِنَّا كُنَّا ظَـلِمِينَ

7:5 No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers.''

فَلَنَسْـَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَلَنَّ الْمُرْسَلِينَ

7:6 Then surely, We shall question those (people) to whom it was sent and verily, We shall question the Messengers.

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ

7:7 Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.

Nations that were destroyed

Allah said,

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا ...

And a great number of towns We destroyed.

for defying Our Messengers and rejecting them. This behavior led them to earn disgrace in this life, which led them to disgrace in the Hereafter.

Allah said in other **Ayat**,

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُمْ مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at. (6:10)

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَـهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ

And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle! (22:45)

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَـكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلاَّ قَلِيلاً وَكُنَّا نَحْنُ الْوَرِثِينَ

And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs. (28:58)

Allah's saying,

... فَجَاءهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَآئِلُونَ (٤)

Our torment came upon them by night or while they were taking their midday nap.

means, Allah's command, torment and vengeance came over them at night or while taking a nap in the middle of the day. Both of these times are periods of rest and leisure or heedlessness and amusement.

Allah also said

أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُم بَأْسُنَا بَيَـتاً وَهُمْ نَآئِمُونَ

أَوَ أَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep! Or, did the people of the towns then feel secure against the coming of Our

punishment in the forenoon while they were playing! (7:97-98)

and,

أَفَأَمِنَ الَّذِينَ مَكَرُواْ السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ

Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not! Or that He may catch them in the midst of their going to and from, so that there be no escape for them! Or that He may catch them with gradual wastage.

Truly, Your Lord is indeed full of kindness, Most Merciful. (16:45-47)

Allah's saying;

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءهُمْ بَأْسُنَا إِلاَّ أَن قَالُواْ إِنَّا كُنَّا ظَالِمِينَ (٥)

No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers.''

This means, when the torment came to them, their cry was that they admitted their sins and that they deserved to be punished.

Allah said in a similar **Ayah**,

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَـلِمَةً

How many a town given to wrongdoing, have We destroyed, (21:11), until, **خَـمِدِينَ** (Extinct). (21:15)

Allah's saying.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ ...

Then surely, We shall question those (people) to whom it (the Book) was sent,

is similar to the **Ayat**,

وَيَوْمَ يُنَـدِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ الْمُرْسَلِينَ

And (remember) the Day (Allah) will call them, and say: "What answer gave you to the Messengers!'' (28:65)

and,

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ قَالُواْ لاَ عِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَّـمُ الْغُيُوبِ

On the Day when Allah will gather the Messengers together and say to them: "What was the response you received!''

They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen.'' (5:109)

Allah will question the nations, on the Day of Resurrection, how they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages.

So, Ali bin Abi Talhah reported from Ibn Abbas, who said commenting on the **Ayah**: **فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ** (Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers). He said;

"About what they conveyed.''

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ (٧)

Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.

Ibn Abbas commented on Allah's statement,

> "The Book will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do.''

... وَمَا كُنَّا غَآئِبِينَ (٧)

and indeed We have not been absent.

> meaning, On the Day of Resurrection, Allah will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,
>
> وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ
>
> Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَزِينُهُ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

7:8 And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

وَمَنْ خَفَّتْ مَوَزِينُهُ فَأُوْلَـئِكَ الَّذِينَ خَسِرُواْ أَنفُسَهُم بِمَا كَانُواْ بِآيَـتِنَا يَظْلِمُونَ

7:9 And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Ayat.

The Meaning of weighing the Deeds

Allah said,

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (٨)

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَـئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يِظْلِمُونَ (٩)

And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our **Ayat**.

وَالْوَزْنُ (And the weighing),

of deeds on the Day of Resurrection,

الْحَقُّ (will be the true (weighing)),

for Allah will not wrong anyone.

Allah said in other **Ayat**,

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَـسِبِينَ

And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. (21:47)

and,

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

Surely, Allah wrongs not even the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward. (4:40)

فَأَمَّا مَن ثَقُلَتْ مَوَزِينُهُ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَزِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَآ أَدْرَاكَ مَا هِيَهْ نَارٌ حَامِيَةٌ

Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in **Hawiyah** (pit, Hell). And what will make you know what it is (It is) a fiercely blazing Fire! (101:6-11)

and,

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

فَمَن ثَقُلَتْ مَوَزِينُهُ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

وَمَنْ خَفَّتْ مَوَزِينُهُ فأُوْلَـئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِى جَهَنَّمَ خَـلِدُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide. (23:101-103)

As for what will be placed on the Balance on the Day of Resurrection, it has been said that;

the deeds will be placed on it, even though they are not material objects. Allah will give these deeds physical weight on the Day of Resurrection.

Al-Baghawi said that this was reported from Ibn Abbas.

It is recorded in the **Sahih** that;

Al-Baqarah (Surah 2) and Al Imran (Surah 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds.

It is also recorded in the **Sahih** that;

> the Qur'an will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), "Who are you?''
>
> He will reply, "I am the Qur'an, who made you stay up sleeplessly at night and caused you thirst in the day.''

The **Hadith** that Al-Bara' narrated about the questioning in the grave states,

> فَيَأْتِي الْمُؤْمِنَ شَابٌّ حَسَنُ اللَّوْنِ طَيِّبُ الرِّيحِ فَيَقُولُ: مَنْ أَنْتَ؟
>
> فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِح
>
> A young man with fair color and good scent will come to the believer, who will ask, `Who are you?'
>
> He will reply, `I am your good deeds'.
>
> The Prophet mentioned the opposite in the case of the disbeliever and the hypocrite.

It was also said that;

> the Book of Records that contains the deeds will be weighed.

A **Hadith** states that;

> a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight can reach. He will then be brought a card on which `**La ilaha illallah**' will be written. He will say, "O Lord! What would this card weigh against these scrolls?''
>
> Allah will say, "You will not be wronged.''
>
> So the card will be placed on the other side of the Balance, and as the Messenger of Allah said,

فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ

> Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.

At-Tirmidhi recorded similar wording for this **Hadith** and said that it is authentic.

It was also said that the person who performed the deed will be weighed.

A **Hadith** states,

يُؤْتَى يَوْمَ الْقِيَامَةِ بِالرَّجُلِ السَّمِينِ فَلَا يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ

On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allah equal to the wing of a mosquito.

He then recited the **Ayah**,

فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَـمَةِ وَزْناً

> And on the Day of Resurrection, We shall assign no weight for them. (18:105)

Also, the Prophet said about Abdullah bin Mas`ud,

أَتَعْجَبُونَ مِنْ دِقَّةِ سَاقَيْهِ وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا فِي الْمِيزَانِ أَثْقَلُ مِنْ أُحُد

Do you wonder at the thinness of his legs? By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) **Uhud**.

It is also possible to combine the meanings of these **Ayat** and **Hadiths** by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed.

Allah knows best.

وَلَقَدْ مَكَّنَّـكُمْ فِى الاٌّرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَـيِشَ قَلِيلاً مَّا تَشْكُرُونَ

7:10 And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.

All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allah says;

وَلَقَدْ مَكَّنَّاكُمْ فِي الأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلاً مَّا تَشْكُرُونَ (١٠)

And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.

Allah reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allah made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give little thanks for this.

Allah said in another **Ayah**,

وَإِن تَعُدُّواْ نِعْمَةَ اللَّهِ لاَ تُحْصُوهَا إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ

And if you count the blessings of Allah, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate. (14:34)

وَلَقَدْ خَلَقْنَـكُمْ ثُمَّ صَوَّرْنَـكُمْ ثُمَّ قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُواْ لأَدَمَ فَسَجَدُواْ إِلاَ إِبْلِيسَ لَمْ يَكُن مِّنَ السَّـجِدِينَ

7:11 And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam,'' and they prostrated, except Iblis (Shaytan), he refused to be of those who prostrated.

Prostration of the Angels to Adam and Shaytan's Arrogance

Allah informs the Children of Adam about the honor of their father and the enmity of **Shaytan**, who still has envy for them and for their father Adam. So they should beware of him and not follow in his footsteps.

Allah said,

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلآئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُوا ...

And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam,'' and they prostrated,

This is like His saying,

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـئِكَةِ إِنِّى خَـلِقٌ بَشَرًا مِّن صَلْصَـلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُواْ لَهُ سَـجِدِينَ

And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him.'' (15:28-29)

After Allah created Adam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allah's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate.

... إِلاَّ إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ (١١)

> except Iblis (**Shaytan**), he refused to be of those who prostrated.

We explained this subject in the beginning of Surah **Al-Baqarah**. Therefore, the **Ayah** (7:11) refers to Adam, although Allah used the plural in this case, because Adam is the father of all mankind.

Similarly, Allah said to the Children of Israel who lived during the time of the Prophet,

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى

> And We shaded you with clouds and sent down on you manna and the quail, (2:57)
>
> This refers to their forefathers who lived during the time of Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

وَلَقَدْ خَلَقْنَا الإِنْسَـنَ مِن سُلَـلَةٍ مِّن طِينٍ

> And indeed We created man out of an extract of clay (water and earth). (23:12)
>
> For this merely means that Adam was created from clay. His children were created from **Nutfah** (mixed male and female sexual discharge).
>
> This last **Ayah** is thus talking about the origin of mankind, not that they were all created from clay, and Allah knows best.

قَالَ مَا مَنَعَكَ أَلاَّ تَسْجُدَ إِذْ أَمَرْتُكَ

7:12 (Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you''

قَالَ أَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay.''

Allah tells,

قَالَ مَا مَنَعَكَ أَلاَّ تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ (١٢)

(Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you''

Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay.''

... مَا مَنَعَكَ أَلاَّ تَسْجُدَ ...

(Allah) said: What prevented you (O Iblis) that you did not prostrate!

According to Ibn Jarir, meaning,

> what stopped and hindered you from prostrating after I ordered you to do so,
>
> This meaning is sound, and Allah knows best.

Iblis, may Allah curse him, said, أَنَاْ خَيْرٌ مِّنْهُ (I am better than him (Adam)),

> and this excuse is worse than the crime itself! **Shaytan** said that he did not obey Allah because he who is better cannot prostrate to he who is less.

Shaytan, may Allah curse him, meant that he is better than Adam, "So how can You order me to prostrate before him!'' **Shaytan** said that he is better than Adam because he was created from fire while, "You created him from clay, and fire is better.'' The cursed one looked at the origin of creation not at the honor bestowed, that is, Allah creating Adam with His Hand and blowing life into him. **Shaytan** made a false comparison when confronted by Allah's command, فَقَعُوا لَهُ سَاجِدِينَ (Then you fall down prostrate to him) (38:72). Therefore, **Shaytan** alone contradicted the angels, because he refused to prostrate. He, thus, became **`Ablasa'** from the mercy, meaning, lost hope in acquiring Allah's mercy. He committed this error, may Allah curse him, due to his false comparison.

His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, forbearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed **Shaytan** to failure, while the origin of Adam led him to return to Allah with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allah's forgiveness and pardon for it.

Muslim recorded that Aishah said that the Messenger of Allah said,

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ إِبْلِيسُ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُم

The angels were created from light, **Shaytan** from a smokeless flame of fire, while Adam was created from what was described to you.

Iblis was the First to use Qiyas (Analogical Comparison)

Ibn Jarir recorded that Al-Hasan commented on **Shaytan's** statement, **خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ** ("You created me from fire, and him You created from clay).''

> "Iblis used **Qiyas** (analogy), and he was the first one to do so.''
>
> This statement has an authentic chain of narration.

Ibn Jarir recorded that Ibn Sirin said,

> "The first to use **Qiyas** was Iblis, and would the sun and moon be worshipped if it was not for **Qiyas**''
>
> This statement also has an authentic chain of narration.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا

7:13 (Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here.

فَاخْرُجْ إِنَّكَ مِنَ الصَّـغِرِينَ

Get out, for you are of those humiliated and disgraced.''

قَالَ أَنظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ

7:14 (Iblis) said: "Allow me respite till the Day they are raised up (the Day of Resurrection).''

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ

7:15 (Allah) said: "You are of those respited.''

Allah ordered Iblis;

قَالَ فَاهْبِطْ مِنْهَا ...

(Allah) said: "Get down from this,

because you defied My command and disobeyed Me. Get out,

... فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا ...

it is not for you to be arrogant here."

in Paradise, according to the scholars of **Tafsir**.

It could also refer to particular status which he held in the utmost highs.

Allah said to Iblis,

... فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ (١٣)

Get out, for you are of those humiliated and disgraced.

as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance).

This is when the cursed one remembered and asked for respite until the Day of Judgment,

قَالَ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (١٤)

قَالَ إِنَّكَ مِنَ المُنظَرِينَ (١٥)

(Iblis) said: "Allow me respite till the Day they are raised up (the Day of Resurrection).''

(Allah) said: "You are of those respited.''

It is like His statement;

قَالَ رَبِّ فَأَنظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ

Then allow me respite till the Day they are raised up. (Allah) said: "Then you are of those respited.'' (15: 36-37)

Allah gave **Shaytan** what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

قَالَ فَبِمَآ أَغْوَيْتَنِى لأَقْعُدَنَّ لَهُمْ صِرَطَكَ الْمُسْتَقِيمَ

7:16 (Iblis) said: "Because You have `Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path.

ثُمَّ لآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَـنِهِمْ وَعَن شَمَآئِلِهِمْ وَلاَ تَجِدُ أَكْثَرَهُمْ شَـكِرِينَ

7:17 "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful.''

Allah said that after He gave respite to **Shaytan**, إِلَى يَوْمِ يُبْعَثُونَ (till the Day they are raised up (resurrected)) and **Iblis** was sure that he got what he wanted, he went on in defiance and rebellion.

He said,

قَالَ فَبِمَا أَغْوَيْتَنِي لأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ (١٦)

"Because You have `**Aghwaytani**', surely, I will sit in wait against them (human beings) on Your straight path.''

meaning, as You have sent me astray.

Ibn Abbas said that `**Aghwaytani**' means,

"Misguided me.''

Others said,

> "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for.''

He went on, صِرَاطَكَ الْمُسْتَقِيمَ (Your straight path), the path of truth and the way of safety. I (Iblis) will misguide them from this path so that they do not worship You Alone, because You sent me astray.

Mujahid said that the `straight path', refers to the truth.

Imam Ahmad recorded that Saburah bin Abi Al-Fakih said that he heard the Messenger of Allah saying,

> إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطُرُقِهِ، فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ، فَقَالَ: أَتُسْلِمُ وَتَذَرُ دِينَكَ وَدِينَ آبَائِكَ؟ قَالَ: فَعَصَاهُ وَأَسْلَمَ
>
> **Shaytan** sat in wait for the Son of Adam in all his paths. He sat in the path of Islam, saying, `Would you embrace Islam and abandon your religion and the religion of your forefathers!' However, the Son of Adam disobeyed **Shaytan** and embraced Islam.
>
> قَعَدَ لَهُ بِطَرِيقِ الْهِجْرَةِ فَقَالَ: أَتُهَاجِرُ وَتَدَعُ أَرْضَكَ وَسَمَاءَكَ؟
>
> So **Shaytan** sat in the path of **Hijrah** (migration in the cause of Allah), saying, `Would you migrate and leave your land and sky!'
>
> وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَالْفَرَسِ فِي الطِّوَلِ، فَعَصَاهُ وَهَاجَرَ،
>
> But the parable of the **Muhajir** is that of a horse in his stamina So, he disobeyed **Shaytan** and migrated.
>
> ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، فَقَالَ: تُقَاتِلُ فَتُقْتَلُ فَتُنْكَحُ الْمَرْأَةُ وَيُقْسَمُ الْمَالُ،
>
> So **Shaytan** sat in the path of **Jihad**, against one's self and with his wealth, saying, `If you

fight, you will be killed, your wife will be married and your wealth divided.'

قَالَ: فَعَصَاهُ وَجَاهَدَ

So he disobeyed him and performed **Jihad**.

The Prophet peace be upon him then said;

- فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ،
- وَإِنْ قُتِلَ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ،
- وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ
- أَوْ وَقَصَتْهُ دَابَّةٌ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ

- Therefore, whoever among them (Children of Adam) does this and dies, it will be a promise from Allah that He admits him into Paradise.
- If he is killed, it will be a promise from Allah that He admits him into Paradise.
- If he drowns, it will be a promise from Allah that He admits him into Paradise.
- If the animal breaks his neck, it will be a promise from Allah that He admits him into Paradise.

ثُمَّ لآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَآئِلِهِمْ وَلاَ تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ (١٧)

"Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful.''

Ali bin Abi Talhah reported that Ibn Abbas commented on: ثُمَّ لآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ (Then I will come to them from before them),

Raising doubts in them concerning their Hereafter,

وَمِنْ خَلْفِهِمْ (and (from) behind them),

making them more eager for this life,

وَعَنْ أَيْمَانِهِمْ (from their right),

causing them confusion in the religion,

وَعَن شَمَآئِلِهِمْ (and from their left),

luring them to commit sins.''

This is meant to cover all paths of good and evil. Shaytan discourages the people from the path of good and lures them to the path of evil.

Al-Hakam bin Abban said that Ikrimah narrated from Ibn Abbas concerning the **Ayah**,

ثُمَّ لآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَآئِلِهِمْ ...

Then I will come to them from before them and behind them, from their right and from their left,

"He did not say that he will come from above them, because the mercy descends from above.''

Ali bin Abi Talhah reported that Ibn Abbas said,

... وَلاَ تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

and You will not find most of them to be thankful.

"means, those who single Him out (in worship).''

When **Shaytan** said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allah said,

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلاَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَـنٍ إِلاَّ لِنَعْلَمَ مَن يُؤْمِنُ بِالاٌّخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَىْءٍ حَفُيظٌ

And indeed **Iblis** (**Shaytan**) did prove true his thought about them, and they followed him, all

except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything. (34:20-21)

This is why there is a **Hadith** that encourages seeking refuge with Allah from the lures of **Shaytan** from all directions.

Imam Ahmad narrated that Abdullah bin Umar said,

"The Messenger of Allah used to often recite this supplication in the morning and when the night falls,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي،

اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي،

اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

O Allah! I ask You for well-being in this life and the Hereafter.

O Allah! I ask You for pardon and well-being in my religion, life, family and wealth.

O Allah! Cover my errors and reassure me in times of difficulty.

O Allah! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.''

Waki` commented (about being killed from below),

"This refers to earthquakes.''

Abu Dawud, An-Nasa'i, Ibn Majah, Ibn Hibban and Al-Hakim collected this **Hadith**, and Al-Hakim said, "Its chain is **Sahih**.''

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا

7:18 (Allah) said (to Iblis): "Get out from this (Paradise), Madh'uman Madhura.

لَّمَن تَبِعَكَ مِنْهُمْ لأَمْلأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ

Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.''

Allah says;

قَالَ اخْرُجْ مِنْهَا مَذْؤُومًا مَّدْحُورًا ...

(Allah) said (to Iblis): "Get out from this (Paradise), **Madh'uman Madhura**. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.''

Allah emphasized His cursing, expelling, banishing and turning **Shaytan** away from the uppermost heights, saying;

Ibn Jarir said,

"As for **Madh'um**, it is disgraced.''

And he said,

"**Madhur** is the distanced, that is, he is banished and expelled.''

Abdur-Rahman bin Zayd bin Aslam said,

"We do not know of any who is **Madh'uh** and **Madhmum** except for one.''

Sufyan Ath-Thawri narrated from Abu Ishaq from At-Tamimi from Ibn Abbas, اخْرُجْ مِنْهَا مَذْؤُومًا مَّدْحُورًا (Get out from this (Paradise), **Madh'uman Madhura**,

"despised.''

Ali bin Abi Talhah reported that Ibn Abbas commented on, اخْرُجْ مِنْهَا مَذْؤُومًا مَّدْحُورًا (Get out from this (Paradise), **Madh'uman Madhura**),

"Belittled and despised.''

As-Suddi commented,

"Hateful and expelled.''

Qatadah commented,

"Cursed and despised.''

Mujahid said,

"Expelled and banished.''

Ar-Rabi` bin Anas said that;

`**Madh'um**' means banished, while, `**Madhura**' means belittled.

Allah said,

... لَّمَن تَبِعَكَ مِنْهُمْ لأَمْلأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ (١٨)

Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.

This is similar to Allah's saying;

قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَاءً مَّوفُوراً

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى الأَمْوَلِ وَالأَوْلَـدِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَـنُ إِلاَّ غُرُوراً

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـنٌ وَكَفَى بِرَبِّكَ وَكِيلاً

(Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on them with your cavalry

and your infantry, share with them wealth and children, and make promises to them.''

But **Shaytan** promises them nothing but deceit.

"Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.'' (17:63-65)

وَيَـآدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلاَ مِنْ حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّـلِمِينَ

7:19 "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.

فَوَسْوَسَ لَهُمَا الشَّيْطَـنُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْءَتِهِمَا

7:20 Then Shaytan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before);

وَقَالَ مَا نَهَـكُمَا رَبُّكُمَا عَنْ هَـذِهِ الشَّجَرَةِ إِلاَّ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَـلِدِينَ

he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals.''

وَقَاسَمَهُمَآ

7:21 And he Qasamahuma:

إِنِّي لَكُمَا لَمِنَ النَّـصِحِينَ

"Verily, I am one of the sincere well-wishers for you both.''

Shaytan's Deceit with Adam and Hawwa' and Their eating from the Forbidden Tree

Allah says;

وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلاَ مِنْ حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (١٩)

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْءَاتِهِمَا...

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.Then **Shaytan** whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before);

Allah states that He allowed Adam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree.

We have already discussed this in Surah **Al-Baqarah**.

Thus, **Shaytan** envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

... وَقَالَ ...

He (**Shaytan**) said,

uttering lies and falsehood,

... مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَـذِهِ الشَّجَرَةِ إِلاَّ أَن تَكُونَا مَلَكَيْنِ ...

"Your Lord did not forbid you this tree save you should become angels...''

meaning, so that you do not become angels or dwell here for eternity.

... أَوْ تَكُونَا مِنَ الْخَالِدِينَ (٢٠)

or become of the immortals.''

Surely, if you eat from this tree, you will attain both, he said.

In another **Ayah**,

قَالَ يـَادَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لاَّ يَبْلَى

Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away.'' (20:120)

Here, the wording is similar, so it means, `so that you do not become angels,' as in;

يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّواْ

> (Thus) does Allah make clear to you (His Law) lest you go astray. (4:176)
>
> meaning, so that you do not go astray,
>
> and,
>
> وَأَلْقَى فِى الاٌّرْضِ رَوَاسِىَ أَن تَمِيدَ بِكُمْ
>
> And He has affixed into the earth mountains standing firm, lest it should shake with you; (16:15)
>
> that is, so that the earth does not shake with you.

وَقَاسَمَهُمَا ...

And he **Qasamahuma**,

swore to them both by Allah, saying,

... إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (٢١)

"Verily, I am one of the sincere well-wishers for you both.''

for I was here before you and thus have better knowledge of this place.

It is a fact that the believer in Allah might sometimes become the victim of deceit.

Qatadah commented on this **Ayah**,

"**Shaytan** swore by Allah, saying, `I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you.'"

فَدَلَّـهُمَا بِغُرُورٍ

7:22 So he misled them with deception.

فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ

Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise.

وَنَادَاهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ الشَّيْطَـنَ لَكُمَا عَدُوٌّ مُّبِينٌ

And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaytan is an open enemy unto you!''

قَالاَ رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَـسِرِينَ

7:23 They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.''

Allah says;

فَدَلاَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَآنَ لَكُمَا عَدُوٌّ مُّبِينٌ (٢٢)

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise.

Ubayy bin Ka`b said,

"Adam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, `Release me,' but it said, `No, I will not release you.' So his Lord called him, `O Adam! Do you run away from Me!'

He said, `O Lord! I felt ashamed before You.''

Ibn Jarir and Ibn Marduwyah collected this statement using several chains of narration from Al-Hasan from Ubayy bin Ka`b who narrated it from the Prophet. However, relating the **Hadith** to Ubayy is more correct.

Ibn Abbas commented on the **Ayah**, وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ (And they began to cover themselves with the leaves of Paradise).

"Using fig leaves.''

This statement has an authentic chain of narration leading to Ibn Abbas.

Mujahid said that they began to cover themselves with the leaves of Paradise,

"Making them as a dress (or garment).''

Commenting on Allah's statement, يَنزِعُ عَنْهُمَا لِبَاسَهُمَا (Stripping them of their raiment) (7:27) Wahb bin Munabbih said,

> "The private parts of Adam and Hawwa' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them.''
>
> Ibn Jarir reported this statement with an authentic chain of narration.

Abdur-Razzaq reported from Qatadah,

> "Adam said, `O Lord! What if I repented and sought forgiveness!'
>
> Allah said, `Then, I will admit you into Paradise.' As for **Shaytan**, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for.''

قَالاَ ...

They said:

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.''

Ad-Dahhak bin Muzahim commented,

> "These are the words that Adam received from his Lord.''

قَالَ اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

7:24 (Allah) said: "Get down, one of you an enemy to the other.

وَلَكُمْ فِى الاٌّرْضِ مُسْتَقَرٌّ وَمَتَـعٌ إِلَى حِينٍ

On earth will be a dwelling place for you and an enjoyment for a time.''

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

7:25 He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).''

Sending Them All Down to Earth

Allah tells;

قَالَ اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ...

(Allah) said: "Get down, one of you an enemy to the other.

It was said that,

اهْبِطُواْ ("Get down), was addressed to Adam, **Hawwa**, Iblis and the snake.

Some scholars did not mention the snake, and Allah knows best.

The enmity is primarily between Adam and Iblis, and **Hawwa** follows Adam in this regard.

Allah said in Surah **Ta Ha**,

اهْبِطَا مِنْهَا جَمِيعاً

"Get you down (from the Paradise to the earth), both of you, together...'' (20:123)

If the story about the snake is true, then it is a follower of **Iblis**.

Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allah knows if they are true. If having known these areas was useful for the people in matters of religion or life, Allah would have mentioned them in His Book, and His Messenger would have mentioned them too.

Allah's statement,

... وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٢٤)

On earth will be a dwelling place for you and an enjoyment for a time.

> means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ (٢٥)

He (Allah) said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).''

This **Ayah** is similar to Allah's other statement,

مِنْهَا خَلَقْنَـكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

> Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. (20:55)
>
> Allah states that He has made the earth a dwelling place for the Children of Adam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allah will gather the first and last of creatures and reward or punish each according to his or her deeds.

يَـبَنِى آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَرِى سَوْءَتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ

7:26 O Children of Adam! We have bestowed Libas (raiment) upon you to cover yourselves with, and as Rish (adornment); and the Libas (raiment) of Taqwa, that is better.

ذَلِكَ مِنْ آيَـتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

Such are among the Ayat of Allah, that they may remember.

Bestowing Raiment and Adornment on Mankind

Allah says;

يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىَ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللّهِ لَعَلَّهُمْ يَذَّكَّرُونَ (٢٦)

O Children of Adam! We have bestowed **Libas** (raiment) upon you to cover yourselves with, and as **Rish** (adornment); and the **Libas** (raiment) of **Taqwa**, that is better. Such are among the **Ayat** of Allah, that they may remember.

Allah reminds His servants that He has given them **Libas** and **Rish**.

Libas refers to the clothes that are used to cover the private parts, while **Rish** refers to the outer adornments used for purposes of beautification. Therefore, the first type is essential while the second type is complimentary.

Ibn Jarir said that;

Rish includes furniture and outer clothes.

Abdur-Rahman bin Zayd bin Aslam commented on the **Ayah**, وَلِبَاسُ التَّقْوَى (and the **Libas** (raiment) of **Taqwa**...),

> "When one fears Allah, Allah covers his errors. Hence the `**Libas** of **Taqwa**' (that the **Ayah** mentions).''

يَـبَنِى آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَـنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَتِهِمَآ إِنَّهُ يَرَاكُمْ

7:27 O Children of Adam! Let not Shaytan deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts.

هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لاَ تَرَوْنَهُمْ

Verily, he and his tribe see you from where you cannot see them.

إِنَّا جَعَلْنَا الشَّيَـطِينَ أَوْلِيَآءَ لِلَّذِينَ لاَ يُؤْمِنُونَ

Verily, We made the Shayatin friends of those who believe not.

Warning against the Lures of Shaytan

Allah says;

يَا بَنِي آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لاَ تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاء لِلَّذِينَ لاَ يُؤْمِنُونَ (٢٧)

O Children of Adam! Let not **Shaytan** deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them.

Verily, We made the **Shayatin** friends of those who believe not.

Allah warns the Children of Adam against **Iblis** and his followers, by explaining about his ancient enmity for the father of mankind, Adam peace be upon him. **Iblis** plotted to have Adam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from **Shaytan** towards Adam and mankind).

Allah said in a similar **Ayah**,

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

Will you then take him (**Iblis**) and his offspring as protectors and helpers rather than Me, while they are enemies to you! What an evil is the exchange for the wrongdoers. (18:50)

وَإِذَا فَعَلُواْ فَـحِشَةً قَالُواْ وَجَدْنَا عَلَيْهَآ ءَابَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا

7:28 And when they commit a Fahishah, they say: "We found our fathers doing it, and Allah has commanded it for us.''

قُلْ إِنَّ اللَّهَ لاَ يَأْمُرُ بِالْفَحْشَآءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

Say: "Nay, Allah never commands Fahishah. Do you say about Allah what you know not!''

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُواْ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ

7:29 Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again.''

فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَـلَةُ إِنَّهُمُ اتَّخَذُوا الشَّيَـطِينَ أَوْلِيَآءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ

7:30 A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayatin as supporters instead of Allah, and think that they are guided.

Disbelievers commit Sins and claim that Allah commanded Them to do so!

Mujahid said,

"The idolators used to go around the House (**Ka`bah**) in **Tawaf** while naked, saying, `We perform **Tawaf** as our mothers gave birth to us.'

The woman would cover her sexual organ with something saying, `Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at!).'''

Allah sent down the **Ayah**,

وَإِذَا فَعَلُواْ فَاحِشَةً قَالُواْ وَجَدْنَا عَلَيْهَا آبَاءنَا وَاللّهُ أَمَرَنَا بِهَا ...

And when they commit a **Fahishah** (sin), they say: "We found our fathers doing it, and Allah has commanded it for us.''

I say, the Arabs, with the exception of the Quraysh, used to perform **Tawaf** naked. They claimed they would not make **Tawaf** while wearing the clothes that they disobeyed Allah in. As for the Quraysh, known as **Al-Hums**, they used to perform **Tawaf** in their regular clothes. Whoever among the Arabs borrowed a garment from one of **Al-Hums**, he would wear it while in **Tawaf**. And whoever wore a new garment, would discard it and none would wear it after him on completion of **Tawaf**. Those who did not have a new garment, or were not given one by **Al-Hums**, then they would perform **Tawaf** while naked.

Even women would go around in **Tawaf** while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it.''

Women used to perform **Tawaf** while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allah. Allah then refuted them, Allah said, وَإِذَا فَعَلُواْ فَاحِشَةً قَالُواْ وَجَدْنَا عَلَيْهَا آبَاءنَا وَاللّهُ أَمَرَنَا بِهَا (And when they commit a **Fahishah**, they say: "We found our fathers doing it, and Allah has commanded it for us'').

Allah does not order Fahsha', but orders Justice and Sincerity

Allah replied to this false claim,

... قُلْ ...

Say, (O Muhammad, to those who claimed this),

... إِنَّ اللّهَ لاَ يَأْمُرُ بِالْفَحْشَاء ...

"Nay, Allah never commands **Fahsha**'...,''

meaning, the practice you indulge in is a despicable sin, and Allah does not command such a thing.

... أَتَقُولُونَ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (٢٨)

"Do you say about Allah what you know not!''

> that is, do you attribute to Allah statements that you are not certain are true.

Allah said next,

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ...

Say: "My Lord has commanded justice, (fairness and honesty),''

... وَأَقِيمُواْ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ...

"And that you should face Him only, in every **Masjid**, and invoke Him only making your religion sincere to Him...''

> This **Ayah** means, Allah commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they conveyed from Allah and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of **Shirk**.

The Meaning of being brought into Being in the Beginning and brought back again

Allah's saying

... كَمَا بَدَأَكُمْ تَعُودُونَ (٢٩)

فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلاَلَةُ ...

As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;

There is some difference over the meaning of: كَمَا بَدَأَكُمْ تَعُودُونَ (As He brought you in the beginning, so shall you be brought into being again).

Ibn Abi Najih said that Mujahid said that it means,

> "He will bring you back to life after you die.''

Al-Hasan Al-Basri commented,

> "As He made you begin in this life, He will bring you back to life on the Day of Resurrection.''

Qatadah commented on:

> "He started their creation after they were nothing, and they perished later on, and He shall bring them back again.''

Abdur-Rahman bin Zayd bin Aslam said,

> "As He created you in the beginning, He will bring you back in the end.''

This last explanation was preferred by Abu Jafar Ibn Jarir and he supported it with what he reported from Ibn Abbas,

> "The Messenger of Allah stood up and gave us a speech, saying,
>
> يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللهِ حُفَاةً عُرَاةً غُرْلًا
>
> O people! You will be gathered to Allah while barefooted, naked and uncircumcised,
>
> كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ
>
> As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. (21:104)
>
> This **Hadith** was collected in the Two **Sahihs**.

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**,

... كَمَا بَدَأَكُمْ تَعُودُونَ (٢٩)

فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ...

As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;

> "Allah, the Exalted, began the creation of the Sons of Adam, some believers and some disbelievers, just as He said, هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ (He it is Who created you, then some of you are disbelievers and some of you are believers) (64:2). He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers.

I say, what supports this meaning, is the **Hadith** from Ibn Mas`ud that Al-Bukhari recorded, that the Prophet said:

> فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا،
>
> وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّة
>
> By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it.
>
> And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.

We should combine this meaning -- if it is held to be the correct meaning for the **Ayah** -- with Allah's statement:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا

So set you your face towards the religion, **Hanifan**. Allah's **Fitrah** with which He has created mankind, (30:30), and what is recorded in the Two **Sahihs** from Abu Hurayrah who said that the Messenger of Allah said:

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِه

Every child is born upon the **Fitrah**, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.

Muslim recorded that Iyad bin Himar said that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالــى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِم

Allah said, `I created My servants **Hunafa** (monotheists), but the devils came to them and deviated them from their religion.

The collective meaning here is, Allah created His creatures so that some of them later turn believers and some turn disbelievers. Allah has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy, **هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ** (He it is Who created you, then some of you are disbelievers and some of you are believers). (64:2)

Also, a **Hadith** states,

كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا

> All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.
>
> Allah's decree will certainly come to pass in His creation. Verily, He it is **وَالَّذِي قَدَّرَ فَهَدَى** (Who has measured (everything); and then guided) (87: 3), and, **الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى** (He Who gave to each thing its form and nature, then guided it aright). (20:50)

And in the Two **Sahihs**:

فَأَمَّا مَنْ كَانَ مِنْكُمْ مِنْ أَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةَ

> As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable.

This is why Allah said here, **فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلاَلَةُ** (A group He has guided, and a group deserved to be in error;),

Allah then explained why,

... إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاء مِن دُونِ اللّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ (٣٠)

(because) surely, they took the **Shayatin** as supporters instead of Allah, and think that they are guided.

Ibn Jarir said,

> "This is one of the clearest arguments proving the mistake of those who claim that Allah does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to

obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allah has differentiated between the two in this noble **Ayah**, doing so in both name and judgement.''

يَـبَنِى ءَادَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وكُلُواْ وَاشْرَبُواْ وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ

7:31 O Children of Adam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allah) likes not the wasteful.

Allah commands taking Adornment when going to the Masjid

This honorable **Ayah** refutes the idolators' practice of performing **Tawaf** around the Sacred House while naked.

Muslim, An-Nasa'i and Ibn Jarir, (the following wording is that of Ibn Jarir) recorded that Shu`bah said that Salamah bin Kuhayl said that Muslim Al-Batin said that Sa`id bin Jubayr said that Ibn Abbas said,

> "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow.''

Allah said in reply,

يَا بَنِي آدَمَ ...

O Children of Adam!

... خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ ...

Take your adornment to every **Masjid**,

Al-Awfi said that Ibn Abbas commented:

> "There were people who used to perform **Tawaf** around the House while naked, and Allah ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer.''

Mujahid, Ata', Ibrahim An-Nakha`i, Sa`id bin Jubayr, Qatadah, As-Suddi, Ad-Dahhak and Malik narrated a similar saying from Az-Zuhri, and from several of the Salaf. They said that;

> this **Ayah** was revealed about the idolators who used to perform **Tawaf** around the House while naked.

This **Ayah**, as well as the **Sunnah**, encourage wearing the best clothes when praying, especially for Friday and **`Id** prayers.

It is also recommended (for men) to wear perfume for prayer, because it is adornment, and to use **Siwak** for it is part of what completes adornment.

The best color for clothes is white, for Imam Ahmad narrated that Ibn Abbas said that the Messenger of Allah said,

> الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وكَفِّنُوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِثْمِدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ
>
> Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And **Ithmid** (antimony) is among the best of your **Kuhl**, for it clears the sight and helps the hair grow.
>
> This **Hadith** has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imam Muslim.

Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said, "**Hasan Sahih**.''

Prohibiting Extravagance

Allah said,

... وكُلُواْ وَاشْرَبُواْ وَلاَ تُسْرِفُواْ...

And eat and drink but waste not by extravagance,

Al-Bukhari said that Ibn Abbas said,

"Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance.''

Ibn Jarir said that Muhammad bin Abdul-A`la narrated to us that Muhammad bin Thawr narrated to us from Ma`mar from Ibn Tawus from his father who said that Ibn Abbas said,

"Allah has allowed eating and drinking, as long as it does not contain extravagance or arrogance.''

This chain is **Sahih**.

Imam Ahmad recorded that Al-Miqdam bin Ma`dikarib Al-Kindi said that he heard the Messenger of Allah saying,

مَا مَلَأَ ابْنُ آدَمَ وِعَاءً شَرًّا مِنْ بَطْنِهِ بِحَسْبِ ابْنِ آدَمَ أَكَلَاتٍ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ فَاعِلًا لَا مَحَالَةَ فَثُلُثٌ طَعَامٌ وَثُلُثٌ شَرَابٌ وَثُلُثٌ لِنَفَسِهِ

The Son of Adam will not fill a pot worse for himself than his stomach. It is enough for the Son of Adam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.

An-Nasa'i and At-Tirmidhi collected this **Hadith**, At-Tirmidhi said, "**Hasan**'' or "**Hasan Sahih**'' according to another manuscript.

Ata Al-Khurasani said that Ibn Abbas commented on the **Ayah**,

... وكُلُواْ وَاشْرَبُواْ وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ (٣١)

And eat and drink but waste not by extravagance, certainly He (Allah) likes not the wasteful.

"With food and drink.''

إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ

Certainly He (Allah) likes not the wasteful.

Ibn Jarir commented on Allah's statement,

> "Allah the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded.''

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِى أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَـتِ مِنَ الرِّزْقِ

7:32 Say: "Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants, and At-Tayyibat (good things) of sustenance!''

قُلْ هِى لِلَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَـمَةِ

Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection.''

كَذَلِكَ نُفَصِّلُ الآيَـتِ لِقَوْمٍ يَعْلَمُونَ

Thus We explain the Ayat in detail for people who have knowledge.

Allah refutes those who prohibit any type of food, drink or clothes according to their own understanding, without relying on what Allah has legislated,

قُلْ ...

Say,

O Muhammad, to the idolators who prohibit some things out of false opinion and fabrication,

... مَنْ حَرَّمَ زِينَةَ اللّهِ الَّتِيَ أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ مِنَ الرِّزْقِ ...

Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants and At-Tayyibat (good things) of sustenance!''

... قُلْ هِي لِلَّذِينَ آمَنُواْ فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ...

Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection.''

meaning, these things were created for those who believe in Allah and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

... كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٣٢)

Thus We explain the Ayat in detail for people who have knowledge.

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْىَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

7:33 Say: "(But) the things that my Lord has indeed forbidden are the Fawahish (immoral deeds) whether committed openly or secretly, and Ithm, and transgression without right, and joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.''

Fahishah, Sin, Transgression, Shirk and Lying about Allah are prohibited

Allah says to His prophet (peace be upon him);

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ...

Say: "(But) the things that my Lord has indeed forbidden are the **Fawahish** (immoral deeds) whether committed openly or secretly,

Imam Ahmad recorded that Abdullah said that the Messenger of Allah (peace be upon him) said,

لَا أَحَدَ أَغْيَرُ مِنَ اللهِ فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ الله

None is more jealous than Allah, and this is why He prohibited **Fawahish**, committed openly or in secret. And none likes praise more than Allah.

This was also recorded in the Two **Sahihs**.

In the explanation of Surah **Al-An`am**, we explained the **Fahishah** that is committed openly and in secret.

Allah said next,



and **Ithm**, and transgression without right,

As-Suddi commented,

> "**Al-Ithm** means, `disobedience'. As for unrighteous oppression, it occurs when you transgress against people without justification.''

Mujahid said,

> "**Ithm** includes all types of disobedience. Allah said that the oppressor commits oppression against himself.''

Therefore, the meaning of, **Ithm** is the sin that one commits against himself, while `oppression' pertains to transgression against other people, and Allah prohibited both.

Allah's statement,

... وَأَن تُشْرِكُواْ بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ...

and joining partners with Allah for which He has given no authority,

> prohibits calling partners with Allah in worship.

... وَأَن تَقُولُواْ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (٣٣)

and saying things about Allah of which you have no knowledge.

> such as lies and inventions, like claiming that Allah has a son, and other evil creeds that you -- O idolators -- have no knowledge of.
>
> This is similar to His saying:
>
> فَاجْتَنِبُواْ الرِّجْسَ مِنَ الاٌّوْثَـنِ
>
>> So shun the abomination (worshipping) of the idols. (22:30)

Allah said,

وَلِكُلِّ أُمَّةٍ ...

And every **Ummah** has,

meaning, each generation and nation,

... أَجَلٌ فَإِذَا جَاء أَجَلُهُمْ ...

its appointed term; when their term comes,

which they were destined for,

... لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ (٣٤)

neither can they delay it nor can they advance it an hour (or a moment).

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ...

O Children of Adam! If there come to you Messengers from among you, reciting to you My **Ayat**,

Allah then warned the Children of Adam that He sent to them Messengers who conveyed to them His **Ayat**.

Allah also conveyed good news, as well as warning,

... فَمَنِ اتَّقَى وَأَصْلَحَ ...

then whosoever has **Taqwa** and becomes righteous,

by abandoning the prohibitions and performing acts of obedience,

... فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٣٥)

وَالَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَاسْتَكْبَرُواْ عَنْهَا ...

on them shall be no fear nor shall they grieve. But those who reject Our **Ayat** and treat them with arrogance,

meaning, their hearts denied the **Ayat** and they were too arrogant to abide by them,

... أُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٦)

they are the dwellers of the Fire, they will abide therein forever.

without end to their dwelling in it.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَايَـتِهِ

7:37 Who is more unjust than one who invents a lie against Allah or rejects His Ayat!

أُوْلَـئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَـبِ حَتَّى إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُواْ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللَّهِ

For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah,''

قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُواْ كَـفِرِينَ

they will reply, "They have vanished and deserted us.'' And they will bear witness against themselves, that they were disbelievers.

Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death

Allah said,

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ...

Who is more unjust than one who invents a lie against Allah or rejects His **Ayat**,

meaning, none is more unjust than whoever invents a lie about Allah or rejects the **Ayat** that He has revealed.

... أُوْلَـئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ ...

For such their appointed portion will reach them from the Book,

Muhammad bin Ka`b Al-Qurazi said that,

it refers to each person's deeds, allotted provisions and age.

Similar was said by Ar-Rabi bin Anas and Abdur-Rahman bin Zayd bin Aslam.

Allah said in similar statements,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

وَمَن كَفَرَ فَلاَ يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُواْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

نُمَتِّعُهُمْ قَلِيلاً

And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while. (31:23-24)

Allah said next,

... حَتَّى إِذَا جَاءتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ...

until when Our messengers come to them to take their souls.

> Allah states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying,
>
> ... قَالُواْ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللّهِ ...
>
> they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah,''
>
> "Where are the so-called partners (of Allah) whom you used to call in the life of this world, invoking and worshipping them instead of Allah Call them so that they save you from what you are suffering.''

However, the idolators will reply,

... قَالُواْ ضَلُّواْ عَنَّا ...

they will reply, "They have vanished and deserted us.''

> meaning, we have lost them and thus, we do not hope in their benefit or aid,

... وَشَهِدُواْ عَلَى أَنفُسِهِمْ ...

And they will bear witness against themselves,

> they will admit and proclaim against themselves,

... أَنَّهُمْ كَانُواْ كَافِرِينَ ﴿٣٧﴾

that they were disbelievers.

قَالَ ادْخُلُواْ فِى أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّن الْجِنِّ وَالإِنْسِ فِى النَّارِ

7:38 (Allah) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire.''

كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُواْ فِيهَا جَمِيعًا

Every time a new nation enters, it curses its sister nation (that went before) until they are all together in the Fire.

قَالَتْ أُخْرَاهُمْ لأُولَـهُمْ رَبَّنَا هَـؤُلاءِ أَضَلُّونَا فَـاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ

The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire.''

قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

He will say: "For each one there is double (torment), but you know not.''

وَقَالَتْ أُولَـهُمْ لأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ

7:39 The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.''

People of the Fire will dispute and curse Each Other

Allah mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His **Ayat**,

قَالَ ادْخُلُواْ فِي أُمَمٍ ...

(Allah) will say: Enter you in the company of nations,

who are your likes and similar to you in conduct,

... قَدْ خَلَتْ مِن قَبْلِكُم ...

Who passed away before you,

from the earlier disbelieving nations,

... مِّن الْجِنِّ وَالإِنسِ فِي النَّارِ ...

Of men and Jinn, into the Fire.

Allah said next,

... كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ...

Every time a new nation enters, it curses its sister nation (that went before),

Al-Khalil (Prophet Ibrahim), peace be upon him, said,

ثُمَّ يَوْمَ الْقِيَـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ

"But on the Day of Resurrection, you shall deny each other. (29:25)

Also, Allah said,

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُواْ مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَـلَهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَا هُم بِخَـرِجِينَ مِنَ النَّارِ

When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us.''

Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire. (2:166-167)

Allah's statement,

... حَتَّى إِذَا ادَّارَكُواْ فِيهَا جَمِيعًا ...

until they are all together in the Fire,

means, they are all gathered in the Fire,

... قَالَتْ أُخْرَاهُمْ لأُولاَهُمْ ...

The last of them will say to the first of them,

that is, the nation of followers that enter last will say this to the first nations to enter.

This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allah, because they were the ones who misguided them from the correct path, saying,

... رَبَّنَا هَـؤُلاء أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ...

"Our Lord! These misled us, so give them a double torment of the Fire.''

multiply their share of the torment.

Allah said in another instance,

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى النَّارِ يَقُولُونَ يلَيْتَنَآ أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولاَ

وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلاْ

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ

On the Day when their faces will be turned over in the Fire, they will say: "Oh! Would that we had obeyed Allah and obeyed the Messenger.'' And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment.'' (33:66-68)

Allah said in reply,

... قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ (٣٨)

He will say: "For each one there is double (torment) but you know not.''

We did what you asked, and recompensed each according to their deeds.'

Allah said in another **Ayah**,

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ زِدْنَـهُمْ عَذَابًا

Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment. (16:88)

Furthermore, Allah said,

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالاً مَّعَ أَثْقَالِهِمْ

And verily, they shall bear their own loads, and other loads besides their own. (29:13)

وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

And also (some thing) of the burdens of those whom they misled without knowledge. (16:25)

وَقَالَتْ أُولاَهُمْ لأُخْرَاهُمْ ...

The first of them will say to the last of them,

meaning, the followed will say to the followers,

... فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ ...

"You were not better than us. ..''

meaning, you were led astray as we were led astray, according to As-Suddi.

... فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ (٣٩)

"So taste the torment for what you used to earn.''

Allah again described the condition of the idolators during the gathering (of Resurrection), when He said;

قَالَ الَّذِينَ اسْتَكْبَرُواْ لِلَّذِينَ اسْتُضْعِفُواْ أَنَحْنُ صَدَدنَـكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَآءَكُمْ بَلْ كُنتُمْ مُّجْرِمِينَ

وَقَالَ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً وَأَسَرُّواْ النَّدَامَةَ لَمَّا رَأَوُاْ الْعَذَابَ وَجَعَلْنَا الأٌّغْلَـلَ فِى أَعْنَاقِ الَّذِينَ كَفَرُواْ هَلْ يُجْزَوْنَ إِلاَّ مَا كَانُواْ يَعْمَلُونَ

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it come to you! Nay, but you were criminals.''

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!''

And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do! (34:32-33)

إِنَّ الَّذِينَ كَذَّبُواْ بِـَايَـتِنَا وَاسْتَكْبَرُواْ عَنْهَا لاَ تُفَتَّحُ لَهُمْ أَبْوَبُ السَّمَآءِ وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِى سَمِّ الْخِيَاطِ

7:40 Verily, those who belie Our Ayat and treat them with arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamal goes through the eye of the needle.

وَكَذَلِكَ نَجْزِى الْمُجْرِمِينَ

Thus do We recompense the criminals.

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ

7:41 Theirs will be Mihad from the Fire, and over them Ghawash.

وَكَذَلِكَ نَجْزِى الظَّـلِمِينَ

Thus do We recompense the wrongdoers.

Doors of Heaven shall not open for Those Who deny Allah's Ayat, and They shall never enter Paradise

Allah said,

إِنَّ الَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَاسْتَكْبَرُواْ عَنْهَا ...

Verily, those who belie Our **Ayat** and treat them with arrogance,

... لاَ تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاء ...

for them the gates of the heavens will not be opened,

According to Mujahid, Sa`id bin Jubayr and Ibn Abbas, as Al-`Awfi and Ali bin Abi Talhah reported from him,

meaning, their good deeds and supplication will not ascend through it,

Ath-Thawri narrated that, Layth said that Ata narrated this from Ibn Abbas.

According to Ad-Dahhak who reported this from Ibn Abbas that it was also said that;

the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls,

As-Suddi and several others mentioned this meaning.

What further supports this meaning, is the report from Ibn Jarir that Al-Bara' said that the Messenger of Allah mentioned capturing the soul of the `**Fajir**' (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet said,

فَيَصْعَدُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟

فَيَقُولُونَ: فُلَانٌ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُدْعَى بِهَا فِي الدُّنْيَا،

حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ فَيَسْتَفْتِحُونَ بَابَهَا لَهُ فَلَا يَفْتَحُ لَه

So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this?'

They will reply, `The soul of so-and-so,' calling him by the worst names he was called in this life.

When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.

The Prophet then recited, **لاَ تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاء** (For them the gates of heaven will not be opened).

This is a part of a long **Hadith** which was also recorded by Abu Dawud, An-Nasa'i and Ibn Majah.

Ibn Jurayj commented on the **Ayah**, **لاَ تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاء** (for them the gates of heaven will not be opened),

"(The gates of heaven) will not be opened for their deeds or souls.''

This explanation combines the two meanings we gave above, and Allah knows best.

Allah's statement,

... وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ...

and they will not enter Paradise until the **Jamal** goes through the eye of the needle.

refers to the male camel.

Ibn Mas`ud said it is a male camel from the she camel.

In another narration it refers to the spouse of the she camel.

Mujahid and Ikrimah said that Ibn Abbas used to recite this **Ayah** this way,

"Until the **Jummal** goes through the eye of the needle,'' whereas `**Jummal**' is a thick rope.

... وكَذَلِكَ نَجْزِي الْمُجْرِمِينَ (٤٠)

Thus do We recompense the criminals.

Allah's statement,

لَهُم مِّن جَهَنَّمَ مِهَادٌ ...

Theirs will be **Mihad** from the Fire,

means, beds, while;

... وَمِن فَوْقِهِمْ غَوَاشٍ ...

and over them **Ghawash**,

According to Muhammad bin Ka`b Al-Qurazi,

means, coverings,

Similar was said by Ad-Dahhak bin Muzahim and As-Suddi.

Allah said next,

... وكَذَلِكَ نَجْزِي الظَّالِمِينَ (٤١)

Thus do We recompense the wrongdoers.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا أُوْلَـئِكَ أَصْحَـبُ الْجَنَّةِ هُمْ فِيهَا خَـلِدُونَ

7:42 But those who believed, and worked righteousness -- We burden not any person beyond his scope -- such are the dwellers of Paradise. They will abide therein.

وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ الأٌنْهَـرُ وَقَالُواْ

7:43 And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say:

الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِهَـذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلا أَنْ هَدَانَا اللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

"All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.''

وَنُودُواْ أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ

And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.''

Destination of Righteous Believers

After Allah mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ...

But those who believed, and worked righteousness,

Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the **Ayat** of Allah and were arrogant with them.

Allah also said that embracing faith and implementing it are easy, when He said,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا أُوْلَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٤٢)

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ ...

But those who believed, and worked righteousness -- We burden not any person beyond his scope -- such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any **Ghill**;

meaning, envy and hatred.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَاقْتُصَّ لَهُمْ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَدَلُّ مِنْهُ بِمَسْكَنِهِ كَانَ فِي الدُّنْيَا

After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الأَنْهَارُ ...

And We shall remove from their breasts any **Ghill**; rivers flowing under them,

As-Suddi said,

"When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty.''

An-Nasa'i and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allah said,

كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللهَ هَدَانِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللهَ هَدَانِي، فَيَكُونُ لَهُ حَسْرَةَ

Each of the people of Paradise will see his seat in the Fire and he will say, `Had not Allah guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, `Might that Allah had guided me!' So it will be a cause of anguish for him.

... وَقَالُواْ ...

and they will say:

الْحَمْدُ لِلّهِ الَّذِي هَدَانَا لِهَـذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلا أَنْ هَدَانَا اللّهُ لَقَدْ جَاءتْ رُسُلُ رَبِّنَا بِالْحَقِّ

''All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.''

This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told,

... وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ (٤٣)

And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.''

> This means, because of your good deeds, you earned Allah's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds.

This is the proper meaning here, for it is recorded in the Two **Sahihs** that the Prophet said,

> وَاعْلَمُوا أَنَّ أَحَدَكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّة
>
> And know that the good deeds of one of you will not admit him into Paradise.
>
> They said, "Not even you, O Allah's Messenger!''
>
> He said,
>
> وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْل
>
> Not even I, unless Allah grants it to me out of His mercy and favor.

وَنَادَى أَصْحَـبُ الْجَنَّةِ أَصْحَـبَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا

7:44 And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)!''

قَالُواْ نَعَمْ

They shall say: "Yes.''

فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّـلِمِينَ

Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.''

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالاٌّخِرَةِ كَـفِرُونَ

7:45 Those who hindered (men) from the path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter.

People of Hellfire will feel Anguish upon Anguish

Allah tells;

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ ...

And the dwellers of Paradise will call out to the dwellers of the Fire (saying):

Allah mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

... أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُواْ نَعَمْ ...

"We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)!''

They shall say: "Yes.''

In Surah **As-Saffat**, Allah mentioned the one who had a disbelieving companion,

فَاطَّلَعَ فَرَءَاهُ فِى سَوَآءِ الْجَحِيمِ

قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ

وَلَوْلاَ نِعْمَةُ رَبِّى لَكُنتُ مِنَ الْمُحْضَرِينَ

أَفَمَا نَحْنُ بِمَيِّتِينَ

إِلاَّ مَوْتَتَنَا الأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ

So he looked down and saw him in the midst of the Fire. He said: "By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).''

(The dwellers of Paradise will say!) "Are we then not to die (any more) Except our first death, and we shall not be punished.'' (37:55-59)

Allah will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

اصْلَوْهَا فَاصْبِرُواْ أَوْ لاَ تَصْبِرُواْ سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

This is the Fire which you used to belie. Is this magic or do you not see! Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. (52:14-16)

The Messenger of Allah admonished the inhabitants of the well at **Badr**:

يَا أَبَا جَهْلِ بْنَ هِشَامٍ وَيَا عُتْبَةَ بْنَ رَبِيعَةَ وَيَا شَيْبَةَ بْنَ رَبِيعَةَ وَسَمَّى رُؤُوسَهُمْ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا

O Abu Jahl bin Hisham! O Utbah bin Rabi`ah! O Shaybah bin Rabi`ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire)! I certainly found what my Lord has promised me to be true (victory).

Umar said, "O Allah's Messenger! Do you address a people who have become rotten carrion!''

He said,

وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا

By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.

Allah's statement,

... فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ ...

Then a crier will proclaim between them,

will herald and announce,

... أَن لَّعْنَةُ اللّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

The curse of Allah is on the wrongdoers.

meaning, the curse will reside with the wrongdoers.

Allah then described them by saying,

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللّهِ وَيَبْغُونَهَا عِوَجًا ...

Those who hindered (men) from the path of Allah, and would seek to make it crooked,

meaning, they hindered the people from following Allah's path, His Law, and what the Prophets brought. They sought to make Allah's path appear crooked and winding, so that no one would follow it.

Allah said,

... وَهُم بِالآخِرَةِ كَافِرُونَ (٤٥)

and they were disbelievers in the Hereafter.

> They disbelieved in the Meeting with Allah in the Hereafter, They used to deny this will ever occur, not accepting it nor believing in it. This is why they used to discount the seriousness of the evil deeds and statements that they committed, because they did not fear any reckoning or punishment. Therefore, they were and are indeed the worst people in statement and action.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلاًّ بِسِيمَـهُمْ

7:46 And between them will be a (barrier) screen and on Al-A`raf will be men, who would recognize all, by their marks.

وَنَادَوْاْ أَصْحَـبَ الْجَنَّةِ أَن سَلَـمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

And they will call out to the dwellers of Paradise, "Peace be on you'' and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).

وَإِذَا صُرِفَتْ أَبْصَـرُهُمْ تِلْقَآءَ أَصْحَـبِ النَّارِ قَالُواْ رَبَّنَا لاَ تَجْعَلْنَا مَعَ الْقَوْمِ الظَّـلِمِينَ

7:47 And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.''

The People of Al-A`raf

Allah says;

وَبَيْنَهُمَا حِجَابٌ ...

And between them will be a (barrier) screen,

After Allah mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire, which prevents the people of the Fire from reaching Paradise.

Ibn Jarir said, "It is the wall that Allah described,

> فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَـهِرُهُ مِن قِبَلِهِ الْعَذَابُ
>
> So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. (57:13)

It is also about **Al-A`raf** that Allah said,

... وَعَلَى الأَعْرَافِ رِجَالٌ ...

and on **Al-A`raf** will be men.''

Ibn Jarir recorded that As-Suddi said about Allah's statement, وَبَيْنَهُمَا حِجَابٌ (And between them will be a screen),

> "It is the wall, it is **Al-A`raf**.''

Mujahid said,

> "**Al-A`raf** is a barrier between Paradise and the Fire, a wall that has a gate.''

Ibn Jarir said,

> "**Al-A`raf** is plural for **Urf**, where every elevated piece of land is known as **Urf** to the Arabs.''

As-Suddi said,

> "**Al-A`raf** is so named because its residents recognize (**Ya`rifun**) the people. **Al-A`raf's** residents are those whose good and bad deeds are equal, as Hudhayfah, Ibn Abbas, Ibn Mas`ud and several of the **Salaf** and later generations said.''

Ibn Jarir recorded that Hudhayfah was asked about the people of **Al-A`raf** and he said,

> "A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allah judges them.''

... يَعْرِفُونَ كُلاًّ بِسِيمَاهُمْ ...

who would recognize all, by their marks.

... وَنَادَوْاْ أَصْحَابَ الْجَنَّةِ أَن سَلاَمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ (٤٦)

And they will call out to the dwellers of Paradise, "Peace be on you!'' and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).

Ma`mar said that Al-Hasan recited this **Ayah**, لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ (and at that time they will not yet have entered it (Paradise), but they will hope to enter (it), Then he said,

> "By Allah! Allah did not put this hope in their hearts, except for an honor that He intends to bestow on them.''

Qatadah said;

> "Those who hope are those among you whom Allah informed of their places.''

Allah said next,

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاء أَصْحَابِ النَّارِ قَالُواْ رَبَّنَا لاَ تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ (٤٧)

And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.''

Ad-Dahhak reported that Ibn Abbas said,

> "When the people of **Al-A`raf** look at the people of the Fire and recognize them, they will supplicate, `O Lord! Do not place us with the people who are wrongdoers.'''

وَنَادَى أَصْحَـبُ الأَعْرَافِ رِجَالاً يَعْرِفُونَهُمْ بِسِيمَـهُمْ قَالُواْ مَآ أَغْنَى عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ

7:48 And the men on Al-A`raf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance!''

أَهَـؤُلاءِ الَّذِينَ أَقْسَمْتُمْ لاَ يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ

7:49 "Are they those, of whom you swore that Allah would never show them mercy!

ادْخُلُواْ الْجَنَّةَ لاَ خَوْفٌ عَلَيْكُمْ وَلاَ أَنتُمْ تَحْزَنُونَ

(Behold! It has been said to them): `Enter Paradise, no fear shall be on you, nor shall you grieve.'''

Allah tells;

وَنَادَى أَصْحَابُ الأَعْرَافِ رِجَالاً يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُواْ ...

And the men on **Al-A`raf** will call unto the men whom they would recognize by their marks, saying:

Allah states that the people of **Al-A`raf** will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire,

... مَا أَغْنَى عَنكُمْ جَمْعُكُمْ ...

"Of what benefit to you was your gathering...''

meaning, your great numbers,

... وَمَا كُنتُمْ تَسْتَكْبِرُونَ (٤٨)

"...and your arrogance!''

This **Ayah** means, your great numbers and wealth did not save you from Allah's torment. Rather, you are dwelling in His torment and punishment.

أَهَـؤُلاء الَّذِينَ أَقْسَمْتُمْ لاَ يَنَالُهُمُ اللّهُ بِرَحْمَةٍ ...

Are they those, of whom you swore that Allah would never show them mercy,

Ali bin Abi Talhah reported from Ibn Abbas,

refers to the people of **Al-A`raf** who will be told when Allah decrees:

... ادْخُلُواْ الْجَنَّةَ لاَ خَوْفٌ عَلَيْكُمْ وَلاَ أَنتُمْ تَحْزَنُونَ (٤٩)

(Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve.''

وَنَادَى أَصْحَـبُ النَّارِ أَصْحَـبَ الْجَنَّةِ أَنْ أَفِيضُواْ عَلَيْنَا مِنَ الْمَآءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ

7:50 And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with.''

قَالُوا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَـٰفِرِينَ

They will say: "Both (water and provision) Allah has forbidden for the disbelievers.

ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا

7:51 "Who took their religion as amusement and play, and the life of the world deceived them.''

فَٱلْيَوْمَ نَنسَـٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَـٰذَا وَمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ

So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat.

The Favors of paradise are Prohibited for the People of the Fire

Allah emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that.

He says;

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاء أَوْ مِمَّا رَزَقَكُمُ اللّهُ ...

And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with.''

As-Suddi said,

"That is food''.

Ath-Thawri said that Uthman Ath-Thaqafi said that Sa`id bin Jubayr commented on this **Ayah**,

"One of them will call his father or brother, `I have been burned, so pour some water on me.'

The believers will be asked to reply, and they will reply,

... قَالُوا إِنَّ اللّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ (٥٠)

They will say: "Both Allah has forbidden to the disbelievers.''"

Abdur-Rahman bin Zayd bin Aslam said that, إِنَّ اللّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ("Both Allah has forbidden to the disbelievers).''

"Refers to the food and drink of Paradise.''

Allah says,

الَّذِينَ اتَّخَذُواْ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ...

"Who took their religion as amusement and play, and the life of the world deceived them.''

Allah describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allah commanded,

... فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُواْ لِقَاء يَوْمِهِمْ هَـذَا ...

So this Day We shall forget them as they forgot their meeting of this Day,

meaning, Allah will treat them as if He has forgotten them. Certainly, nothing escapes Allah's perfect watch and He never forgets anything.

Allah said in another **Ayah**,

فِى كِتَـبٍ لاَّ يَضِلُّ رَبِّى وَلاَ يَنسَى

In a Record. My Lord neither errs nor forgets. (20:52)

Allah said -- that He will forget them on that Day -- as just recompense for them, because,

نَسُواْ اللَّهَ فَنَسِيَهُمْ

They have forgotten Allah, so He has forgotten them. (9:67)

كَذَلِكَ أَتَتْكَ آيَـتُنَا فَنَسِيتَهَا وَكَذلِكَ الْيَوْمَ تُنْسَى

Like this: Our **Ayat** came unto you, but you disregarded them, and so this Day, you will be neglected. (20:126)

and,

وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـذَا

And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours.'' (45:34)

Al-Awfi reported that Ibn Abbas commented on, **فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُواْ لِقَاء يَوْمِهِمْ هَذَا** (So this Day We shall forget them as they forgot their meeting of this Day),

"Allah will forget the good about them, but not their evil.''

And Ali bin Abi Talhah reported that Ibn Abbas said,

"We shall forsake them as they have forsaken the meeting of this Day of theirs.''

Mujahid said,

"We shall leave them in the Fire.''

As-Suddi said,

"We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs.''

It is recorded in the **Sahih** that Allah will say to the servant on the Day of Resurrection:

أَلَمْ أُزَوِّجْكَ ؟

أَلَمْ أُكْرِمْكَ ؟

أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ ؟

فَيَقُولُ: بَلَى،

فَيَقُولُ: أَظَنَنْتَ أَنَّكَ مُلَاقِيَّ ؟

فَيَقُولُ: لَا،

فَيَقُولُ اللهُ تَعَالَى: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي

"Have I not gotten you married?

Have I not honored you?

Have I not made horses and camels subservient for you and allowed you to become a leader and a master?''

He will say, "Yes.''

Allah will say, "Did you think that you will meet Me?''

He will say, "No.''

Allah the Exalted will say, `Then this Day, I will forget you as you have forgotten Me.''

... وَمَا كَانُواْ بِآيَاتِنَا يَجْحَدُونَ (٥١)

and as they used to reject Our **Ayat**.

وَلَقَدْ جِئْنَـهُمْ بِكِتَـبٍ فَصَّلْنَـهُ عَلَى عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

7:52 Certainly, We have brought to them a Book (the Qur'an) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.

هَلْ يَنظُرُونَ إِلاَّ تَأْوِيلَهُ

7:53 Await they just for the final fulfillment of the event!

يَوْمَ يَأْتِى تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِن قَبْلُ

On the Day the event is finally fulfilled, those who neglected it before will say:

قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُواْ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِى كُنَّا نَعْمَلُ

"Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf! Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do!''

قَدْ خَسِرُواْ أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَّا كَانُواْ يَفْتَرُونَ

Verily, they have lost themselves and that which they used to fabricate has gone away from them.

The Idolators have no Excuse

Allah says

وَلَقَدْ جِئْنَاهُم بِكِتَابٍ ...

Certainly, We have brought to them a Book (the Qur'an) which,

Allah states that He has left no excuse for the idolators, for He has sent to them the Book that the Messenger came with, and which is explained in detail,

كِتَابٌ أُحْكِمَتْ ءايَـتُهُ ثُمَّ فُصِّلَتْ

(This is) a Book, the **Ayat** whereof are perfected (in every sphere of knowledge), and then explained in detail. (11:1)

Allah said next,

... فَصَّلْنَاهُ عَلَى عِلْمٍ ...

We have explained in detail with knowledge,

meaning, `We have perfect knowledge of what We explained in it.'

Allah said in another **Ayah**,

أَنزَلَهُ بِعِلْمِهِ

He has sent it down with His Knowledge, (4:166)

The meaning here is that after Allah mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them.

Allah also said;

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger (to give warning). (17:15)

Allah said,

... هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (٥٢)

a guidance and a mercy to a people who believe.

Allah said here,

هَلْ يَنظُرُونَ إِلاَّ تَأْوِيلَهُ ...

Await they just for the final fulfillment of the event,

in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujahid and several others.

... يَوْمَ يَأْتِي تَأْوِيلُهُ ...

On the Day the event is finally fulfilled,

According to Ibn Abbas,

> on the Day of Resurrection,

... يَقُولُ الَّذِينَ نَسُوهُ مِن قَبْلُ ...

those who neglected it before will say,

> those who ignored it in this life and neglected abiding by its implications will say,

... قَدْ جَاءتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَل لَّنَا مِن شُفَعَاء فَيَشْفَعُواْ لَنَا ...

"Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf!''

> so that we are saved from what we ended up in.

... أَوْ نُرَدُّ ...

"Or could we be sent back,''

> to the first life,

... فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ...

"So that we might do (good) deeds other than those (evil) deeds which we used to do.''

This part of the **Ayah** is similar to Allah's statement,

> وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ
>
> بَلْ بَدَا لَهُمْ مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّـهُمْ لَكَـذِبُونَ
>
> If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the

Ayat of our Lord, and we would be of the believers!''

Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars. (6:27-28)

Allah said here,

... قَدْ خَسِرُوا۟ أَنفُسَهُمْ ...

Verily, they have lost themselves,

meaning, they destroyed themselves by entering the Fire for eternity,

... وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ (٥٣)

And that which they used to fabricate has gone away from them.

What they used to worship instead of Allah abandoned them and will not intercede on their behalf, aid them or save them from their fate.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

7:54 Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne.

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالاٌّمْرُ

He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment.

تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

Blessed is Allah, the Lord of all that exists!

The Universe was created in Six Days

Allah says;

إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ...

Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days,

Allah states that He created the universe, the heavens and earth and all that is in, on and between them in six days, as He has stated in several **Ayat** in the Qur'an.

These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Adam was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujahid, Imam Ahmad bin Hanbal, and from Ibn Abbas according to Ad-Dahhak's narration from him. As for Saturday, no creation took place in it since it is the seventh day of (of the week). The word `**As-Sabt**' means stoppage, or break.

Imam Ahmad recorded Abu Hurayrah saying:

Allah's Messenger told me:

خَلَقَ اللهُ، (عَزَّ وَجَلَّ)، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْاثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلَاثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الْأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ،

فِي آخِرِ الْخَلْق، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْل

Allah created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Adam after **Asr** on Friday. He was the last created during the last hour of Friday, between **Asr** and the night.

Meaning of Istawa

As for Allah's statement,

... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...

and then He rose over (**Istawa**) the Throne.

the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors took in this regard, such as Malik, Al-Awza`i, Ath-Thawri, Al-Layth bin Sa`d, Ash-Shafi`i, Ahmad, Ishaq bin Rahwayh and the rest of the scholars of Islam, in past and present times.

Surely, we accept the apparent meaning of, **Al-Istawa**, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allah with the creation is to be rejected, for nothing is similar to Allah,

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him, and He is the All-Hearer, the All-Seer. (42:11)

Indeed, we assert and affirm what the Imams said, such as Nu`aym bin Hammad Al-Khuza'i, the teacher of Imam Al-Bukhari, who said,

- "Whoever likens Allah with His creation, will have committed **Kufr**.
- Whoever denies what Allah has described Himself with, will have committed **Kufr**.
- Certainly, there is no resemblance (of Allah with the creation) in what Allah and His Messenger have described Him with.
- Whoever attests to Allah's attributes that the plain **Ayat** and authentic **Hadiths** have mentioned, in the manner that suits Allah's majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance.''

The Day and the Night are among the Signs of Allah

Allah said,

... يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ...

He brings the night as a cover over the day, seeking it rapidly,

meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa.

Allah also said;

وَءَايَةٌ لَّهُمُ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

وَالْقَمَرَ قَدَّرْنَـهُ مَنَازِلَ حَتَّى عَادَ كَالعُرجُونِ الْقَدِيمِ

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for

a term (appointed). That is the decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:37-40)

Allah's statement, وَلاَ الَّيْلُ سَابِقُ النَّهَارِ (Nor does the night outstrip the day) (36:40) means,

the night follows the day in succession and does not come later or earlier than it should be.

This is why Allah said here,

... يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ...

seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command.

meaning, all are under His command, will and dominion.

Allah alerted us afterwards,

... أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ ...

Surely, His is the creation and commandment,

the dominion and the decision.

Allah said next,

... تَبَارَكَ اللّهُ رَبُّ الْعَالَمِينَ (٥٤)

Blessed is Allah, the Lord of the all that exists!

which is similar to the **Ayah**,

تَبَارَكَ الَّذِى جَعَلَ فِى السَّمَآءِ بُرُوجاً

Blessed be He Who has placed in the heaven big stars. (25:61)

Abu Ad-Darda' said a supplication, that was also attributed to the Prophet,

اللَّهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْحَمْدُ كُلُّهُ وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّه

O Allah! Yours is all the kingdom, all the praise, and Yours is the ownership of all affairs. I ask You for all types of good and seek refuge with You from all types of evil.

ادْعُواْ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لاَ يُحِبُّ الْمُعْتَدِينَ

7:55 Invoke your Lord Tadarru`an and Khufyah. He likes not the aggressors.

وَلاَ تُفْسِدُواْ فِى الاٌّرْضِ بَعْدَ إِصْلَـحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا

7:56 And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope.

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Surely, Allah's mercy is (ever) near unto the good-doers.

Encouraging supplicating to Allah

Allah commands His servants to supplicate to Him, for this will ensure their welfare in this life and the Hereafter.

Allah said,

ادْعُواْ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ...

Invoke your Lord **Tadarru`an** and **Khufyah**,

meaning, in humbleness and humility.

Allah said in a similar **Ayah**,

وَاذْكُر رَّبَّكَ فِي نَفْسِكَ

And remember your Lord within yourself. (7:205)

It is recorded in the Two **Sahihs** that Abu Musa Al-Ash`ari said,

"The people raised their voices with supplications but the Messenger of Allah said,

أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَ سَمِيعٌ قَرِيب

O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge).

Ibn Jarir said that,

تَضَرُّعًا (**Tadarru`an**),

means obeying Him in humility and humbleness,

وَخُفْيَةً (and **Khufyah**),

with the humbleness in your hearts and certainty of His Oneness and Lordship not supplicating loudly to show off.

Forbidding Aggression in Supplications

Allah's statement,

... إِنَّهُ لاَ يُحِبُّ الْمُعْتَدِينَ (٥٥)

He likes not the aggressors.

Ata Al-Khurasani narrated from Ibn Abbas, who said about Allah's statement,

"In the **Du`a** and otherwise.''

Abu Mijlaz commented on, إِنَّهُ لاَ يُحِبُّ الْمُعْتَدِينَ (He likes not the aggressors),

> "Such (aggression) as asking to reach the grade of the Prophets.''

Imam Ahmad narrated that Abu Ni`amah said that Abdullah bin Mughaffal heard his son supplicating,

> "O Allah! I ask you for the white castle on the right side of Paradise, if I enter it.''
>
> So Abdullah said, "O my son! Ask Allah for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allah saying,
>
> يَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ وَالطَّهُور
>
> There will come some people who transgress in supplication and purification.''
>
> Ibn Majah and Abu Dawud recorded this **Hadith** with a good chain that there is no harm in, and Allah knows best.

The Prohibition of causing Mischief in the Land

Allah said next,

وَلاَ تُفْسِدُواْ فِي الأَرْضِ بَعْدَ إِصْلاَحِهَا ...

And do not do mischief on the earth, after it has been set in order,

> Allah prohibits causing mischief on the earth, especially after it has been set in order. When the affairs are in order and then mischief occurs, it will cause maximum harm to the people; thus Allah forbids causing mischief and ordained worshipping Him, supplicating to Him, begging Him and being humble to Him.

Allah said,

... وَادْعُوهُ خَوْفًا وَطَمَعًا ...

and invoke Him with fear and hope,

fearing what He has of severe torment and hoping in what He has of tremendous reward.

Allah then said,

... إِنَّ رَحْمَتَ اللّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ (٥٦)

Surely, Allah's mercy is (ever) near unto the good-doers.

meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited.

Allah said in another **Ayah**,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

And My mercy envelopes all things. That (mercy) I shall ordain for those who who have **Taqwa**. (7:156)

Matar Al-Warraq said,

"Earn Allah's promise by obeying Him, for He ordained that His mercy is near to the good-doers."

Ibn Abi Hatim collected this statement.

وَهُوَ الَّذِى يُرْسِلُ الرِّيَاحَ بُشْرىً بَيْنَ يَدَىْ رَحْمَتِهِ

7:57 And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).

حَتَّى إِذَآ أَقَلَّتْ سَحَابًا ثِقَالاً سُقْنَـهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ الْمَآءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَتِ

Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith.

كَذَلِكَ نُخْرِجُ الْموْتَى لَعَلَّكُمْ تَذَكَّرُونَ

Similarly, We shall raise up the dead, so that you may remember or take heed.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِى خَبُثَ لاَ يَخْرُجُ إِلاَّ نَكِدًا

7:58 The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty.

كَذَلِكَ نُصَرِّفُ الآيَـتِ لِقَوْمٍ يَشْكُرُونَ

Thus do We explain variously the Ayat for a people who give thanks.

Among Allah's Signs, He sends down the Rain and brings forth the Produce

Allah tells;

وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا ...

And it is He Who sends the winds as heralds of glad tidings,

After Allah stated that He created the heavens and earth and that He is the Owner and Possessor of the affairs Who makes things subservient (for mankind), He ordained that He be invoked in **Du`a**, for He is able to do all things. Allah also stated that He is the Sustainer and He resurrects the dead on the Day of Resurrection.

Here, Allah said that He sends the wind that spreads the clouds that are laden with rain.

Allah said in another **Ayah**,

وَمِنْ ءَايَـتِهِ أَن يُرْسِلَ الرِّيَـحَ مُبَشِّرَتٍ

> And among His signs is this, that He sends the winds with glad tidings. (30:46)

Allah's statement,

... بَيْنَ يَدَيْ رَحْمَتِهِ ...

going before His mercy,

> means, before the rain.
>
> Allah also said;
>
> وَهُوَ الَّذِى يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُواْ وَيَنشُرُ رَحْمَتَهُ وَهُوَ الْوَلِىُّ الْحَمِيدُ
>
> And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is **Al-Wali** (the Guardian), **Al-Hamid** (the praiseworthy). (42:28)
>
> فَانظُرْ إِلَى ءَاثَـرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْىِ الأٌّرْضَ بَعْدَ مَوْتِهَآ إِنَّ ذَلِكَ لَمُحْىِ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ
>
> Look then at the results of Allah's mercy, how He revives the earth after its death. Verily, that (is the one Who) shall indeed raise the dead, and He is able to do all things. (30:50)

Allah said next,

... حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالاً ...

Till when they have carried a heavy-laden cloud,

> when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark.

Allah's statement,

... سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ ...

We drive it to a land that is dead,

that is, a dry land that does not have any vegetation.

This **Ayah** is similar to another **Ayah**,

وَءَايَةٌ لَّهُمُ الأٌّرْضُ الْمَيْتَةُ أَحْيَيْنَـهَا

And a sign for them is the dead land. We give it life. (36:33)

This is why Allah said here,

... فَأَنزَلْنَا بِهِ الْمَاء فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْموْتَى ...

Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead.

meaning, just as We bring life to dead land, We shall raise up the dead on the Day of Resurrection, after they have disintegrated.

Allah will send down rain from the sky and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain).

Allah often mentions this similarity in the Qur'an when He gives the example of what will happen on the Day of Resurrection, and bringing life to dead land,

... لَعَلَّكُمْ تَذَكَّرُونَ (٥٧)

so that you may remember or take heed.

Allah's statement,

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ...

The vegetation of a good land comes forth (easily) by the permission of its Lord;

meaning, the good land produces its vegetation rapidly and proficiently.

Allah said in another **Ayah** (about Maryam, mother of `Isa, peace be upon him);

وَأَنبَتَهَا نَبَاتًا حَسَنًا

He made her grow in a good manner. (3:37)

The **Ayah** continues,

... وَالَّذِي خَبُثَ لاَ يَخْرُجُ إِلاَّ نَكِدًا ...

and that which is bad, brings forth nothing but with difficulty.

Mujahid, and others such as As-Sibakh, etc, also said this.

... كَذَلِكَ نُصَرِّفُ الآيَاتِ لِقَوْمٍ يَشْكُرُونَ (٥٨)

Thus do We explain variously the **Ayat** for a people who give thanks.

Al-Bukhari recorded that Abu Musa said that the Messenger of Allah said,

مَثَلُ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْعِلْمِ وَالْهُدَى كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ

The parable of the guidance and knowledge with which Allah has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance.

وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا

And another portion of it was hard and held the rain water; and Allah benefited the people with it, they utilized it for drinking, making their animals drink from it, and for irrigation of the land for cultivation.

وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً،

And a portion of it was barren which could neither hold the water nor bring forth vegetation.

فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِه

The first is the example of the person who comprehends Allah's religion and gets benefit which Allah sent me with, by learning and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allah sent me with.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَـقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ إِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

7:59 Indeed, We sent Nuh to his people and he said: "O my people! Worship Allah! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!''

قَالَ الْمَلأُ مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَـلٍ مُّبِينٍ

7:60 The leaders of his people said: "Verily, we see you in plain error.''

قَالَ يَـقَوْمِ لَيْسَ بِى ضَلَـلَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَـلَمِينَ

7:61 (Nuh) said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!

أَبَلِّغُكُمْ رِسَـلَـتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لاَ تَعْلَمُونَ

7:62 I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.''

The Story of Nuh and His People

After Allah mentioned the story of Adam in the beginning of this **Surah**, He started mentioning the stories of the Prophets, the first then the latter of them.

Allah mentioned the story of Nuh, because he was the first Messenger Allah sent to the people of the earth after Adam. His name was Nuh bin Lamak bin Matushalakh bin Khanukh.

And Khanukh was, as they claim, the Prophet Idris. And Idris was the first person to write letters using pen, and he was the son of Barad bin Mahlil, bin Qanin bin Yanish bin Shith bin Adam, upon them all be peace.

This lineage is mentioned by Muhammad bin Ishaq and other Imams who document lineage.

Abdullah bin Abbas and several other scholars of **Tafsir** said that;

> the first idol worship began when some righteous people died and their people built places of worship over their graves. They made images of them so that they could remember their righteousness and devotion, and thus, imitate them. When time passed, they made statues of them and later on worshipped these idols, naming them after the righteous people: **Wadd**, **Suwa**, **Yaghuth**, **Ya`uq** and **Nasr**.
>
> After this practice became popular, Allah sent Nuh as a Messenger, all thanks are due to Him.

Allah tells;



Indeed, We sent Nuh to his people and he said:

Nuh commanded his people to worship Allah alone without partners, saying,

... يَا قَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (٥٩)

"O my people! Worship Allah! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!''

the torment of the Day of Resurrection, if you meet Allah while associating others with Him.

قَالَ الْمَلأُ مِن قَوْمِهِ ...

The leaders of his people said;

meaning, the general public, chiefs, commanders and great ones of his people said,

... إِنَّا لَنَرَاكَ فِي ضَلاَلٍ مُّبِينٍ (٦٠)

"Verily, we see you in plain error.''

because of your calling us to abandon the worship of these idols that we found our forefathers worshipping.

This, indeed, is the attitude of evil people, for they consider the righteous people to be following misguidance. Allah said in other **Ayat**,

وَإِذَا رَأَوْهُمْ قَالُواْ إِنَّ هَـؤُلاَءِ لَضَـآلُّونَ

And when they saw them, they said: "Verily, these have indeed gone astray!'' (83:32)

وَقَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لَوْ كَانَ خَيْراً مَّا سَبَقُونَآ إِلَيْهِ وَإِذْ لَمْ يَهْتَدُواْ بِهِ فَسَيَقُولُونَ هَـذَآ إِفْكٌ قَدِيمٌ

And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us

thereto!'' And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!'' (46:11)

There are several other **Ayat** on this subject.

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلاَلَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (٦١)

(Nuh) said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!''

meaning, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things,

أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللّهِ مَا لاَ تَعْلَمُونَ (٦٢)

"I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.''

This is the attribute of a Messenger, that he conveys using plain, yet eloquent words, offers sincere advice and is knowledgeable about Allah; indeed, no other people can compete with the Prophets in this regard.

In his **Sahih**, Muslim recorded that the Messenger of Allah said to his Companions on the Day of **Arafah**, when their gathering was as large as it ever was,

أَيُّهَا النَّاسُ إِنَّكُمْ مَسْؤُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ ؟

O people! You will be asked about me, so what will you say?

They said, "We testify that you have conveyed and delivered (the Message) and offered sincere advice.''

So he kept raising his finger to the sky and lowering it towards them, saying,

اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَد

O Allah! Bear witness, O Allah! Bear witness.

أَوَ عَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُواْ وَلَعَلَّكُمْ تُرْحَمُونَ

7:63 "Do you wonder that there has come to you a Reminder from your Lord through a man from among you, that he may warn you, so that you may fear Allah and that you may receive (His) mercy!''

فَكَذَّبُوهُ فَأَنجَيْنَـهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُواْ بِـَايَـتِنَآ

7:64 But they belied him, so We saved him and those along with him in the Fulk, and We drowned those who belied Our Ayat.

إِنَّهُمْ كَانُواْ قَوْماً عَمِينَ

They were indeed a blind people.

Allah said that Nuh proclaimed to his people,

أَوَعَجِبْتُمْ ...

"Do you wonder...,''

do not wonder because of this.

... أَن جَاءكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُواْ ...

...that there has come to you a Reminder from your Lord through a man from among you, that he may warn you, so that you may fear Allah,

Surely, it is not strange that Allah sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allah's torment by associating none with Him,

... وَلَعَلَّكُمْ تُرْحَمُونَ (٦٣)

"and that you may receive (His) mercy.''

Allah said,

فَكَذَّبُوهُ ...

But they belied him,

> but they insisted on rejecting and opposing him, and only a few of them believed in him, as Allah stated in another **Ayah**.

Allah said next,

... فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ ...

So We saved him and those along with him in the **Fulk**, (the ark),

... وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ...

And We drowned those who belied Our **Ayat**.

Allah said in another **Ayah**,

> مِّمَّا خَطِيئَـتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَاراً فَلَمْ يَجِدُوا لَهُمْ مِّن دُونِ اللَّهِ أَنصَاراً
>
> Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allah. (71:25)

Allah said,

... إِنَّهُمْ كَانُوا قَوْماً عَمِينَ (٦٤)

They were indeed a blind people.

> meaning, blind from the Truth, unable to recognize it or find their way to it.
>
> Here, Allah said that He has taken revenge from His enemies and saved His Messenger and those who believed in him, while destroying their disbelieving enemies. Allah said in a another **Ayah**,

إِنَّا لَنَنصُرُ رُسُلَنَا

> Verily, We will indeed make victorious Our Messengers. (40:51)

This is Allah's **Sunnah** (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allah destroyed the people of Nuh, and saved Nuh and his believing followers.

Ibn Wahb said that he was told that Ibn Abbas said that;

> eighty men were saved with Nuh in the ship, one of them was Jurhum, who spoke Arabic.
>
> Ibn Abi Hatim collected this statement, which was also narrated with a continuous chain of narration from Ibn Abbas.

وَإِلَى عَادٍ أَخَاهُمْ هُودًا

7:65 And to `Ad (the people, We sent) their brother Hud.

قَالَ يَاقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ أَفَلاَ تَتَّقُونَ

He said: "O my people! Worship Allah! You have no other god but Him. Will you then not have Taqwa!''

قَالَ الْمَلأُ الَّذِينَ كَفَرُواْ مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وِإِنَّا لَنَظُنُّكَ مِنَ الْكَـذِبِينَ

7:66 The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars.''

قَالَ يَـقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَكِنِّى رَسُولٌ مِّن رَّبِّ الْعَـلَمِينَ

7:67 (Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!

أُبَلِّغُكُمْ رِسَـلـتِ رَبِّى وَأَنَاْ لَكُمْ نَاصِحٌ أَمِينٌ

7:68 "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَوَ عَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ

7:69 "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you!

وَاذكُرُواْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى الْخَلْقِ بَسْطَةً

And remember that He made you successors (generations after generations) after the people of Nuh and increased you amply in stature.

فَاذْكُرُواْ ءَالآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

So remember the graces (bestowed upon you) from Allah so that you may be successful.''

The Story of Hud, Peace be upon Him, and the Lineage of the People of `Ad

Allah says,

وَإِلَى عَادٍ أَخَاهُمْ هُوداً قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ أَفَلاَ تَتَّقُونَ (٦٥)

And to **`Ad** (the people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other god but Him. Will you then not have **Taqwa**!''

Allah says, just as We sent Nuh to his people, similarly, to the **`Ad** people, We sent Hud one of their own brethren.

Muhammad bin Ishaq said that the tribe of **`Ad** were the descendants of **`Ad**, son of Iram, son of `Aws, son of Sam, son of Nuh.

I say, these are indeed the ancient people of **`Ad** whom Allah mentioned, the children of **`Ad**, son of Iram who were living in the deserts with lofty pillars or statues.

Allah said,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

إِرَمَ ذَاتِ الْعِمَادِ

الَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ

Have you not seen how your Lord dealt with **`Ad** (people). Of Iram like (lofty) pillars. The like of which were not created in the land. (89:6-8),

because of their might and strength.

Allah said in another instance,

فَأَمَّا عَادٌ فَاسْتَكْبَرُواْ فِى الأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُواْ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُواْ بِـَايَـتِنَا يَجْحَدُونَ

As for **`Ad**, they were arrogant in the land without right, and they said: "Who is mightier than us in strength!''

See they not that Allah Who created them was mightier in strength than them. And they used to deny Our **Ayat**! (41:15)

The Land of `Ad

The people of **`Ad** lived in Yemen, in the area of Ahqaf, which means sand mounds.

Muhammad bin Ishaq narrated that Abu At-Tufayl Amir bin Wathilah said that;

> he heard Ali (bin Abi Talib) saying to a man from Hadramawt (in Yemen), "Have you seen a red sand mound, where there are a lot of Arak and Lote trees in the area of so-and-so in Hadramawt?
>
> Have you seen it?''
>
> He said, "Yes, O Commander of the faithful! By Allah, you described it as if you have seen it before.''
>
> Ali said, `I have not seen it, but it was described to me.''
>
> The man asked, "What about it, O Commander of the faithful?''
>
> Ali said, "There is the grave of Hud, peace be upon him, in its vicinity.''
>
> Ibn Jarir recorded this statement, which gives the benefit of indicating that **`Ad** used to live in Yemen, since Prophet Hud was buried there. Prophet Hud was among the noble men and chiefs of **`Ad**, for Allah chose the Messengers from among the best, most honorable families and tribes.
>
> Hud's people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations.
>
> Prophet Hud called **`Ad** to worship Allah alone without partners, and to obey and fear Him.

Debate between Hud and his People

Allah tells;

قَالَ الْمَلأُ الَّذِينَ كَفَرُواْ مِن قَوْمِهِ ...

The leaders of those who disbelieved among his people said...

meaning, the general public, chiefs, masters and commanders of his people said,

... إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ (٦٦)

"Verily, we see you in foolishness, and verily, we think you are one of the liars.''

meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allah Alone.

Similarly, the chiefs of Quraysh wondered at the call to worship One God, saying,

أَجَعَلَ الاٌّلِهَةَ إِلَـهاً وَحِداً

"Has he (Muhammad) made the gods (all) into One God!'' (38:5)

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (٦٧)

(Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!''

Hud said, I am not as you claim. Rather, I brought you the Truth from Allah, Who created everything, and He is the Lord and King of all things,

أُبَلِّغُكُمْ رِسَالاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ (٦٨)

"I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you.''

These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,

أَوَعَجِبْتُمْ أَن جَاءكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ...

"Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you!''

Prophet Hud said, do not wonder because Allah sent a Messenger to you from among yourselves to warn you about Allah's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allah for this bounty.

... وَاذكُرُواْ إِذْ جَعَلَكُمْ خُلَفَاء مِن بَعْدِ قَوْمِ نُوحٍ ...

"And remember that He made you successors (generations after generations) after the people of Nuh...''

meaning, remember Allah's favor on you in that He made you among the offspring of Nuh, because of whose supplication Allah destroyed the people of the earth after they defied and opposed him.

... وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ...

"and increased you amply in stature.''

making you taller than other people.

Similarly, Allah said in the description of **Talut** (Saul),

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

And has increased him abundantly in knowledge and stature. (2:247)

Hud continued,

... فَاذْكُرُواْ آلاء اللّهِ ...

"So remember the graces (bestowed upon you) from Allah.''

in reference to Allah's favors and blessings

... لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

"so that you may be successful.''

قَالُواْ أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ الصَّـدِقِينَ

7:70 They said: "You have come to us that we should worship Allah Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.''

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَـدِلُونَنِي فِى أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤكُم مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَـنٍ

7:71 (Hud) said: "Rijs (torment) and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named -- you and your fathers -- with no authority from Allah

فَانتَظِرُواْ إِنِّى مَعَكُم مِّنَ الْمُنتَظِرِينَ

Then wait, I am with you among those who wait.''

فَأَنجَيْنَـهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُواْ بِـَايَـتِنَا وَمَا كَانُواْ مُؤْمِنِينَ

7:72 So We saved him and those who were with him out of mercy from Us, and We severed the roots of those who belied Our Ayat; and they were not believers.

Allah mentions the rebellion, defiance and stubbornness of Hud's people, and their opposition to him, peace be upon him,

Allah said;

قَالُواْ أَجِئْتَنَا لِنَعْبُدَ اللّهَ وَحْدَهُ ....

They said: "You have come to us that we should worship Allah Alone,''

... وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ (٧٠)

and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.''

The disbelievers of Quraysh said,

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

> And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.''

Muhammad bin Ishaq said that the people of Hud used to worship several idols, such as **Suda**, **Samud** and **Al-Haba**.

This is why,

قَالَ ...

(Hud) said:

> Hud, peace be upon him, said to them,

... قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ...

"**Rijs** and wrath have already fallen on you from your Lord.''

> you deserve **`Rijs'** from your Lord because of what you said.

Ibn Abbas said that,

> **`Rijs'**, means scorn and anger.

... أَتُجَادِلُونَنِي فِي أَسْمَاء سَمَّيْتُمُوهَا أَنتُمْ وَآبَآؤُكُم ...

"Dispute you with me over names which you have named -- you and your fathers.''

Hud said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allah give you authority or proof allowing you to worship them!

Hud further said,

... مَّا نَزَّلَ اللّهُ بِهَا مِن سُلْطَانٍ فَانتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ (٧١)

"with no authority from Allah. Then wait, I am with you among those who wait.''

this is a threat and warning from the Messenger to his people.

The End of `Ad

So Allah said;

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَمَا كَانُواْ مُؤْمِنِينَ (٧٢)

So We saved him and those who were with him out of mercy from Us, and We severed the roots of those who belied Our **Ayat**; and they were not believers.

Allah mentioned several times in the Qur'an, the way the people of **`Ad** were destroyed stating that He sent a barren wind that destroyed everything it passed by.

Allah said in other **Ayat**,

وَأَمَّا عَادٌ فَأُهْلِكُواْ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَـنِيَةَ أَيَّامٍ حُسُوماً فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ

> And as for `**Ad**, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them! (69:6-8)

When `**Ad** rebelled and transgressed, Allah destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allah said,

كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

> as if they were hollow trunks of date palms! (69:7)

Muhammad bin Ishaq said that;

> `**Ad** used to live in Yemen between Oman and Hadramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allah gave them.
>
> They used to worship idols instead of Allah, and Allah sent to them Prophet Hud, peace be upon him. He was from their most common lineage and was the best among them in status.
>
> Hud commanded them to worship Allah Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, `Who is stronger than us!'
>
> Some of them, however, followed Hud, although they were few and had to conceal their faith. When `**Ad** defied the command of Allah, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place -- without real benefit to them -- Hud spoke to them, saying,

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

"Do you build high palaces on every high place, while you do not live in them And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants.

Have **Taqwa** of Allah, and obey me.'' (26:128-131)

However,

قَالُواْ يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِى ءالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ

They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.''

meaning, madness,

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

He said: "I call Allah to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I

> put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).'' (11:53-56)

Story of the Emissary of `Ad

Imam Ahmad recorded that Al-Harith Al-Bakri said:

> "I went to the Messenger of Allah to complain to him about Al-Ala bin Al-Hadrami. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamim who was alone in that area. She said to me, "O servant of Allah! I need to reach the Messenger of Allah to ask him for some of my needs, will you take me to him''
>
> So I took her along with me to Al-Madinah and found the **Masjid** full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allah.
>
> I asked, "What is the matter with the people?''
>
> They said, "The Prophet intends to send Amr bin Al-`As (on a military expedition) somewhere.''
>
> So I sat down. When the Prophet went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamim?''
>
> I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamim, who was alone, and she asked me to bring her to you, and she is at the door.''
>
> So he allowed her in and I said, "O Allah's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamim, such as Ad-Dahna' (Desert)?''
>
> The old woman became angry and opposed me.
>
> So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did

not know that she was an opponent. I seek refuge with Allah and His Messenger that I become like the emissary of **`Ad**.'"

So the Prophet asked me about the emissary of **`Ad**, having better knowledge in it, but he liked to hear the story again.

I said,

> "Once, **`Ad** suffered from a famine and they sent an emissary (to get relief), whose name was Qayl. Qayl passed by Mu`awiyah bin Bakr and stayed with him for a month. Mu`awiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said,
>
> `O Allah! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allah! Give **`Ad** water as You used to.'
>
> So black clouds came and he was called, `Choose which one of them you wish (to go to **`Ad**)!'
>
> So he pointed to one of the black clouds and he heard someone proclaiming from it, `Take it, as ashes that will leave none in **`Ad**.'
>
> And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them.''

Abu Wa'il said,

> "That is true. When a man or a woman would send an emissary, they would tell him, `Do not be like the emissary of **`Ad** (bringing disaster and utter destruction to them instead of relief).,''
>
> Imam Ahmad collected this story in the **Musnad**.
>
> At-Tirmidhi recorded similar wording for it, as did An-Nasa'i and Ibn Majah.

وَإِلَى ثَمُودَ أَخَاهُمْ صَـلِحًا

7:73 And to Thamud (people, We sent) their brother Salih.

قَالَ يَـقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ

He said: "O my people! Worship Allah! You have no other god but Him. Indeed there has come to you a clear sign from your Lord.

هَـذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِى أَرْضِ اللَّهِ وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful torment should seize you.

وَاذكُرُواْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى الأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا

7:74 And remember when He made you successors (generations) after `Ad and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains.

فَاذْكُرُواْ ءَالآءَ اللَّهِ وَلاَ تَعْثَوْاْ فِى الأَرْضِ مُفْسِدِينَ

So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth.

قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُواْ مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُواْ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَـلِحاً مُّرْسَلٌ مِّن رَّبِّهِ

7:75 The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord.''

قَالُواْ إِنَّا بِمَآ أُرْسِلَ بِهِ مُؤْمِنُونَ

They said: "We indeed believe in that with which he has been sent.''

قَالَ الَّذِينَ اسْتَكْبَرُواْ إِنَّا بِالَّذِى ءَامَنتُمْ بِهِ كَـفِرُونَ

7:76 Those who were arrogant said: "Verily, we disbelieve in that which you believe in.''

فَعَقَرُواْ النَّاقَةَ وَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ وَقَالُواْ يَاصَـحُ ائْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ الْمُرْسَلِينَ

7:77 So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Salih! Bring about your threats if you are indeed one of the Messengers (of Allah).''

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُواْ فِي دَارِهِمْ جَـثِمِينَ

7:78 So the earthquake seized them, and they lay (dead), prostrate in their homes.

Thamud: Their Land and Their Lineage

Scholars of Tafsir and genealogy say that (the tribe of **Thamud** descended from) Thamud bin Athir bin Iram bin Sam bin Nuh, and he is brother of Jadis son of Athir, similarly the tribe of Tasm, and they were from the ancient Arabs, Al-Aribah, before the time of Ibrahim, **Thamud** came after **`Ad**. They dwelled

between the area of the Hijaz (Western Arabia) and Ash-Sham (Greater Syria).

The Messenger of Allah passed by the area and ruins of **Thamud** when he went to Tabuk (in northern Arabia) during the ninth year of **Hijrah**.

Imam Ahmad recorded that Ibn Umar said,

> "When the Messenger of Allah went to the area of Al-Hijr in Tabuk with the people, he camped near the homes of **Thamud**, in Al-Hijr and the people brought water from the wells that **Thamud** used before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,
>
> إِنِّي أَخْشَى أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ فَلَا تَدْخُلُوا عَلَيْهِم
>
> I fear that what befell them might befall you as well. Therefore, do not enter on them.''

Ahmad narrated that Abdullah bin Umar said that the Messenger of Allah said while in the Hijr area,

> لَا تَدْخُلُوا عَلَى هؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَهُمُ
>
> Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.
>
> The basis of this **Hadith** is mentioned in Two **Sahihs**.

The Story of Prophet Salih and Thamud

Allah said,

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ...

And to **Thamud** (people, We sent) their brother Salih.

meaning, to the tribe of Thamud, We sent their brother Salih,

... قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ ...

He said: "O my people! Worship Allah! You have no other god but Him.''

All Allah's Messengers called to the worship of Allah alone without partners.

Allah said in other **Ayat**,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me.'' (21:25)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah (Alone), and avoid **Taghut** (all false deities).'' (16:36)

Thamud asked that a Camel appear from a Stone, and it did

Prophet Salih said,

... قَدْ جَاءتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ هَـذِهِ نَاقَةُ اللّهِ لَكُمْ آيَةً ...

"Indeed there has come to you a clear sign from your Lord. This she-camel of Allah is a sign unto you;''

meaning, a miracle has come to you from Allah testifying to the truth of what I came to you with.

Salih's people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Hijr, and which was called Al-

Katibah. They asked him to bring a pregnant camel out of that stone.

Salih took their covenant and promises that if Allah answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Salih started praying and invoked Allah (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Salih's people asked. This is when their chief, Jundu bin `Amr, and several who followed him believed.

The rest of the noblemen of **Thamud** wanted to believe as well, but Dhu'ab bin `Amr bin Labid, Al-Habbab, who tended their idols, and Rabbab bin Sum`ar bin Jilhis stopped them.

One of the cousins of Jundu bin `Amr, whose name was Shihab bin Khalifah bin Mikhlat bin Labid bin Jawwas, was one of the leaders of **Thamud**, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings.

The camel remained in **Thamud**, as well as, its offspring after she delivered it before them. The camel used to drink from its well on one day and leave the well for **Thamud** the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk.

Allah said in other **Ayat**,

وَنَبِّئْهُمْ أَنَّ الْمَآءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ

> And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns). (54:28)

هَـذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ

> Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. (26:155)

The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her.

When this matter continued for a long time and **Thamud's** rejection of Salih became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of **Thamud**) conspired to kill the camel.

Qatadah said that he was told that,

> "The designated killer of the camel approached them all, including women in their rooms and children, and found out that all of them agreed to kill her." This fact is apparent from the wording of the **Ayat**,
>
> فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا
>
> Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction! (91:14)
>
> وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَا
>
> And We sent the she-camel to **Thamud** as a clear sign, but they did her wrong. (17:59)

... فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللّهِ وَلاَ تَمَسُّوهَا بِسُوَءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ (٧٣)

so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful torment should seize you.

وَاذْكُرُواْ إِذْ جَعَلَكُمْ خُلَفَاء مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُواْ آلاء اللّهِ وَلاَ تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ (٧٤)

And remember when He made you successors (generations) after **`Ad** and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth.

قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُواْ مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُواْ لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُواْ إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ (٧٥)

The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord.''

They said: "We indeed believe in that with which he has been sent.''

قَالَ الَّذِينَ اسْتَكْبَرُواْ إِنَّا بِالَّذِيَ آمَنتُمْ بِهِ كَافِرُونَ (٧٦)

Those who were arrogant said: "Verily, we disbelieve in that which you believe in.''

Allah said here,

فَعَقَرُواْ النَّاقَةَ ...

So they killed the she-camel,

Therefore, these **Ayat** stated that the entire tribe shared in agreeing to this crime, and Allah knows best.

... وَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ وَقَالُواْ يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الْمُرْسَلِينَ (٧٧)

and insolently defied the commandment of their Lord, and said: "O Salih! Bring about your threats if you are indeed one of the Messengers (of Allah).''

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُواْ فِي دَارِهِمْ جَاثِمِينَ (٧٨)

So the earthquake seized them, and they lay (dead), prostrate in their homes.

Thamud kills the She-Camel

Imam Abu Jafar Ibn Jarir and other scholars of Tafsir said that;

the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among **Thamud** towards Salih, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu'ab bin `Amr, one of the leaders of **Thamud**, was her husband.

There was another noblewoman whose name was Saduf bint Al-Muhayya bin Dahr bin Al-Muhayya, who was of noble family, wealthy and beautiful. She was married to a Muslim man from **Thamud**, but she left him.

These two women offered a prize for those who swore to them that they would kill the camel.

Once, Saduf summoned a man called Al-Habbab and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Musaddi bin Mihraj bin Al-Muhayya, and he agreed.

As for Unayzah bint Ghanm, she called Qudar bin Salif bin Jundu, a short person with red-blue skin, a bastard, according to them. Qudar was not the son of his claimed father, Salif, but the son of another man called, Suhyad. However, he was born on Salif's bed (and thus named after him).

Unayzah said to Qudar, "I will give you any of my daughters you wish, if you kill the camel.''

Qudar bin Salif and Musaddi bin Mihraj went along and recruited several mischievous persons from **Thamud** to kill the camel. Seven more from **Thamud** agreed, and the group became nine, as Allah described, when He said,

وَكَانَ فِى الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى الاٌّرْضِ وَلاَ يُصْلِحُونَ

And there were in the city nine men, who made mischief in the land, and would not reform. (27:48)

These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited until the camel left the water well, where Qudar waited beside a rock on its path, while Musaddi waited at another rock.

When the camel passed by Musaddi he shot an arrow at her and the arrow pierced her leg. At that time, Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudar, encouraging Qudar to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudar stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed.

Abdur-Razzaq recorded from Ma`mar that someone reported from Al-Hasan Al-Basari that the offspring said,

"O my Lord! Where is my mother?''

It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother. Allah knows best.

When they finished the camel off and the news reached Prophet Salih, he came to them while they were gathered. When he saw the camel, he cried and proclaimed, تَمَتَّعُواْ فِي دَارِكُمْ ثَلاَثَةَ أَيَّامٍ ("Enjoy yourselves in your homes for three days.'' (11:65)

The Wicked Ones Plot to Kill Prophet Salih, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Salih. They said,

"If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel.''

قَالُوا۟ تَقَاسَمُوا۟ بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَـدِقُونَ

وَمَكَرُوا۟ مَكْراً وَمَكَرْنَا مَكْراً وَهُمْ لاَ يَشْعُرُونَ

> They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: `We witnessed not the destruction of his household, and verily, we are telling the truth.'''
>
> So they plotted a plot, and We planned a plan, while they perceived not. (27:49-50)

When they conspired to kill Salih and gathered at night to carry out their plot, Allah, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the rest of the tribe.

On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Salih had promised them.

On the second day of respite, Friday, they woke up and found their faces had turned red.

On the third day of the respite, Saturday, they woke up with their faces black.

On Sunday, they wore the fragrance of **Hanut** (the perfume for enshrouding the dead before burial) and awaited Allah's torment and revenge, we seek refuge with Allah from it.

They did not know what will be done to them or how and from where the torment would come. When the sun rose, the **Sayhah** (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour. فَأَصْبَحُواْ فِي دَارِهِمْ جَاثِمِينَ (And they lay (dead), prostrate in their homes).

They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment.

The scholars of **Tafsir** said that none from the offspring of **Thamud** remained, except Prophet Salih and those who believed in him.

A disbelieving man called Abu Righal was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him.

Abdur-Razzaq narrated that Ma`mar said that Isma`il bin Umayyah said that; the Prophet passed by the gravesite of Abu Righal and asked the Companions if they knew whose grave it was.

They said, "Allah and His Messenger know better.''

He said,

> هَذَا قَبْرُ أَبِي رِغَالٍ رَجُلٍ مِنْ ثَمُودَ كَانَ فِي حَرَمِ اللهِ فَمَنَعَهُ حَرَمُ اللهِ عَذَابَ اللهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَومَهُ فَدُفِنَ هَاهُنَا وَدُفِنَ مَعَهُ غُصْنٌ مِنْ ذَهَبٍ، فَنَزَلَ الْقَوْمُ فَابْتَدَرُوهُ بِأَسْيَافِهِمْ فَبَحَثُوا عَنْهُ فَاسْتَخْرَجُوا الْغُصْنْ
>
> This is the grave of Abu Righal, a man from **Thamud**. He was in the Sacred Area of Allah and this fact saved him from receiving Allah's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.
>
> So the people used their swords and looked for the golden branch and found it.
>
> Abdur-Razzaq narrated that Ma`mar said that Az-Zuhri said that;
>
>> Abu Righal is the father of the tribe of Thaqif.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَـقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَكِن لاَّ تُحِبُّونَ النَّـصِحِينَ

7:79 Then he (Salih) turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers.''

Allah tells;

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ ...

Then he (Salih) turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice,

These are the words of admonishment that Salih conveyed to his people after Allah destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Salih said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Salih from Allah).

Similarly, it is recorded in the Two **Sahihs** that;

after the Messenger of Allah defeated the disbelievers in the battle of **Badr**, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of **Badr** (where the corpses of the disbelievers were thrown) and said,

يَا أَبَا جَهْلِ بْنَ هِشَامٍ يَا عُتْبَةَ بْنَ رَبِيعَةَ يَا شَيْبَةَ بْنَ رَبِيعَةَ وَيَا فُلَانَ بْنَ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا،؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا

O Abu Jahl bin Hisham! O Utbah bin Rabiah! O Shaybah bin Rabiah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of victory) to be true.

Umar said to him, "O Allah's Messenger! Why do you speak to a people who have rotted?''

He said,

وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يُجِيبُون

By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply.

Similarly, Prophet Salih, peace be upon him, said to his people,

... لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ ...

"I have indeed conveyed to you the Message of my Lord, and have given you good advice,''

but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

... وَلَكِن لاَّ تُحِبُّونَ النَّاصِحِينَ (٧٩)

"but you like not good advisers.''

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَـحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّن الْعَـلَمِينَ

7:80 And (remember) Lut, when he said to his people: "Do you commit lewdness such as none preceding you has committed in all of the nations!

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَآءِ

7:81 "Verily, you practice your lusts on men instead of women.

بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ

Nay, but you are a people transgressing beyond bounds.''

Allah said,

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّن الْعَالَمِينَ (٨٠)

And (remember) Lut, when he said to his people: "Do you commit lewdness such as none preceding you has committed in all of the nations!

Lut (Lot) is the son of Haran the son of Azar (Terah), and he was the nephew of Ibrahim, peace be upon them both.

Lut had believed in Ibrahim and migrated with him to the Sham area. Allah then sent Lut to the people of Sadum (Sodom) and the surrounding villages, to call them to Allah, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. In this area, they did things that none of the children of Adam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of Adam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allah's curse be on them.

Amr bin Dinar commented on; **مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّن الْعَالَمِينَ** (...as none preceding you has committed in all of the nations),

> "Never before the people of Lut did a male have sex with another male.''

This is why Lut said to them,

... أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّن الْعَالَمِينَ

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاء ...

"Do you commit lewdness such as none preceding you has committed in all of the nations Verily, you practice your lusts on men instead of women.''

meaning, you left women whom Allah created for you and instead had sex with men! Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lut, peace be upon him, said to them: هَؤُلاء بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ("these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)).'' (15:71) So he reminded them of their women, and they replied that they do not desire women!,

قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!'' (11:79)

> meaning, you know that we have no desire for women and you know what we desire with your guests.

And Allah said;

... بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ (٨١)

Nay, but you are a people transgressing beyond bounds.''

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُوا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ

7:82 And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!''

Allah tells;

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُوا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ...

And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!''

So they answered Prophet Lut by trying to expel and banish him from their village, along with those who believed with him.

Allah indeed removed Prophet Lut safely from among them, and He destroyed them in their land in disgrace and humiliation.

They said (about Lut and the believers):

... إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ (٨٢)

"These are indeed men who want to be pure (from sins)!''

Qatadah commented,

"They shamed them (Lut and the believers) with what is not a shame at all.''

Mujahid commented,

"(Lut's people said about Lut and the believers,) They are a people who want to be pure from men's anuses and women's anuses!''

Similar was narrated from Ibn Abbas.

فَأَنجَيْنَـهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ الْغَـبِرِينَ

7:83 Then We saved him and his family, except his wife; she was of the Ghabirin (those who lagged behind).

وَأَمْطَرْنَا عَلَيْهِمْ مَّطَرًا فَانْظُرْ كَيْفَ كَانَ عَـقِبَةُ الْمُجْرِمِينَ

7:84 And We rained down on them a rain (of stones). Then see what was the end of the criminals.

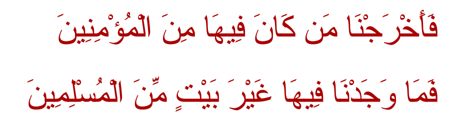
Allah tells;

فَأنجَيْنَاهُ وَأَهْلَهُ...

Then We saved him and his family, except his wife; she was of the Ghabirin (those who lagged behind).

Allah says, We saved Lut and his family, for only his household believed in him.

Allah said in another **Ayah**,



So We brought out from therein the believers. But We found not there any household of the Muslims except one (of Lut and his daughters). (51:35-36)

Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lut and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lut was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him.

Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them.

However, it appears that she did not leave the town and that Lut did not tell her that they would depart. So she remained with her people, as apparent from Allah's statement,

... إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (٨٣)

except his wife; she was of the **Ghabirin**.

meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation.

Allah's statement,

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ...

And We rained down on them a rain,

is explained by His other statement,

وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْضُودٍ

مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِىَ مِنَ الظَّـلِمِينَ بِبَعِيدٍ

And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers. (11:82-83)

Allah said here,

... فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (٨٤)

Then see what was the end of the criminals.

This **Ayah** means: `See, O Muhammad, the end of those who dared to disobey Allah and reject His Messengers.'

Imam Ahmad, Abu Dawud, At-Tirmidhi, Ibn Majah, all recorded a **Hadith** (from) Ibn Abbas who said that Allah's Messenger said;

مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِه

Whoever is found doing the act of the people of Lut, then kill them; the doer and the one it is done to.

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا

7:85 And to (the people of) Madyan, (We sent) their brother Shu`ayb.

قَالَ يَـقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ

He said: "O my people! Worship Allah! You have no other God but Him.

قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَاءَهُمْ وَلاَ تُفْسِدُواْ فِى الاٌّرْضِ بَعْدَ إِصْلَـحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

Story of Shu`ayb, upon him be Peace, and the Land of Madyan

Allah says;

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ...

And to (the people of) Madyan, (We sent) their brother Shu`ayb.

Muhammad bin Ishaq said,

"They (the people of Madyan) are the descendents of Madyan, son of Midyan, son of Ibrahim. Shu`ayb was the son of Mikil bin Yashjur. And in the Syrian language, his name was Yathrun (Jethro).''

I (Ibn Kathir) say,

Madyan was the name of the tribe and also a city that is close to Ma`an on route to the Hijaz (from Ash-Sham).

Allah said in another **Ayah**,

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ

And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks). (28:23)

They are also the people of Al-Aykah (the Woods), as we will mention later on, Allah willing, and our trust is in Him.

... قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ ...

He said: "O my people! Worship Allah! You have no other God but Him,''

and this is the call of all Messengers,

... قَدْ جَاءتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ...

"Verily, a clear proof (sign) from your Lord has come unto you;''

meaning,

`Allah has presented the proof and evidences of the truth of what I brought you.'

He then advised and commanded them,

... فَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَاءهُمْ ...

so give full measure and full weight and wrong not men in their things,

meaning, to refrain from cheating people in buying and selling.

They used to treacherously avoid giving full weight and measure.

Allah said in other **Ayat**, وَيْلٌ لِّلْمُطَفِّفِينَ (Woe to **Al-Mutaffifin** (those who give less in measure and weight)... (83:1) until He said, لِرَبِّ الْعَالَمِينَ (before the Lord of all that exists). (83:6)

... وَلاَ تُفْسِدُواْ فِي الأَرْضِ بَعْدَ إِصْلاَحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ (٨٥)

and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

These **Ayat** contain a stern warning and sure promise that we ask Allah to save us from.

Shu`ayb was called `Speaker of the Prophets', because of his eloquent words and eloquent advice, and Allah stated that Shu`ayb said:

وَلاَ تَقْعُدُواْ بِكُلِّ صِرَطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا

7:86 "And sit not on every road, threatening, and hindering from the path of Allah those who believe in Him, and seeking to make it crooked.

وَاذْكُرُواْ إِذْ كُنتُمْ قَلِيلاً فَكَثَّرَكُمْ وَانظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الْمُفْسِدِينَ

And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers.

وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءامَنُواْ بِالَّذِى أُرْسِلْتُ بِهِ وَطَآئِفَةٌ لَّمْ يْؤْمِنُواْ فَاصْبِرُواْ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَـكِمِينَ

7:87 "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allah judges between us, and He is the best of judges.''

Prophet Shu`ayb forbade his people from setting up blockades on the roads, saying,

وَلاَ تَقْعُدُواْ بِكُلِّ صِرَاطٍ تُوعِدُونَ ...

"And sit not on every road, threatening,''

According to As-Suddi,

> threatening people with death if they do not give up their money, as they were bandits,

Ibn Abbas, Mujahid and several others commented:

> the believers who come to Shu`ayb to follow him.''

The first meaning is better, because Prophet Shu`ayb first said to them, **بِكُلِّ صِرَاطٍ** ("on every road...''). He then mentioned the second meaning,

... وَتَصُدُّونَ عَن سَبِيلِ اللّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ...

"and hindering from the path of Allah those who believe in Him, and seeking to make it crooked.''

> meaning, you seek to make the path of Allah crooked and deviated.

... وَاذْكُرُواْ إِذْ كُنتُمْ قَلِيلاً فَكَثَّرَكُمْ ...

"And remember when you were but few, and He multiplied you.''

> meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allah's favor.

... وَانظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

"And see what was the end of the mischief-makers.''

> from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allah and rejected His Messengers.

Shu`ayb continued;

وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ آمَنُواْ بِالَّذِي أُرْسِلْتُ بِهِ وَطَآئِفَةٌ لَّمْ يْؤْمِنُواْ ...

"And if there is a party of you who believes in that with which I have been sent and a party who does not believe,''

that is, if you divided concerning me,

... فَاصْبِرُواْ ...

"so be patient,''

that is, then wait and see,

... حَتَّى يَحْكُمَ اللّهُ بَيْنَنَا ...

"until Allah judges between us,'' (and you),

... وَهُوَ خَيْرُ الْحَاكِمِينَ (٨٧)

"and He is the best of judges.''

Surely, Allah will award the best end to those who fear and obey Him and He will destroy the disbelievers.

قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُواْ مِن قَوْمِهِ لَنُخْرِجَنَّكَ يـشُعَيْبُ وَالَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

7:88 The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu`ayb and those who have believed with you from our town, or else you (all) shall return to our religion.''

قَالَ أَوَلَوْ كُنَّا كَـرِهِينَ

He said: "Even though we hate it!''

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا

7:89 "We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it.

وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلاَّ أَن يَشَآءَ اللَّهُ رَبُّنَا

And it is not for us to return to it unless Allah, our Lord, should will.

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا

Our Lord comprehends all things in His knowledge.

عَلَى اللَّهِ تَوَكَّلْنَا

In Allah (Alone) we put our trust.

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَـتِحِينَ

Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment.''

Allah describes the way the disbelievers answered His Prophet Shu`ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion.

Allah tells,

قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ...

The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu`ayb and those who have believed with you from our town, or else you (all) shall return to our religion.''

The chiefs spoke the words mentioned here to the Messenger Shu`ayb, but intended it for those who followed his religion too.

The statement,

... قَالَ أَوَلَوْ كُنَّا كَارِهِينَ (٨٨)

He said: "Even though we hate it!''

> means, would you force us to do that, even though we hate what you are calling us to!

قَدِ افْتَرَيْنَا عَلَى اللّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُم بَعْدَ إِذْ نَجَّانَا اللّهُ مِنْهَا ...

"We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it.

> Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allah by calling partners as rivals to Him,

... وَمَا يَكُونُ لَنَا أَن نَّعُودَ فِيهَا إِلاَّ أَن يَشَاء اللّهُ رَبُّنَا ...

And it is not for us to return to it unless Allah, our Lord, should will.

This part of the **Ayah** refers all matters to Allah's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

... وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ...

> Our Lord comprehends all things in His knowledge.

... عَلَى اللّهِ تَوَكَّلْنَا ...

In Allah (Alone) we put our trust.

> concerning all our affairs, what we practice of them and what we ignore,

... رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ ...

Our Lord! Judge between us and our people in truth,

> judge between us and our people and give us victory over them,

... وَأَنتَ خَيْرُ الْفَاتِحِينَ (٨٩)

for You are the best of those who give judgment.

> and You are the Most Just Who never wrongs any in His judgment.

وَقَالَ الْمَلأُ الَّذِينَ كَفَرُواْ مِن قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذاً لَّخَـسِرُونَ

7:90 The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu`ayb, be sure then you will be the losers!''

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُواْ فِى دَارِهِمْ جَـثِمِينَ

7:91 So the earthquake seized them and they lay (dead), prostrate in their homes.

الَّذِينَ كَذَّبُواْ شُعَيْبًا كَأَن لَّمْ يَغْنَوْاْ فِيهَا الَّذِينَ

7:92 Those who belied Shu`ayb, became as if they had never dwelt there (in their homes).

كَذَّبُواْ شُعَيْبًا كَانُواْ هُمُ الْخَـسِرِينَ

Those who belied Shu`ayb, they were the losers.

فَتَوَلَّى عَنْهُمْ وَقَالَ

7:93 Then he (Shu`ayb) turned from them and said:

يَقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَـلَـتِ رَبِّى وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَى عَلَى قَوْمٍ كَـفِرِينَ

"O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers.''

Allah tells,

وَقَالَ الْمَلأُ الَّذِينَ كَفَرُواْ مِن قَوْمِهِ...

The chiefs of those who disbelieved among his people said (to their people):

Allah describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu`ayb's people) and the defiance of truth encrypted in their hearts. They vowed, saying,

... لَئِنِ اتَّبَعْتُمْ شُعَيْباً إِنَّكُمْ إِذاً لَّخَاسِرُونَ (٩٠)

"If you follow Shu`ayb, be sure then you will be the losers!''

Allah answered them,

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (٩١)

So the earthquake seized them and they lay (dead), prostrate in their homes.

Allah said that the earthquake shook them, as punishment for threatening to expel Shu`ayb and his followers.

Allah mentioned their end again in **Surah Hud**,

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةٍ مَّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ فَأَصْبَحُواْ فِى دِيَـرِهِمْ جَـثِمِينَ

And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us. And the **Sayhah** (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes. (11:94)

This **Ayah** mentions the **Sayhah** (cry) that struck them after they mocked Shu`ayb, saying, أَصَلاَتُكَ تَأْمُرُكَ. (Does your **Salah** (prayer) command you...11:87), so it was befitting to mention here the cry that made them silence.

In Surah **Ash-Shu`ara**, Allah said, فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ But they belied him, so the torment of the Day of Shadow (a

gloomy cloud) seized them. Indeed that was the torment of a Great Day. (26:189) because they challenged Shu`ayb, فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاء ("So cause a piece of the heaven to fall on us, if you are of the truthful!)'' (26:187).

Therefore, Allah stated that each of these forms of punishment struck them on the Day of the Shadow.

First, فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ So the torment of the Day of Shadow (a gloomy cloud) seized them (26:189), when a gloomy cloud came over them (containing) fire, flames and a tremendous light.

Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle, فَأَصْبَحُواْ فِي دَارِهِمْ جَاثِمِينَ (and they lay (dead), prostrate in their homes).

Allah said next,

الَّذِينَ كَذَّبُواْ شُعَيْبًا كَأَن لَّمْ يَغْنَوْاْ فِيهَا...

Those who belied Shu`ayb, became as if they had never dwelt there (in their homes).

meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu`ayb and his followers.

Here, Allah refuted their earlier statement,

... الَّذِينَ كَذَّبُواْ شُعَيْبًا كَانُواْ هُمُ الْخَاسِرِينَ (٩٢)

Those who belied Shu`ayb, they were the losers.

Allah tells;

فَتَوَلَّى عَنْهُمْ وَقَالَ ...

Then he (Shu`ayb) turned from them and said:

Prophet Shu`ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

... يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالاَتِ رَبِّي وَنَصَحْتُ لَكُمْ ...

"O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice.''

Shu`ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

... فَكَيْفَ آسَى عَلَى قَوْمٍ كَافِرِينَ (٩٣)

"Then how can I grieve over people who are disbelievers!''

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلاَ أَخَذْنَا أَهْلَهَا بِالْبَأْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ

7:94 And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba'sa' and Darra', so that they might humble themselves (to Allah).

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْاْ وَّقَالُواْ قَدْ مَسَّ ءَابَاءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَأَخَذْنَـهُمْ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

7:95 Then We changed the evil for the good, until they `Afaw (increased), and said: "Our fathers were touched with evil and with good.'' So We seized them all of a sudden while they were unaware.

Afflictions that struck Earlier Nations

Allah says;

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلاَّ أَخَذْنَا أَهْلَهَا بِالْبَأْسَاء وَالضَّرَّاء لَعَلَّهُمْ يَضَّرَّعُونَ (٩٤)

And We sent no Prophet unto any town (and they denied him), but We seized its people with **Ba'sa'** and **Darra'**, so that they might humble themselves (to Allah).

> Allah mentions the **Ba'sa'** and **Darra'** that struck the earlier nations to whom He sent Prophets.
>
> **Ba'sa'**, refers to the physical sicknesses and ailments that they suffered, while **Darra'**, refers to the poverty and humiliation that they experienced, لَعَلَّهُمْ يَضَّرَّعُونَ (so that they might humble themselves) supplicate, humble themselves and invoke Allah, that He might remove the afflictions that they suffered from.

This **Ayah** indicates that Allah sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ ...

Then We changed the evil for the good,

> Therefore, Allah changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allah for this, but they did none of that.

Allah's statement,



until they **`Afaw**,

> refers to increase in numbers, wealth and offspring.

Allah said next,

... وَّقَالُواْ قَدْ مَسَّ آبَاءنَا الضَّرَّاء وَالسَّرَّاء ...

... and they said: "Our fathers were touched with evil and with good.''

He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways.

They said, "We suffered **Ba'sa'** and **Darra'**, but prosperity came afterwards, just as like our forefathers in earlier times.'' "Therefore,'' they said, "it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty.''

However, they did not comprehend Allah's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allah in good times and practice patience in hard times.

In the **Sahih**, there is a **Hadith** that says;

عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ،

- وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ،
- وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَه

The matter of the believer is amazing, for nothing that Allah decrees for him, but it is better for him.

- If a **Darra'** (harm) strikes him, he is patient, and this is better for him,
- if he is given **Sarra'** (prosperity), he thanks (Allah) for it and this is better for him.

The believer, therefore, is aware of the test behind the afflictions whether it may be prosperity or adversity that Allah sends to him, as well as the blessings.

Similarly, in another **Hadith**,

لَايَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ حَتَّى يَخْرُجَ نَقِيًّا مِنْ ذُنُوبِهِ،

The believer will continue to be tested by afflictions until he ends up pure from sin.

وَالْمُنَافِقِ مِثْله كَمَثَلِ الْحِمَارِ لَا يَدْرِي فِيمَ رَبَطَهُ أَهْلُهُ وَلَا فِيمَ أَرْسَلُوه

And the parable of the hypocrite is that of a donkey, it does not know why its owners tied it or released it.

Allah said next,

... فَأَخَذْنَاهُم بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ (٩٥)

So We seized them all of a sudden while they were unaware.

meaning, We struck them with punishment all of a sudden, while they were unaware.

A **Hadith** describes sudden death,

مَوْتُ الْفَجْأَةِ رَحْمَةٌ لِلْمُؤْمِنِ وَأَخْذَةُ أَسَفٍ لِلْكَافِرِ

Sudden death is a mercy for the believer, but a sorrowful punishment for the disbeliever.

وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُواْ وَاتَّقَوْاْ لَفَتَحْنَا عَلَيْهِم بَرَكَـتٍ مِّنَ السَّمَآءِ وَالاٌّرْضِ وَلَـكِن كَذَّبُواْ فَأَخَذْنَـهُمْ بِمَا كَانُواْ يَكْسِبُونَ

7:96 And if the people of the towns had believed and had Taqwa, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.

أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُم بَأْسُنَا بَيَـتاً وَهُمْ نَآئِمُونَ

7:97 Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep!

أَوَ أَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

7:98 Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing!

أَفَأَمِنُواْ مَكْرَ اللَّهِ

7:99 Did they then feel secure against Allah's plan!

فَلاَ يَأْمَنُ مَكْرَ اللَّهِ إِلاَّ الْقَوْمُ الْخَـسِرُونَ

None feels secure from Allah's plan except the people who are the losers.

Blessings come with Faith, while Kufr brings Torment

Allah mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allah said,

فَلَوْلاَ كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَانُهَا إِلاَّ قَوْمَ يُونُسَ لَمَّآ ءَامَنُواْ كَشَفْنَا عَنْهُمْ عَذَابَ الخِزْىِ فِى الْحَيَوةَ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينِ

Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment) -- Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. (10:98)

This **Ayah** indicates that no city believed in its entirety, except the city of Prophet Yunus, for they all believed after they were stricken by punishment.

Allah said (about Prophet Yunus),

وَأَرْسَلْنَـهُ إِلَى مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ

فَـَامَنُواْ فَمَتَّعْنَـهُمْ إِلَى حِينٍ

And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while. (37:147-148)

Allah said in another **Ayah**,

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ

And We did not send a warner to a township.... (34:34)

Allah said here,

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَوا ...

And if the people of the towns had believed and had **Taqwa**...

meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had **Taqwa** by performing the acts of obedience and abstaining from the prohibitions,

... لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاء وَالأَرْضِ ...

We should have opened for them blessings from the heaven and the earth,

in reference to the rain that falls from the sky and the vegetation of the earth.

Allah said,

... وَلَـكِن كَذَّبُواْ فَأَخَذْنَاهُم بِمَا كَانُواْ يَكْسِبُونَ (٩٦)

but they belied (the Messengers). So We took them (with punishment) for what they used to earn.

They denied their Messengers, so that We punished them and sent destruction on them as a

result of the sins and wickedness that they earned.

Allah then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

أَفَأَمِنَ أَهْلُ الْقُرَى ...

Did the people of the towns then feel secure!

meaning the disbelievers among them,

... أَن يَأْتِيَهُمْ بَأْسُنَا ...

that should come to them our punishment,

Our torment and punishing example,

... بَيَاتاً ....

Bayatan,

during the night,

.. وَهُمْ نَآئِمُونَ (٩٧)

أَوَ أَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ (٩٨)

while they were asleep.

Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing!

while they are busy in their affairs and unaware.

أَفَأَمِنُوا مَكْرَ اللّهِ ...

Did they then feel secure against Allah's plan!

His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

... فَلاَ يَأْمَنُ مَكْرَ اللّهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ (٩٩)

None feels secure from Allah's plan except the people who are the losers.

Al-Hasan Al-Basri said,

> "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The **Fajir** (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allah's torment)!''

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الأَرْضَ مِن بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَـهُمْ بِذُنُوبِهِمْ

7:100 Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins.

وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لاَ يَسْمَعُونَ

And We seal up their hearts so that they hear not.

Allah says,

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاء أَصَبْنَاهُم بِذُنُوبِهِمْ...

Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins.

Ibn Abbas commented on Allah's statement, أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الأَرْضَ مِن بَعْدِ أَهْلِهَا (Is it not a guidance for those who inherit the earth from its previous inhabitants. ..),

> "(Allah says,) did We not make clear to them that had We willed, We would have punished them because of their sins!''
>
> Mujahid and several others said similarly.

Abu Jafar bin Jarir At-Tabari explained this **Ayah**,

"Allah says, `Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. (Did We not make clear to them) that, أَن لَّوْ نَشَاء أَصَبْنَاهُم بِذُنُوبِهِمْ (that had We willed, We would have punished them for their sins) by bringing them the same end that was decreed for those before them,

... وَنَطْبَعُ عَلَى قُلُوبِهِمْ ...

And We seal up their hearts,

We place a cover over their heart,

... فَهُمْ لاَ يَسْمَعُونَ (١٠٠)

so that they hear not,

words of advice or reminding'''

I say that similarly, Allah said,

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِى مَسَـكِنِهِمْ إِنَّ فِى ذَلِكَ لأَيَـتٍ لاُْوْلِى النُّهَى

Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk Verily, in this are signs indeed for men of understanding. (20:128)

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلاَ يَسْمَعُونَ

Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about Verily, therein indeed are signs. Would they not then listen! (32:26)

أَوَلَمْ تَكُونُواْ أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍوَسَكَنتُمْ فِى مَسَـكِنِ الَّذِينَ ظَلَمُواْ أَنفُسَهُمْ

Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves! (14:44-45)

Also, Allah said,

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزاً

And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them! (19:98)

> meaning, do you see any of them or hear their voices.

There are many other **Ayat** that testify that Allah's torment strikes His enemies, while His bounty reaches His faithful believers. Thereafter comes Allah's statement, and He is the Most Truthful, the Lord of all that exists,

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنبَآئِهَا

7:101 Those were the towns whose story We relate unto you.

وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَـتِ فَمَا كَانُواْ لِيُؤْمِنُواْ بِمَا كَذَّبُواْ مِن قَبْلُ

And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before.

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَـفِرِينَ

Thus Allah does seal up the hearts of the disbelievers.

وَمَا وَجَدْنَا لأَكْثَرِهِم مِّنْ عَهْدٍ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَـسِقِينَ

7:102 And most of them We found not true to their covenant, but most of them We found indeed rebellious.

After narrating the stories of the people of Prophets Nuh, Hud, Salih, Lut and Shu`ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allah's peace and blessings be on them all, Allah said;

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ ...

Those were the towns that We relate to you (O Muhammad),

... مِنْ أَنبَآئِهَا ...

their story, (and news),

... وَلَقَدْ جَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

And there came indeed to them their Messengers with clear proofs,

and evidences of the truth of what they brought them.

Allah said in other **Ayah**,

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger (to give warning). (17:15)

and,

ذَلِكَ مِنْ أَنْبَآءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَآئِمٌ وَحَصِيدٌ وَمَا ظَلَمْنَـهُمْ وَلَـكِن ظَلَمُواْ أَنفُسَهُمْ

That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves. (11:100-101)

Allah said

... فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ...

but they were not such who would believe in what they had rejected before.

According to the Tafsir of Ibn Atiyyah,

meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it),

This explanation is sound, and is supported by Allah's statement,

وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لاَ يُؤْمِنُونَ

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِ أَوَّلَ مَرَّةٍ

And what will make you perceive that if it came, they will not believe. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time. (6:109-110)

This is why Allah said here,

...كَذَلِكَ يَطْبَعُ اللّهُ عَلَى قُلُوبِ الْكَافِرِينَ (١٠١)

وَمَا وَجَدْنَا لأَكْثَرِهِم ...

Thus Allah does seal up the hearts of the disbelievers. And most of them We found not...

meaning, We did not find most of the previous nations,

... مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ (١٠٢)

true to their covenant, but most of them We found to indeed be rebellious.

This **Ayah** means, We found most of them to be rebellious, deviating away from obedience and compliance.

The covenant mentioned here is the **Fitrah** that Allah instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allah, having no proof or plea, nor support from rationality or by divine law. Surely, the pure **Fitrah** defies these actions, while all the honorable Messengers, from beginning to end, forbade them.

Muslim collected the **Hadith**,

يَقُولُ اللهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُم

Allah said, "I created My servants **Hunafa** (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them.''

It is recorded in the Two **Sahihs**,

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِه

Every child is born upon the **Fitrah**, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.

ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَى بِـَايَـتِنَآ إِلَى فِرْعَوْنَ وَمَلإِيهِ فَظَلَمُواْ بِهَا فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ الْمُفْسِدِينَ

7:103 Then after them We sent Musa with Our signs to Fir`awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers!

Story of Prophet Musa, upon him be Peace, and Fir`awn

Allah said,

ثُمَّ بَعَثْنَا مِن بَعْدِهِم...

Then after them We sent,

after the Messengers whom We mentioned, such as Nuh, Hud, Salih Lut and Shu`ayb (may Allah's peace and blessings be on them and the rest of Allah's Prophets), We sent,

... مُّوسَى بِآيَاتِنَا ...

Musa with Our signs,

proofs and clear evidences,

... إِلَى فِرْعَوْنَ ...

to Fir`awn,

who was ruler of Egypt during the time of Musa,

... وَمَلَئِهِ ...

and his chiefs,

the people of Fir`awn,

... فَظَلَمُواْ بِهَا ...

but they wrongfully rejected them,

they denied and disbelieved in the signs, out of injustice and stubbornness on their part.

Allah said about them in another **Ayah**,

وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً فَانْظُرْ كَيْفَ كَانَ عَـقِبَةُ الْمُفْسِدِينَ

And they belied them (those **Ayat**) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers. (27:14)

The **Ayah** says, `those who hindered from the path of Allah and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Musa and his people were watching.' Public drowning added disgrace to the punishment that Fir`awn and his people suffered, while adding comfort to the hearts of Allah's party, Musa and those people who believed in him.

... فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (١٠٣)

So see how was the end of the mischief-makers!

وَقَالَ مُوسَى يَفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ الْعَـلَمِينَ

7:104 And Musa said: "O Fir`awn! Verily, I am a Messenger from the Lord of all that exists.''

حَقِيقٌ عَلَى أَن لاَ أَقُولَ عَلَى اللَّهِ إِلاَّ الْحَقَّ

7:105 "Proper it is for me that I say nothing concerning Allah but the truth.

قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِى إِسْرَءِيلَ

Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me.''

قَالَ إِن كُنتَ جِئْتَ بِـَايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ الصَّـدِقِينَ

7:106 (Fir`awn) said: "If you have come with a sign, show it forth, if you are one of those who tell the truth.''

Allah mentions a debate that took place between Musa and Fir`awn, and Musa's refuting Fir`awn with the unequivocal proof and clear miracles, in the presence of Fir`awn and his people, the Copts of Egypt.

Allah said,

وَقَالَ مُوسَى يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (١٠٤)

And Musa said: "O Fir`awn! Verily, I am a Messenger from the Lord of all that exists''.

meaning Musa said, `the one Who sent me is the Creator, Lord and King of all things,'

حَقِيقٌ عَلَى أَن لاَّ أَقُولَ عَلَى اللّهِ إِلاَّ الْحَقَّ ...

"Proper it is for me that I say nothing concerning Allah but the truth.''

`It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

... قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ ...

"Indeed I have come unto you from your Lord with a clear proof.''

`I brought unequivocal evidence that Allah gave me to prove that I am conveying the truth to you,'

... فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ (١٠٥)

"So let the Children of Israel depart along with me.''

means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Israel, who is Yaqub son of Ishaq son of Ibrahim, the Khalil (intimate friend) of Allah.

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصَّادِقِينَ (١٠٦)

(Fir`awn) said: "If you have come with a sign, show it forth, if you are one of those who tell the truth.''

Fir`awn said, `I will not believe in what you have said nor entertain your request'. Therefore, he said, `if you have proof, then produce it for us to see, so that we know if your claim is true.'

فَأَلْقَى عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ

7:107 Then (Musa) threw his staff and behold! it was a (Thu`ban) serpent, manifest!

وَنَزَعَ يَدَهُ فَإِذَا هِىَ بَيْضَآءُ لِلنَّـظِرِينَ

7:108 And he drew out his hand, and behold! it was white (with radiance) for the beholders.

Allah tells;

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (١٠٧)

Then (Musa) threw his staff and behold! it was a (**Thu`ban**) serpent, manifest!

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, ثُعْبَانٌ مُّبِينٌ (a (**Thu`ban**) serpent, manifest),

refers to "The male snake.''

As-Suddi and Ad-Dahhak said similarly.

A report from Ibn Abbas said, "(فَأَلْقَى عَصَاهُ Then (Musa) threw his staff), and it turned into a huge

snake that opened its mouth and rushed towards Fir`awn. When Fir`awn saw the snake rushing towards him, he jumped from his throne and cried to Musa for help, so that Musa would remove the snake from his way. Musa did that.''

As-Suddi commented, فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (and behold! It was a (**Thu`ban**) serpent, manifest!),

"This (**Thu`ban**) refers to male snakes. The snake opened its mouth and headed towards Fir`awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir`awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, `O Musa! Take it away and I will believe in you and release the Children of Israel to you.'

So Musa, peace be on him, took it, and it became a staff again.''

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاء لِلنَّاظِرِينَ (١٠٨)

And he drew out his hand, and behold! it was white (with radiance) for the beholders.

Musa took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness.

Allah said in another **Ayah**,

وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوءٍ

And put your hand into your bosom, it will come forth white without hurt. (27:12)

Ibn Abbas said,

"without hurt', means, `not because of leprosy'. Musa inserted his hand again in his sleeve and it returned back to its normal color.''

Mujahid and several others said similarly.

قَالَ الْمَلأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَـذَا لَسَـحِرٌ عَلِيمٌ

7:109 The chiefs of the people of Fir`awn said: "This is indeed a well-versed sorcerer.''

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ

7:110 He wants to get you out of your land,

فَمَاذَا تَأْمُرُونَ

so what do you advise?''

Fir`awn's People say that Musa is a Magician!

Allah tells;

قَالَ الْمَلأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَـذَا لَسَاحِرٌ عَلِيمٌ (١٠٩)

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ (١١٠)

The chiefs of the people of Fir`awn said: "This is indeed a well-versed sorcerer.''

"He wants to get you out of your land, so what do you advise?''

The chiefs and noblemen of the people of Fir`awn agreed with Fir`awn's statement about Musa. After Fir`awn felt safe and returned to his throne, he said to the chiefs of his people, إِنَّ هَـذَا لَسَاحِرٌ عَلِيمٌ (This is indeed a well-versed sorcerer) and they agreed.

They held counsel to decide what they should do about Musa. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Musa as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occurred, just as Allah said,

وَنُرِىَ فِرْعَوْنَ وَهَـمَـنَ وَجُنُودَهُمَا مِنْهُمْ مَّا كَانُواْ يَحْذَرونَ

And We let Fir`awn and Haman and their hosts receive from them that which they feared. (28:6)

After they conferred about Musa, they agreed on a plot, as Allah said about them,

قَالُواْ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى الْمَدَآئِنِ حَـشِرِينَ

7:111 They said: "Put him and his brother off (for a time), and send callers to the cities to collect,''

يَأْتُوكَ بِكُلِّ سَـحِرٍ عَلِيمٍ

7:112 "That they bring to you all well-versed sorcerers.''

Allah tells;

قَالُواْ أَرْجِهْ وَأَخَاهُ ...

They said: "Put him and his brother off (for a time),

Ibn Abbas commented, أَرْجِهْ ("Put him off''),

means, "delay him (for a time).''

... وَأَرْسِلْ فِي الْمَدَآئِنِ ...

"and send to the cities,''

areas and provinces of your kingdom -- O Fir`awn,

... حَاشِرِينَ (١١١)

"to collect.''

to gather magicians from various lands.

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ (١١٢)

"That they bring to you all well-versed sorcerers.''

At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Musa brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought all the magicians in order to defeat the miracles that he showed them.

Allah said about Fir`awn,

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لاَّ نُخْلِفُهُ نَحْنُ وَلاَ أَنتَ مَكَانًا سُوًى

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرَ النَّاسُ ضُحًى

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى

Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.''

(Musa) said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).''

So Fir`awn withdrew, devised his plot and then came back. (20:58-60)

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالْوا إِنَّ لَنَا لأَجْرًا إِن كُنَّا نَحْنُ الْغَـلِبِينَ

7:113 And so the sorcerers came to Fir`awn. They said: "Indeed there will be a (good) reward for us if we are the victors.''

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

7:114 He said: "Yes, and moreover you will (in that case) be of the nearest (to me).''

The Magicians convene and change Their Ropes into Snakes before Musa

Allah tells,

وَجَاء السَّحَرَةُ فِرْعَوْنَ قَالْوا إِنَّ لَنَا لأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ (١١٣)

قَالَ نَعَمْ وَإَنَّكُمْ لَمِنَ الْمُقَرَّبِينَ (١١٤)

And so the sorcerers came to Fir`awn. They said: "Indeed there will be a (good) reward for us if we are the victors.''

He said: "Yes, and moreover you will (in that case) be of the nearest (to me).''

Allah describes the conversation that took place between Fir`awn and the magicians he collected to defeat Musa, peace be upon him. Fir`awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir`awn's promises,

قَالُواْ يَمُوسَى إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ الْمُلْقِينَ

7:115 They said: "O Musa! Either you throw (first), or shall we have the (first) throw.''

قَالَ أَلْقَوْاْ

7:116 He (Musa) said: "Throw you (first).''

فَلَمَّآ أَلْقَوْاْ سَحَرُواْ أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ

So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great trick.

The Magicians convene and change Their Ropes into Snakes before Musa

The magicians challenged Musa, when they said,

قَالُوا۟ يَا مُوسَى إِمَّا أَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ نَحْنُ الْمُلْقِينَ (١١٥)

They said: "O Musa! Either you throw (first), or shall we have the (first) throw (before you).

In another **Ayah**, they said,

وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَى

Or we be the first to throw. (20:65)

قَالَ أَلْقُوْا۟ ...

He (Musa) said: "Throw you (first).''

Musa said to them, you throw first.

It was said that the wisdom behind asking them to throw first, is that - Allah knows best - the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened.

Allah said,

... فَلَمَّا أَلْقَوْا۟ سَحَرُوا۟ أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ ...

So when they threw, they bewitched the eyes of the people, and struck terror into them,

meaning, they deceived the eyes and made them think that that trick was real, when it was only an illusion, just as Allah said,

فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً مُّوسَى

قُلْنَا لاَ تَخَفْ إِنَّكَ أَنتَ الأٌّعْلَى

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوا۟ إِنَّمَا صَنَعُوا۟ كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّـحِرُ حَيْثُ أَتَى

> So Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.'' (20:67-69)

Ibn Abbas commented that the magicians threw,

> "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic.''

... وَجَاءوا بِسِحْرٍ عَظِيمٍ (١١٦)

and they displayed a great trick.

وَأَوْحَيْنَآ إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ

7:117 And We revealed to Musa (saying): "Throw your stick,''

فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ

and behold! It swallowed up straight away all the falsehood which they showed.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ

7:118 Thus truth was confirmed, and all that they did was made of no effect.

فَغُلِبُوا۟ هُنَالِكَ وَانقَلَبُوا۟ صَـغِرِينَ

7:119 So they were defeated there and returned disgraced.

وَأُلْقِىَ السَّحَرَةُ سَـجِدِينَ

7:120 And the sorcerers fell down prostrate.

قَالُوا۟ ءَامَنَّا بِرَبِّ الْعَـلَمِينَ

7:121 They said: "We believe in the Lord of all that exists.

رَبِّ مُوسَى وَهَـرُونَ

7:122 "The Lord of Musa and Harun.''

Musa defeats the Magicians, Who believe in Him

Allah tells;

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ ...

And We revealed to Musa (saying): "Throw your stick,''

Allah states that at that tremendous moment, in which Allah differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Musa, peace be upon him, ordering him to throw the stick that he held in his right hand,

... فَإِذَا هِيَ تَلْقَفُ ...

It swallowed straight away,

and devoured,

... مَا يَأْفِكُونَ (١١٧)

all the falsehood which they showed.

the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all.

Ibn Abbas said that;

> Musa's stick swallowed all the ropes and sticks that the magicians threw.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُواْ يَعْمَلُونَ (١١٨)

فَغُلِبُواْ هُنَالِكَ وَانقَلَبُواْ صَاغِرِينَ (١١٩)

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ (١٢٠)

Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced.And the sorcerers fell down prostrate.

> The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

قَالُواْ آمَنَّا بِرِبِّ الْعَالَمِينَ (١٢١)

رَبِّ مُوسَى وَهَارُونَ (١٢٢)

"We believe in the Lord of all that exists. The Lord of Musa and Harun.

Muhammad bin Ishaq commented,

> "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Musa then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, `We believe in the Lord of all that exists, the Lord of Musa and Harun. Had Musa been a magician, he would not have prevailed over us.'''

Al-Qasim bin Abi Bazzah commented,

> "Allah revealed to Musa to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants.''

قَالَ فِرْعَوْنُ ءَامَنتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَـذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى الْمَدِينَةِ لِتُخْرِجُواْ مِنْهَآ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

7:123 Fir`awn said: "You have believed in him (Musa) before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.''

لأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلاَفٍ ثُمَّ لأُصَلِّبَنَّكُمْ أَجْمَعِينَ

7:124 "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.''

قَالُواْ إِنَّآ إِلَى رَبِّنَا مُنقَلِبُونَ

7:125 They said: "Verily, we are returning to our Lord.''

وَمَا تَنقِمُ مِنَّآ إِلاَ أَنْ ءَامَنَّا بِـَايَـتِ رَبِّنَا لَمَّا جَآءَتْنَا

7:126 "And you take vengeance on us only because we believed in the Ayat of our Lord when they reached us!

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

Our Lord! pour out on us patience, and cause us to die as Muslims.''

Fir`awn threatens the Magicians after They believed in Musa and Their Response to Him

Allah tells,

قَالَ فِرْعَوْنُ آمَنتُم بِهِ قَبْلَ أَن آذَنَ لَكُمْ ...

Fir`awn said: "You have believed in him (Musa) before I gave you permission.

> Allah mentions the threats that the Fir`awn - may Allah curse him - made to the magicians after they believed Musa, peace be upon him, and the deceit and cunning that Fir`awn showed the people.

Fir`awn said,

... إِنَّ هَـذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُواْ مِنْهَا أَهْلَهَا ...

Surely, this is a plot which you have plotted in the city to drive out its people,

> meaning Fir`awn proclaimed, `Musa's defeating you today was because you plotted with him and agreed to that.'

Fir`awn also said,

> إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ
>
> He (Musa) is your chief who has taught you magic. (20:71)

However, Fir`awn and all those who had any sense of reason knew for sure that what Fir`awn said was utterly false. As soon as Musa came from Madyan, he called Fir`awn to Allah and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir`awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir`awn and his people chose from them, summoned them, and Fir`awn promised them great rewards. These magicians were very eager to prevail over Musa in front of Fir`awn, so that they might become closer to him. Musa neither knew any of them nor saw or met them before. Fir`awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allah described them, **فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ** (Thus he (Fir`awn) fooled his people, and they obeyed him. (43:54) Certainly, a people who believed

Fir`awn in his statement, أَنَا رَبُّكُمُ الْأَعْلَى (I am your lord, most high). (79:24), are among the most ignorant and misguided creatures of Allah.

In his Tafsir, As-Suddi reported that Ibn Mas`ud, Ibn Abbas, and several other Companions, commented, إِنَّ هَـذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ (Surely, this is a plot which you have plotted in the city...),

> "Musa met the leader of the magicians and said to him, `If I defeat you, will you believe in me and bear witness that what I brought is the truth.'
>
> The magician said, `Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allah! If you defeat me, I will believe in you and testify to your truth.'
>
> Fir`awn was watching them, and this is why he said what he said.''

His statement, لِتُخْرِجُواْ مِنْهَا أَهْلَهَا (to drive out its people),

> means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

... فَسَوْفَ تَعْلَمُونَ (١٢٣)

"but you shall come to know,''

> what I will do to you.

He then explained his threat,

لأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلاَفٍ ...

"Surely, I will cut off your hands and your feet from opposite sides.''

> by cutting the right hand and the left leg or the opposite,

... ثُمَّ لأُصَلِّبَنَّكُمْ أَجْمَعِينَ (١٢٤)

"then I will crucify you all.''

just as he said in another **Ayah**,

فِى جُذُوعِ النَّخْلِ

"**Fi** the trunks of date palms.'' (20:71)

Fi in this **Ayah** means "on''.

Ibn Abbas said that Fir`awn was the first to crucify and cut off hands and legs on opposite sides.

The magicians said,

قَالُواْ إِنَّا إِلَى رَبِّنَا مُنقَلِبُونَ (١٢٥)

وَمَا تَنقِمُ مِنَّا إِلاَّ أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءتْنَا...

They said: "Verily, we are returning to our Lord. And you take vengeance on us only because we believed in the **Ayat** of our Lord when they reached us!

They said, `We are now sure that we will go back to Allah. Certainly, Allah's punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allah's torment.'

They continued,

... رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا ...

"Our Lord! pour out on us patience,''

with your religion and being firm in it,

... وَتَوَفَّنَا مُسْلِمِينَ (١٢٦)

"and cause us to die as Muslims.''

as followers of Your Prophet Musa, peace be upon him.

They also said to Fir`awn,

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَى مَا جَآءَنَا مِنَ الْبَيِّنَـتِ وَالَّذِى فَطَرَنَا فَاقْضِ مَآ أَنتَ قَاضٍ إِنَّمَا تَقْضِى هَـذِهِ الْحَيَوةَ الدُّنْيَآ

إِنَّآ آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَـيَـنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِماً فَإِنَّ لَهُ جَهَنَّمَ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَى

وَمَن يَأْتِهِ مُؤْمِناً قَدْ عَمِلَ الصَّـلِحَـتِ فَأُوْلَـئِكَ لَهُمُ الدَّرَجَـتُ الْعُلَى

"So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better (to reward) and more lasting (in punishment).

Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allah) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter). (20:72-75)

The magicians started the day as sorcerers and ended as honorable martyrs!

Ibn Abbas, Ubayd bin Umayr, Qatadah and Ibn Jurayj commented,

"They started the day as sorcerers and ended it as martyrs.''

وَقَالَ الْمَلأُ مِن قَوْمِ فِرْعَونَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا۟ فِى الأَرْضِ وَيَذَرَكَ وَءالِهَتَكَ

7:127 The chiefs of Fir`awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods!''

قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْيِـى نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَـهِرُونَ

He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them.''

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُواْ بِاللَّهِ وَاصْبِرُواْ

7:128 Musa said to his people: "Seek help in Allah and be patient.

إِنَّ الاٌّرْضَ للَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِ وَالْعَـقِبَةُ لِلْمُتَّقِينَ

Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.''

قَالُواْ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا

7:129 They said: "We suffered troubles before you came to us, and since you have come to us.''

قَالَ عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الاٌّرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ

He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act!''

Fir`awn vows to kill the Children of Israel, Who complain to Musa; Allah promises Them Victory

Allah mentions the conspiracy of Fir`awn and his people, their ill intentions and their hatred for Musa and his people.

وَقَالَ الْمَلأُ مِن قَوْمِ فِرْعَونَ ...

The chiefs of Fir`awn's people said, (to Fir`awn),

... أَتَذَرُ مُوسَى وَقَوْمَهُ ...

"Will you leave Musa and his people!''

will you let them be free,

... لِيُفْسِدُواْ فِي الأَرْضِ ...

"to spread mischief in the land,''

spreading unrest among your subjects and calling them to worship their Lord instead of you.

Amazingly, these people were worried that Musa and his people would cause mischief! Rather, Fir`awn and his people are the mischief-makers, but they did not realize it. They said,

... وَيَذَرَكَ وَآلِهَتَكَ ...

"and to abandon you and your gods.''

`Your gods',

According to Ibn Abbas, as As-Suddi narrated from him,

"Were cows. Whenever they saw a beautiful cow, Fir`awn would command them to worship it. This is why As-Samiri, made the statue of a calf that seemed to moo for the Children of Israel.''

Fir`awn accepted his people's recommendation,

... قَالَ سَنُقَتِّلُ أَبْنَاءهُمْ وَنَسْتَحْيِـي نِسَاءهُمْ ...

He said: "We will kill their sons, and let their women live,''

thus reiterating his previous order concerning the Children of Israel.

... وَإِنَّا فَوْقَهُمْ قَاهِرُونَ (١٢٧)

and we have indeed irresistible power over them.''

He had tormented them (killing every newly born male) before Musa was born, so that Musa would not live. However, the opposite of what Fir`awn sought and intended occurred. The same end struck Fir`awn that he intended to subjugate and humiliate the Children of Israel with. Allah gave victory to the Children of Israel, humiliated and disgraced Fir`awn, and caused him to drown along with his soldiers. When Fir`awn insisted on his evil plot against the Children of Israel,

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللّهِ وَاصْبِرُواْ ...

Musa said to his people: "Seek help in Allah and be patient,''

> and promised them that the good end will be theirs and that they will prevail, saying,

... إِنَّ الأَرْضَ لِلّهِ يُورِثُهَا مَن يَشَاء مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ (١٢٨)

قَالُواْ أُوذِينَا مِن قَبْلِ أَن تَأْتِينَا وَمِن بَعْدِ مَا جِئْتَنَا ...

"Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.''

They said: "We suffered troubles before you came to us, and since you have come to us.''

> The Children of Israel replied to Musa, `they (Fir`awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Musa'!
>
> Musa replied, reminding them of their present situation and how it will change in the future,

... قَالَ عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ ...

"It may be that your Lord will destroy your enemy. ..''

encouraging them to appreciate Allah when the afflictions are removed and replaced by a bounty.

... وَيَسْتَخْلِفَكُمْ فِي الأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ (١٢٩)

and make you successors on the earth, so that He may see how you act!''

وَلَقَدْ أَخَذْنَآ ءالَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّن الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ

7:130 And indeed We punished the people of Fir`awn with years of drought and lack of fruits (crops), that they might remember (take heed).

فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُواْ لَنَا هَـذِهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُواْ بِمُوسَى وَمَن مَّعَهُ

7:131 But whenever good came to them, they said: "This is for us.'' And if evil afflicted them, they considered it an omen about Musa and those with him.

أَلاَ إِنَّمَا طَائِرُهُمْ عِندَ اللَّهِ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

Be informed! Verily, their omens are with Allah but most of them know not.

Fir`awn and His People suffer Years of Drought

Allah said,

وَلَقَدْ أَخَذْنَا آلَ فِرْعَونَ ...

And indeed We punished the people of Fir`awn,

We tested and tried them,

... بِالسِّنِينَ ...

with years of drought,

of famine due to little produce,

... وَنَقْصٍ مِّن الثَّمَرَاتِ ...

and lack of fruits,

According to Mujahid,

which is less severe.

Abu Ishaq narrated that Raja' bin Haywah said,

"The date tree used to produce only one date!''

... لَعَلَّهُمْ يَذَّكَّرُونَ (١٣٠)

فَإِذَا جَاءتْهُمُ الْحَسَنَةُ ...

That they might remember (take heed). But whenever good came to them,

such as a fertile season and provisions,

... قَالُواْ لَنَا هَـذِهِ ...

they said, "This is for us.''

because we deserve it,

... وَإِن تُصِبْهُمْ سَيِّئَةٌ ...

and if evil afflicted them,

drought and famine,

... يَطَّيَّرُواْ بِمُوسَى وَمَن مَّعَهُ ...

they considered it an omen about Musa and those with him.

saying that this hardship is because of them and what they have done.

Verily, their omens are with Allah.

... أَلا إِنَّمَا طَائِرُهُمْ عِندَ اللّهُ ...

Verily, their omens are with Allah,

Ali bin Abi Talhah reported that Ibn Abbas commented,

"Allah says that their afflictions are with and from Him,

... وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ (١٣١)

but most of them know not."

وَقَالُواْ مَهْمَا تَأْتِنَا بِهِ مِن ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

7:132 They said (to Musa): "Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.''

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ ءَايَـتٍ مّفَصَّلاَتٍ فَاسْتَكْبَرُواْ وَكَانُواْ قَوْماً مُّجْرِمِينَ

7:133 So We sent on them: the Tuwfan, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُواْ يَمُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِى إِسْرَءِيلَ

7:134 And when the punishment struck them, they said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.''

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُم بَـلِغُوهُ إِذَا هُمْ يَنكُثُونَ

7:135 But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!

Allah punishes the People of Fir`awn because of Their Rebellion

Allah describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir`awn,

وَقَالُواْ مَهْمَا تَأْتِنَا بِهِ مِن آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (١٣٢)

> They said (to Musa): "Whatever **Ayat** you may bring to us, to work therewith your sorcery on us, we shall never believe in you.''
>
> > They said, `whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.'

Allah said,

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلاَتٍ فَاسْتَكْبَرُواْ وَكَانُواْ قَوْمًا مُّجْرِمِينَ (١٣٣)

> So We sent on them: the **Tuwfan**, the locusts, the **Qummal**, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.
>
> فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ (So We sent on them the **Tufan**), Ibn Abbas commented;
>
> > "It was a heavy rain that ruined the produce and fruits.''
>
> He is also reported to have said that;
>
> > **Tuwfan** refers to mass death.
>
> Mujahid said,
>
> > it is water that carries the plague every where. As for the locust, it is the well-known insect, which is permissible to eat.
>
> It is recorded in the Two **Sahihs**, that Abu Yafur said that he asked Abdullah bin Abi Awfa about locust. He said,

"We participated in seven battles with the Messenger of Allah , and we used to eat locusts.''

Ash-Shafi`i, Ahmad bin Hanbal and Ibn Majah recorded from `]Abdur-Rahman bin Zayd bin Aslam that his father narrated from Ibn `]Umar that the Prophet said,

أُحِلَّتْ لَنَا مَيْتَتَان وَدَمَان:

- الْحُوتُ وَالْجَرَادُ
- وَالْكَبِدُ وَالطِّحَال

We were allowed two dead animals and two (kinds of) blood:

- fish and locust, and
- kidney and spleen

Ibn Abi Najih narrated from Mujahid about Allah's statement, فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ (So We sent on them: the flood, the locusts ...),

"Eating the nails on their doors and leaving the wood.''

As for the **Qummal**,

Ibn Abbas said that it is the grain bug, or, according to another view; small locusts that do not have wings.

Similar was reported from Mujahid, Ikrimah and Qatadah.

Al-Hasan and Sa`id bin Jubayr said that;

`**Qummal**' are small black insects.

Abu Jafar bin Jarir recorded that Sa`id bin Jubayr said,

"When Musa came to Fir`awn, he demanded, `Release the Children of Israel to me.' But, Fir`awn did not comply; and Allah sent the

Tuwfan, and that is a rain which continued until they feared that it was a form of torment.

They said to Musa, `Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.'

Musa invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him.

In that year, Allah allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, `This is what we hoped for.' So Allah sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, `O Musa! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.'

Musa invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, `We saved our crops.' However, Allah sent the **Qummal**, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain.

They said, `O Musa! Ask your Lord to remove the **Qummal** (weevil) from us and we will believe in you and send the Children of Israel with you.'

Musa invoked his Lord, and Allah removed the **Qummal** from them. However, they did not send the Children of Israel with him.

Once, when he was with Fir`awn, Musa heard the sound of a frog and said to Fir`awn, `What will you and your people suffer from this (the frogs)!'

> Fir`awn said, `What can frogs do!'
>
> Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Musa, `Invoke your Lord to remove these frogs from us, and we will believe in you and send the Children of Israel with you.'
>
> Musa invoked his Lord, but they did not believe.
>
> Allah then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir`awn, saying, `We are inflicted with blood and do not have anything to drink.' He said, `Musa has bewitched you.'
>
> They said, `How could he do that when whenever we look for water in our containers we found that it has turned into blood!'
>
> They came to Musa and said, `Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.'
>
> Musa invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him.''

A similar account was attributed to Ibn Abbas, As-Suddi, Qatadah and several others among the **Salaf**.

Muhammad bin Ishaq bin Yasar said,

> "The enemy of Allah, Fir`awn, went back defeated and humiliated, after the sorcerers believed (in Musa). He insisted on remaining in disbelief and persisted in wickedness. Allah sent down the signs to him, and he (and his people) were first inflicted by famine. Allah then sent the flood, the locusts, the **Qummal**, the frogs then blood, as consecutive signs. When Allah sent the flood, it filled the surface of the earth with water.

But the water level receded, and they could not make use of it to till the land or do anything else.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ ...

And when the punishment struck them,

They became hungry. This is when,

... قَالُواْ يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَآئِيلَ (١٣٤)

They said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.''

Musa invoked his Lord and He removed the affliction from them, but they did not keep their promises. So Allah sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences.

They again said what they said to Musa before, and he called on his Lord and He removed the affliction. Still, they did not keep their promises, and Allah sent the **Qummal**.

Musa, peace be upon him, was commanded to go to a mound and strike it with his staff. So Musa went to a huge mound, struck it with his staff and the **Qummal** fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Musa invoked his Lord and He removed the affliction.

They did not keep their promise and Allah sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without

finding frogs in it. When this affliction became hard on them, they made similar promises as before, Musa supplicated to his Lord and Allah removed the affliction.

They did not keep any of the promises they made, and Allah sent the blood, and the waters of the people of Fir`awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood.''

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُم بَالِغُوهُ إِذَا هُمْ يَنكُثُونَ (١٣٥)

But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!

فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَـهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَايَـتِنَا وَكَانُوا۟ عَنْهَا غَـفِلِينَ

7:136 So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless with them.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَـرِقَ الاٌّرْضِ وَمَغَـرِبَهَا الَّتِى بَارَكْنَا فِيهَا

7:137 And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed.

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِى إِسْرَءِيلَ بِمَا صَبَرُوا۟

And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُواْ يَعْرِشُونَ

And We destroyed what Fir`awn and his people produced, and what they erected.

The People of Fir`awn drown in the Sea; the Children of Israel inherit the Holy Land

Allah tells;

فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُواْ بِآيَاتِنَا وَكَانُواْ عَنْهَا غَافِلِينَ (١٣٦)

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُواْ يُسْتَضْعَفُونَ ...

So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless with them. And We made the people who were considered weak to inherit...

Allah states that when the people of Fir`awn rebelled and transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Musa parted by Allah's power, and he and the Children of Israel passed through. In their pursuit, Fir`awn and his soldiers went in the sea chasing Musa and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the **Ayat** of Allah and were heedless of them. Allah said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land.

... مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ...

...the eastern parts of the land and the western parts thereof which We have blessed.

Al-Hasan Al-Basri and Qatadah commented that Allah's statement,

refers to the Sham area (Greater Syria).

... وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَآئِيلَ بِمَا صَبَرُواْ ...

And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.

Mujahid and Ibn Jarir said that Allah's statement, is explained by Allah's other statement,

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُواْ فِى الاٌّرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

وَنُمَكِّنَ لَهُمْ فِى الاٌّرْضِ وَنُرِىَ فِرْعَوْنَ وَهَـمَـنَ وَجُنُودَهُمَا مِنْهُمْ مَّا كَانُواْ يَحْذَرونَ

And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir`awn and Haman and their hosts receive from them that which they feared. (28:5-6)

Further, Allah's statement,

... وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ ...

And We destroyed what Fir`awn and his people produced,

meaning, We destroyed what Fir`awn and his people produced, such as agriculture and buildings.

... وَمَا كَانُواْ يَعْرِشُونَ (١٣٧)

and what they erected.

Ibn Abbas and Mujahid said that يَعْرِشُونَ (they erected),

means, they built.

وَجَـوَزْنَا بِبَنِى إِسْرءِيلَ الْبَحْرَ فَأَتَوْاْ عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَّهُمْ

7:138 And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship).

قَالُواْ يَمُوسَى اجْعَلْ لَّنَآ إِلَـهًا كَمَا لَهُمْ ءَالِهَةٌ

They said: "O Musa! Make for us a god as they have gods.''

قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

He said: "Verily, you are an ignorant people.''

إِنَّ هَـؤُلاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَـطِلٌ مَّا كَانُواْ يَعْمَلُونَ

7:139 (Musa added:) "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain.''

The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allah tells;

وَجَاوَزْنَا بِبَنِي إِسْرَآئِيلَ الْبَحْرَ ...

> And We brought the Children of Israel (with safety) across the sea,

Allah mentions the words that the ignorant ones among the Children of Israel uttered to Musa after they crossed the sea and witnessed Allah's **Ayat** and great power.

... فَأَتَوْاْ عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَّهُمْ ...

> And they came upon a people devoted to some of their idols (in worship).

Some scholars of **Tafsir** said that the people mentioned here were from Canaan, or from the tribe of Lakhm.

Ibn Jarir commented,

> "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf."

They said here,

... قَالُواْ يَا مُوسَى اجْعَل لَّنَا إِلَـهًا كَمَا لَهُمْ آلِهَةٌ ...

They said: "O Musa! Make for us a god as they have gods.''

... قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ (١٣٨)

He said: "Verily, you are an ignorant people.''

> Musa replied, you are ignorant of Allah's greatness and majesty and His purity from any partners or anything resembling Him.

إِنَّ هَـؤُلاء مُتَبَّرٌ مَّا هُمْ فِيهِ ...

"Verily, these people will be destroyed for that which they are engaged in, (they will perish),

... وَبَاطِلٌ مَّا كَانُواْ يَعْمَلُونَ (١٣٩)

"and all that they are doing is in vain.''

Commenting on this **Ayah**, Imam Abu Jafar bin Jarir reported from Abu Waqid Al-Laythi that;

> they (the Companions) went out from Makkah with the Messenger of Allah for (the battle of) Hunayn. Abu Waqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called `**Dhat Al-Anwat**'. So when we passed by a huge, green lote tree, we said, `O Messenger of

Allah! Appoint for us a **Dhat Al-Anwat** as they have.'

He said,

قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى:

by He in Whose Hand is my soul! You said just as what the people of Musa said to him:

... اجْعَل لَّنَا إِلَـهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

إِنَّ هَـؤُلاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُواْ يَعْمَلُونَ

"Make for us a god as they have gods.'' He said: "Verily, you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain.''

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَـهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَـلَمِينَ

7:140 He said: "Shall I seek for you an ilah (a god) other than Allah, while He has given you superiority over the nations.''

وَإِذْ أَنْجَيْنَـكُمْ مِّنْ ءَالِ فِرْعَونَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِي ذَلِكُمْ بَلاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

7:141 And (remember) when We rescued you from Fir`awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

Reminding the Children of Israel of Allah's Blessings for Them

Allah tells;

قَالَ أَغَيْرَ اللّهِ أَبْغِيكُمْ إِلَـهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ (١٤٠)

وَإِذْ أَنجَيْنَاكُم مِّنْ آلِ فِرْعَونَ يَسُومُونَكُمْ سُوَءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ وَفِي ذَلِكُم بَلاء مِّن رَّبِّكُمْ عَظِيمٌ (١٤١)

He said: "Shall I seek for you an **ilah** (a god) other than Allah, while He has given you superiority over the nations.''

And (remember) when We rescued you from Fir`awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

Musa reminded the Children of Israel of Allah's blessings, such as saving them from Fir`awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the Tafsir of Surah **Al-Baqarah**.

وَوَعَدْنَا مُوسَى ثَلَـثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَـتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً

7:142 And We appointed for Musa thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights.

وَقَالَ مُوسَى لأَِخِيهِ هَـرُونَ اخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

And Musa said to his brother Harun: "Replace me among my people, act in the right way and follow not the way of the mischief-makers.''

Musa fasts and worships Allah for Forty Days

Allah reminds the Children of Israel of the guidance that He sent to them by speaking directly to Musa and revealing the **Tawrah** to him. In it, was their law and the details of their legislation.

وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ...

And We appointed for Musa thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights.

Allah stated here that He appointed thirty nights for Musa. The scholars of Tafsir said that Musa fasted this period, and when they ended, Musa cleaned his teeth with a twig. Allah commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Musa was about to return to Mount Tur, as Allah said,

يبَنِى إِسْرَءِيلَ قَدْ أَنجَيْنَـكُمْ مِّنْ عَدُوِّكُمْ وَوَاعَدْنَـكُمْ جَانِبَ الطُّورِ الاٌّيْمَنَ

O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount. (20:80)

... وَقَالَ مُوسَى لأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ (١٤٢)

And Musa said to his brother Harun: "Replace me among my people, act in the right way and follow not the way of the mischief-makers.''

Musa left his brother Harun with the Children of Israel and commanded him to use wisdom and refrain from mischief.

This was only a reminder, for Harun was an honorable and noble Prophet who had grace and exalted standard with Allah, may Allah's peace and blessings be upon him and the rest of the Prophets.

وَلَمَّا جَآءَ مُوسَى لِمِيقَـتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِى أَنظُرْ إِلَيْكَ

7:143 And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You.''

قَالَ لَن تَرَانِى وَلَـكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِى

Allah said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.''

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ موسَى صَعِقًا

So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious.

فَلَمَّآ أَفَاقَ قَالَ سُبْحَـنَكَ تُبْتُ إِلَيْكَ وَأَنَاْ أَوَّلُ الْمُؤْمِنِينَ

Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.''

Musa asks to see Allah

Allah tells;

وَلَمَّا جَاء مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ ...

And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said:

Allah said that when Musa came for His appointment and spoke to Him directly, he asked to see Him,

... رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن تَرَانِي ...

"O my Lord! Show me (Yourself), that I may look upon You.''

Allah said: "You cannot see Me,''

> `You cannot' (**Lan**) by no means indicates that seeing Allah will never occur, as (the misguided sect of) Al-Mutazilah claimed.
>
> The **Hadiths** of **Mutawatir** grade narrated from the Messenger of Allah, affirm that the believers will see Allah in the Hereafter. We will mention these **Hadiths** under the explanation of Allah's statement,
>
> وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ
>
> إِلَى رَبِّهَا نَاظِرَةٌ
>
> Some faces that Day shall be radiant. Looking at their Lord. (75:22-23)
>
> In earlier Scriptures, it was reported that Allah said to Musa, "O Musa! No living soul sees Me, but will perish, and no solid but will be demolished.''

... وَلَـكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ...

Allah said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.''

Allah said here,

... فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ موسَى صَعِقًا ...

So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious.

In his **Musnad** Imam Ahmad recorded from Anas bin Malik that;

the Prophet said about Allah's saying; فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ (And when his Lord appeared to the mountain),

هكذا

Like this,

then he held out the tip of his little finger.

At-Tirmidhi recorded this in the chapter of Tafsir for this **Ayah**, then he said; "This **Hadith** is **Hasan Sahih Gharib**.''

This was also recorded by Al-Hakim in his Mustadrak through the route of Hamad bin Salamah, and he said; "This **Hadith** is **Sahih** according to the criteria of Muslim and they did not record it.''

And As-Suddi reported that Ikrimah reported from Ibn Abbas about Allah's saying, فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ (And when his Lord appeared to the mountain),

Only the extent of the little finger appeared from Him, جَعَلَهُ دَكًّا (He made it collapse) as dust; وَخَرَّ موسَى صَعِقًا (And Musa fell down unconscious) fainting from it.

Ibn Jarir recorded these because of the relation to the word **Al-Ghashi**.

... فَلَمَّا أَفَاقَ ...

Then when he (Musa) recovered his senses, (after he lost consciousness),

... قَالَ سُبْحَانَكَ ...

he said: "Glory be to You,''

thus, praising, glorifying and honoring Allah since no living soul could see Him in this life and remain alive.

Musa' statement,

... تُبْتُ إِلَيْكَ ...

"I turn to You in repentance,''

According to Mujahid,

> means, from asking you to look at you,

... وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (١٤٣)

"and I am the first of the believers.''

> among the Children of Israel, according to Ibn Abbas, Mujahid, and Ibn Jarir preferred this view.

Or, according to another narration from Ibn Abbas, the meaning of, وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (and I am the first of the believers), is that

> `none shall see You (in this life).'

Allah said, وَخَرَّ موسَى صَعِقًا (And Musa fell down unconscious),

Abu Sa`id Al-Khudri and Abu Hurayrah narrated a **Hadith** from the Prophet that is suitable to mention here.

As for the **Hadith** from Abu Sa`id, Al-Bukhari recorded in his **Sahih** that he said:

> A Jew came to the Prophet after his face was smacked, and said, "O Muhammad! One of your companions from Al-Ansar smacked me on the face.''
>
> The Prophet said, ادْعُوه (Summon him)and he was summoned.
>
> The Prophet asked him,
>
> لِمَ لَطَمْتَ وَجْهَهُ ؟
>
> Why did you smack his face?

He said, "O Allah's Messenger! I passed by that Jew and heard him swearing, `No, by He Who has chosen Musa over mankind!'

I said, `Over Muhammad too', and I became angry and struck his face.''

The Prophet said,

لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيَ بِصَعْقَةِ الطُّور

Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Musa is holding onto a pillar of the Throne (**Arsh** of Allah). I will not know if he woke up before me or he received his due (because of his) unconsciousness on (Mount) **At-Tur**.

Al-Bukhari recorded this **Hadith** in many locations of his **Sahih**, as did Muslim and Abu Dawud.

As for the **Hadith** from Abu Hurayrah, Imam Ahmad and the Two Sheikhs (Al-Bukhari and Muslim) collected his narration.

قَالَ يَمُوسَى إِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَـلَـتِي وَبِكَلَـمِي فَخُذْ مَآ ءاتَيْتُكَ وَكُنْ مِّنَ الشَّـكِرِينَ

7:144 (Allah) said: "O Musa I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful.''

وَكَتَبْنَا لَهُ فِى الأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلاً لِّكُلِّ شَىْءٍ

7:145 And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said):

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُواْ بِأَحْسَنِهَا سَأُوْرِيكُمْ دَارَ الْفَـسِقِينَ

Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.

Allah chooses Musa and gives Him the Tablets

Allah says;

قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالاَتِي وَبِكَلاَمِي ...

(Allah) said: "O Musa I have chosen you above men by My Messages, and by My speaking (to you).

Allah states that He spoke to Musa directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him.

Here we should mention that there is no doubt that Muhammad is the chief of all the Children of Adam, the earlier and later ones among them. This is why Allah has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muhammad's followers are more numerous than the followers of all Prophets and Messengers. After Muhammad, the next in rank of honor and virtue is Ibrahim upon him be peace,, then Musa, son of Imran, who spoke to the Most Beneficent directly.

Allah commanded Musa, saying,

... فَخُذْ مَا آتَيْتُكَ ...

So hold to that which I have given you,

> of My Speech and conversation with you,

... وَكُن مِّنَ الشَّاكِرِينَ (١٤٤)

and be of the grateful,

> for it and do not ask for what is beyond your capacity to bear.

وَكَتَبْنَا لَهُ فِي الأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلاً لِّكُلِّ شَيْءٍ ...

And We wrote for him on the Tablets the exhortation all things and the explanation for all things:

> Allah stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets.
>
> It was said that in the Tablets, Allah wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the **Tawrah**, that Allah described;
>
> > وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ مِن بَعْدِ مَآ أَهْلَكْنَا الْقُرُونَ الاٍّولَى بَصَآئِرَ لِلنَّاسِ
> >
> > And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind. (28:43)
>
> It was also said that Allah gave Musa the Tablets before the **Tawrah**, and Allah knows best.

Allah said next,



Hold unto these with firmness,

> be firm on the obedience,

... وَأمُرْ قَوْمَكَ يَأْخُذُوا بِأحْسَنِهَا ...

and enjoin your people to take the better therein.

Sufyan bin Uyaynah said, "Abu Sa`d narrated to us from Ikrimah from Ibn Abbas that;

> "Musa, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people.''

Allah's statement,

... سَأُرِيكُمْ دَارَ الْفَاسِقِينَ (١٤٥)

I shall show you the home of the rebellious,

> means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

سَأَصْرِفُ عَنْ ءَايَـتِي الَّذِينَ يَتَكَبَّرُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْاْ كُلَّ ءَايَةٍ لاَّ يُؤْمِنُوا بِهَا

7:146 I shall turn away from My Ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat, they will not believe in them.

وَإِن يَرَوْاْ سَبِيلَ الرُّشْدِ لاَ يَتَّخِذُوهُ سَبِيلاً وَإِن يَرَوْاْ سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلاً ذلِكَ بِأَنَّهُمْ كَذَّبُوا بِـَايَـتِنَا وَكَانُوا عَنْهَا غَـفِلِينَ

And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Ayat and were heedless of them.

وَالَّذِينَ كَذَّبُوا بِـَايَـتِنَا وَلِقَآءِ الاٌّخِرَةِ حَبِطَتْ أَعْمَـلُهُمْ

7:147 Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds.

هَلْ يُجْزَوْنَ إِلاَّ مَا كَانُوا يَعْمَلُونَ

Are they requited with anything except what they used to do!

Arrogant People will be deprived of Allah's Ayat

Allah said,

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ ...

I shall turn away from My **Ayat** those who behave arrogantly on the earth, without a right.

Allah says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments.''

And just as they acted arrogantly without justification, Allah has disgraced them with ignorance. Allah said in another **Ayah**,

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time. (6:110)

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

So when they turned away (from the path of Allah), Allah turned their hearts away (from the right path). (61:5)

Sufyan bin Uyaynah commented on this **Ayah**, سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ (I shall turn away from My **Ayat** those who behave arrogantly on the earth, without a right),

> "(Allah says) I shall snatch away comprehension of the Qur'an from them and turn them away from My **Ayat**.''
>
> Ibn Jarir commented on Sufyan's statement that,
>
> > "This indicates that this part of the **Ayah** is addressed to this **Ummah**.''
>
> This is not necessarily true, for Ibn `Uyaynah actually meant that this occurs in every **Ummah** and that there is no difference between one **Ummah** and another **Ummah** in this regard.
>
> Allah knows best.

Allah said next,

... وَإِن يَرَوْاْ كُلَّ آيَةٍ لاَّ يُؤْمِنُواْ بِهَا ...

and (even) if they see all the **Ayat**, they will not believe in them.

Allah said in a similar **Ayah**,

> إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ
>
> وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأٌّلِيمَ
>
> Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

Allah's statement,

... وَإِن يَرَوْاْ سَبِيلَ الرُّشْدِ لاَ يَتَّخِذُوهُ سَبِيلاً ...

And if they see the way of righteousness, they will not adopt it as the way,

means, even if the way of guidance and safety appears before them, they will not take it,

... وَإِن يَرَوْاْ سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلاً ...

but if they see the way of error, they will adopt that way,

but if the way that leads to destruction and misguidance appears to them, they adopt that way.

Allah explains why they do this,

... ذَلِكَ بِأَنَّهُمْ كَذَّبُواْ بِآيَاتِنَا ...

that is because they have rejected Our **Ayat**,

in their hearts,

... وَكَانُواْ عَنْهَا غَافِلِينَ (١٤٦)

and were heedless of them.

gaining no lessons from the **Ayat**.

Allah's statement,

وَالَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَلِقَاء الآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ...

Those who deny Our **Ayat** and the meeting in the Hereafter, vain are their deeds.

indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain.

Allah said next,

... هَلْ يُجْزَوْنَ إِلاَّ مَا كَانُواْ يَعْمَلُونَ (١٤٧)

Are they requited with anything except what they used to do!

meaning, `We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

وَاتَّخَذَ قَوْمُ مُوسَى مِن بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلاً جَسَداً لَّهُ خُوَارٌ

7:148 And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound.

أَلَمْ يَرَوْاْ أَنَّهُ لاَ يُكَلِّمُهُمْ وَلاَ يَهْدِيهِمْ سَبِيلاً اتَّخَذُوهُ وَكَانُواْ ظَـلِمِينَ

Did they not see that it could neither speak to them nor guide them to the way! They took it (for worship) and they were wrongdoers.

وَلَمَّا سُقِطَ فَى أَيْدِيهِمْ وَرَأَوْاْ أَنَّهُمْ قَدْ ضَلُّواْ قَالُواْ

7:149 And when they regretted and saw that they had gone astray, they said:

لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَـسِرِينَ

"If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers!''

Story of worshipping the Calf

Allah tells;

وَاتَّخَذَ قَوْمُ مُوسَى مِن بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلاً جَسَدًا لَّهُ خُوَارٌ ...

And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound.

Allah describes the misguidance of those who worshipped the calf that As-Samiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the

Angel Jibril was riding, and the calf seemed to moo. This occurred after Musa went for the appointed term with his Lord, where Allah told him about what happened when he was on Mount Tur.

Allah said about His Honorable Self,

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِىُّ

> (Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.'' (20:85)

The scholars of **Tafsir** have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allah knows best.

It was reported that when the statue mooed, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Musa, but Musa forgot it!

Allah answered them,

أَفَلاَ يَرَوْنَ أَلاَّ يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلاَ يَمْلِكُ لَهُمْ ضَرّاً وَلاَ نَفْعاً

> Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good. (20:89)

Allah said here,

... أَلَمْ يَرَوْاْ أَنَّهُ لاَ يُكَلِّمُهُمْ وَلاَ يَهْدِيهِمْ سَبِيلاً ...

Did they not see that it could neither speak to them nor guide them to the way,

> Allah condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor

brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance.

... اتَّخَذُوهُ وَكَانُواْ ظَالِمِينَ (١٤٨)

They took it (for worship) and they were wrongdoers.

Allah's statement,

وَلَمَّا سُقِطَ فَي أَيْدِيهِمْ ...

And when they regretted,

and felt sorrow for their action,

... وَرَأَوْاْ أَنَّهُمْ قَدْ ضَلُّواْ قَالُواْ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (١٤٩)

and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers.''

or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allah the Most Mighty and Majestic.

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَـنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِن بَعْدِى أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ

7:150 And when Musa returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in matter of your Lord!''

وَأَلْقَى الأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ

And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him.

قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلاَ تُشْمِتْ بِىَ الأَعْدَآءَ وَلاَ تَجْعَلْنِى مَعَ الْقَوْمِ الظَّـلِمِينَ

He (Harun) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.''

قَالَ رَبِّ اغْفِرْ لِى وَلأَخِى وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنتَ أَرْحَمُ الرَّحِمِينَ

7:151 He (Musa) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy.''

Allah tells;

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا ...

And when Musa returned to his people, angry and grieved,

Allah states that when Musa returned to his people after conversation with his Lord, he became angry and full of regret.

Abu Ad-Darda' said that;

Asif, or regret, is the severest type of anger.

... قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِيَ ...

He (Musa) said: "What an evil thing is that which you have done during my absence.''

evil it is that which you committed after I departed and left you, by worshiping the calf,

... أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ...

Did you hasten in the matter of your Lord,

Musa said, `You wanted me to rush back to you, even though (being there) this was Allah's decision!'

Allah said next,

... وَأَلْقَى الأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ...

And he threw down the Tablets and seized his brother by his head and dragged him towards him.

This **Ayah** demonstrates the meaning of the **Hadith**,

لَيْسَ الْخَبَرُ كَالْمُعَايَنَة

Information is not the same as observation.

It indicates that Musa threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times.

Allah said, **وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ** (and seized his brother by (the hair of), his head and dragged him towards him), for Musa feared that Harun might have not tried hard enough to forbid them from their evil action.

In another **Ayah**, Allah said,

قَالَ يهَـرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّواْ

أَلاَّ تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِى

قَالَ يَبْنَؤُمَّ لاَ تَأْخُذْ بِلِحْيَتِى وَلاَ بِرَأْسِى إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِى إِسْرءِيلَ وَلَمْ تَرْقُبْ قَوْلِى

He (Musa) said: "O Harun ! What prevented you when you saw them going astray. That you followed me not (according to my advice to you)! Have you then disobeyed my order!''

He (Harun) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: `You have caused a division among the Children of Israel, and you

have not respected (waited or observed) my word!''' (20:92-94)

Here, Allah said that;

... قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُواْ يَقْتُلُونَنِي فَلاَ تُشْمِتْ بِيَ الأعْدَاء وَلاَ تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ (١٥٠)

He (Harun) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.''

Harun said, `Do not place me on the same level as they are, as if I was one of them.'

Further, Harun said, `O son of my mother', so that Musa would feel more mercy and leniency towards him, even though Harun was also the son of Musa's father. When Musa was satisfied that his brother was innocent,

وَلَقَدْ قَالَ لَهُمْ هَـرُونُ مِن قَبْلُ يقَوْمِ إِنَّمَا فُتِنتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَـنُ فَاتَّبِعُونِى وَأَطِيعُوا أَمْرِى

And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.'' (20:90)

this is when,

قَالَ رَبِّ اغْفِرْ لِي وَلأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ (١٥١)

he (Musa) said , "O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy.''

Ibn Abi Hatim recorded that Ibn Abbas said that the Messenger of Allah said,

يَرْحَمُ اللهُ مُوسَى لَيْسَ الْمُعَايِنُ كَالْمُخْبِرِ أَخْبَرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنَّ قَوْمَهُ فُتِنُوا بَعْدَهُ فَلَمْ يَلْقَ الْأَلْوَاحَ فَلَمَّا رَآهُمْ وَعَايَنَهُمْ أَلْقَى الْأَلْوَاحَ

May Allah grant His mercy to Musa! Surely, he who observes (something) is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.

إِنَّ الَّذِينَ اتَّخَذُواْ الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى الْحَيَوةِ الدُّنْيَا

7:152 Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world.

وَكَذَلِكَ نَجْزِى الْمُفْتَرِينَ

Thus do We recompense those who invent lies.

وَالَّذِينَ عَمِلُواْ السَّيِّئَاتِ ثُمَّ تَابُواْ مِن بَعْدِهَا وَءَامَنُواْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

7:153 But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

Allah tells;

إِنَّ الَّذِينَ اتَّخَذُواْ الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَياةِ الدُّنْيَا ...

Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world.

The `wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allah did not accept their repentance until some of them [who did not worship the calf (killed others) who worshipped the calf]. We mentioned this story in Surah **Al-Baqarah**,

فَتُوبُوا۟ إِلَى بَارِئِكُمْ فَاقْتُلُوا۟ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator.'' Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful. (2:54)

As for the humiliation mentioned in the **Ayah**, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world.

Allah's statement,

... وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ (١٥٢)

Thus do We recompense those who invent lies!

is for all those who invent an innovation (in religion).

Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allah's Message, will be placed in the heart and from there on to the shoulders.

Al-Hasan Al-Basri said;

"The disgrace of innovation will weigh on their shoulders even if they were to gallop on their mules or trot on their work horses.''

Ayub As-Sakhtiyani narrated from Abu Qilabah Al-Jarmi that he commented on this **Ayah**, **وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ** (Thus do We recompense those who invent lies),

"By Allah! This **Ayah** is for all those who invent a lie, until the Day of Resurrection.''

Also, Sufyan bin Uyaynah said,

"Every person who invents a **Bid`ah** (innovation in the religion) will taste disgrace.''

Allah tells His servants that He accepts repentance from His servants for any sin, even **Shirk**, **Kufr**, hypocrisy and disobedience.

Allah said:

وَالَّذِينَ عَمِلُواْ السَّيِّئَاتِ ثُمَّ تَابُواْ مِن بَعْدِهَا وَآمَنُواْ إِنَّ رَبَّكَ ...

But those who committed evil deeds and then repented afterwards and believed, verily, your Lord, (O Muhammad, Messenger of Repentance and Prophet of Mercy),

... مِن بَعْدِهَا ...

after that,

after committing that evil action,

... لَغَفُورٌ رَّحِيمٌ (١٥٣)

is indeed Oft-Forgiving, Most Merciful.

Ibn Abi Hatim reported that Abdullah bin Mas`ud was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas`ud recited this **Ayah**,

وَالَّذِينَ عَمِلُواْ السَّيِّئَاتِ ثُمَّ تَابُواْ مِن بَعْدِهَا وَآمَنُواْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

Abdullah recited this **Ayah** ten times, neither allowing nor disallowing it.

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

7:154 And when the anger of Musa calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.

Musa picked up the Tablets when His Anger subsided

Allah said next,

وَلَمَّا سَكَتَ ...

And when calmed (and subsided),

... عَن مُّوسَى الْغَضَبُ ...

the anger of Musa (with his people),

... أَخَذَ الأَلْوَاحَ ...

he took up the Tablets,

which he had thrown out of jealousy for Allah and anger for His sake, because of his people worshipping the calf,

... وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ (١٥٤)

and in their inscription was guidance and mercy for those who fear their Lord.

Several scholars of Tafsir said that when Musa threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Musa found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said.

They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islamic State came into existence.

Only Allah knows if these statements are true.

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِّمِيقَـتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ

7:155 And Musa chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said:

رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّـىَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّآ

"O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us!

إِنْ هِىَ إِلاَّ فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى مَن تَشَآءُ

It is only Your trial by which You lead astray whom You will, and keep guided whom You will.

أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الْغَفِرِينَ

You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.

وَاكْتُبْ لَنَا فِى هَـذِهِ الدُّنْيَا حَسَنَةً وَفِي الاٌّخِرَةِ إِنَّا هُدْنَـآ إِلَيْكَ

7:156 "And ordain for us good in this world, and in the Hereafter. Certainly we have Hudna unto You.''

قَالَ عَذَابِى أُصِيبُ بِهِ مَنْ أَشَآءُ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَـوةَ وَالَّذِينَ هُم بِـَايَـتِنَا يُؤْمِنُونَ

He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.

Seventy Men from the Children of Israel go for the appointed Meeting Place that Allah designated, Allah later on destroys Them

Allah tells;

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ ...

And Musa chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake,

Ali bin Abi Talhah reported that Ibn Abbas commented;

"Allah commanded Musa to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allah,

`O Allah! Give us what you have never given anyone before us and will never give anyone after us!' Allah disliked this supplication and they were seized with a violent earthquake,

... قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ...

He said: "O my Lord, if it had been Your will, You could have destroyed them and me before.'''

As-Suddi said,

"Allah commanded Musa to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place. وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلً (And Musa chose out of his people seventy (of the best) men).

He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said, لَن نُّؤْمِنَ لَكَ (We shall never believe in you), (2:55) `O Musa, حَتَّى نَرَى اللَّهَ جَهْرَةً until we see Allah plainly, for you spoke to

Him,' they said, `therefore, show Him to us.' فَأَخَذَتْهُمُ الصَّاعِقَةُ (but they were struck with a bolt of lightning) (4:153) and they died.

Musa stood up crying, invoking Allah, `O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men!' رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ("O my Lord, if it had been Your will, You could have destroyed them and me before").'''

Muhammad bin Ishaq said,

"Musa chose seventy of the best men from the Children of Israel. He said to them, `Go to the meeting with Allah and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.'

So, he went with them to Mount Tur in Sinai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allah.

According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Musa with his Lord, they said, `Request that we may also hear the words of our Lord.'

So he replied, `I shall.'

When Musa approached the mountain it became completely covered with columns of clouds, Musa approached it and entered in them. He said to the people, `Approach.'

But when Allah spoke to Musa, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached.

When they entered the cloud they fell prostrate and they heard Him while he was speaking to

Musa, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Musa, he faced the people and they said, `O Musa! We will not believe in you unless we see Allah directly.' So the thunder shook them, their souls were captured and they all died. Musa stood up invoking, begging and supplicating to his Lord, رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ("O my Lord, if it had been Your will, You could have destroyed them and me before).'''

meaning, `They were foolish. Would You destroy anyone who comes after me from the Children of Israel'

Ibn Abbas, Qatadah, Mujahid and Ibn Jarir At-Tabari said,

"They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf.''

This is supported by Musa's statement,

... أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاء مِنَّا ...

"would You destroy us for the deeds of the fools among us!''

He said next,

... إِنْ هِيَ إِلاَّ فِتْنَتُكَ ...

"It is only Your **Fitnah**!''

According to Ibn Abbas, Sa`id bin Jubayr, Abu Al-Aliyah, Ar-Rabi bin Anas and several among the **Salaf** and latter scholars,

affliction, test and trial,

This is the only plausible meaning, in which Musa says,

... تُضِلُّ بِهَا مَن تَشَاء وَتَهْدِي مَن تَشَاء ...

by which You lead astray whom You will, and keep guided whom You will.

"The decision is Yours (O Allah), and the judgment, and whatever You will occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision.''

The **Ayah**,

.... أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الْغَافِرِينَ (١٥٥)

"You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.''

pertains to (Allah's) covering the mistake and not punishing for the sin.

Whenever mercy is mentioned along with forgiveness (such as in Musa's supplication to Allah), it includes the hope that Allah does not permit one to fall into that act again.

وَأَنتَ خَيْرُ الْغَافِرِينَ ("for You are the best of those who forgive),''

for none except You can forgive the sin.

وَاكْتُبْ لَنَا فِي هَـذِهِ الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ ...

"And ordain for us good in this world, and in the Hereafter.''

The first part of Musa's supplication was to fend off what should be avoided, while this part is a request for what is sought.

The meaning of this **Ayah** is,

`ordain for us and grant us all that is good in both lives.

We mentioned the meaning of `good' before in Surah **Al-Baqarah**.

... إِنَّا هُدْنَـا إِلَيْكَ ...

"We have **Hudna** unto You.''

According to the meaning of, `**Hudna**', given by Ibn Abbas, Sa`id bin Jubayr, Mujahid, Abu Al-Aliyah, Ad-Dahhak, Ibrahim At-Taymi, As-Suddi, Qatadah and several others,

`we repent, go back and return unto You,'

Allah's Mercy is for Those Who have Taqwa and believe in Allah's Ayat and His Messenger

Allah answers the statement, إِنْ هِيَ إِلاَّ فِتْنَتُكَ (It is only Your trial...) (7:155), by saying,

... قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاء وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ...

He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things.

Allah says here, `I do what I will, decide what I will and I have wisdom and justice in all matters.' Certainly, there is no deity worthy of worship except Allah. Allah's statement, وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ (and My mercy embraces all things) testifies to His encompassing mercy.

Allah said that the angels who carry His Throne and those around the Throne supplicate,

رَبَّنَا وَسِعْتَ كُـلَّ شَىْءٍ رَّحْمَةً وَعِلْماً

"Our Lord! You comprehend all things in mercy and knowledge.'' (40:7)

Imam Ahmad recorded that Jundub bin Abdullah Al-Bajali said,

"A Bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allah. When the Messenger of Allah finished the prayer, that man untied his camel

mounted it and supplicated aloud, `O Allah! Grant Your mercy to me and to Muhammad, and do not give a share in it to anyone else.'

The Messenger of Allah commented (to his Companions),

أَتَقُولُونَ هَذَا أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا مَا قَالَ ؟

Do you think that this man is more misguided or his camel! Did you not hear what this man has said?

They said, `Yes.'

He said,

لَقَدْ حَظَّرْتَ رَحْمَةً وَاسِعَةً إِنَّ اللهَ عَزَّ وَجَلَّ خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ رَحْمَةً يَتَعَاطَفُ بِهَا الْخَلْقُ جِنُّهَا وَإِنْسُهَا وَبَهَائِمُهَا وَأَخَّرَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ ؟

You (the Bedouin man) have restricted a vast mercy! Allah, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, Jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel?

Ahmad and Abu Dawud collected this **Hadith**.

Imam Ahmad recorded that Salman narrated that the Prophet said,

إِنَّ للهِ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ يَتَرَاحَمُ بِهَا الْخَلْقُ وَبِهَا تَعْطِفُ الْوُحُوشُ عَلَى أَوْلَادِهَا وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَة

Allah, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.

Muslim recorded it.

Allah said next,

... فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ ...

That (mercy) I shall ordain for those who have **Taqwa**,

> meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allah said in a similar **Ayah**,
>
> كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ
>
> He has prescribed mercy for Himself. (6:12)

Allah's statement, لِلَّذِينَ يَتَّقُونَ (for those who have **Taqwa**),

> means, `I will ordain My mercy for those who possess these qualities, and they are the **Ummah** of Muhammad,' لِلَّذِينَ يَتَّقُونَ (for those who have **Taqwa**), who avoid **Shirk** and major sins,

... وَيُؤْتُونَ الزَّكَـاةَ ...

and give **Zakah**;

> purify themselves, according to one opinion.

It was also said that,

> `the **Zakah**', here pertains to wealth.

It is possible that both meanings are included here, for this **Ayah** was revealed in Makkah (before **Zakah** in fixed shares was ordained),

... وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ (١٥٦)

and those who believe in Our **Ayat**.

> those who have faith in them.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ

7:157 Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil,

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَـهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَـتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَـئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلَـلَ الَّتِى كَانَتْ عَلَيْهِمْ

-- he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them.

فَالَّذِينَ ءَامَنُواْ بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُواْ النُّورَ الَّذِى أُنزِلَ مَعَهُ أُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.

Allah tells;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالإِنْجِيلِ ...

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the **Tawrah** and the **Injil**,

This is the description of the Prophet Muhammad in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions

were still apparent in their Books, as the rabbis and the priests well know.

Imam Ahmad recorded that Abu Sakhr Al-Uqayli said that a Bedouin man said to him,

"I brought a milk-producing camel to Al-Madinah during the life time of Allah's Messenger. After I sold it, I said to myself, `I will meet that man (Muhammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the **Tawrah**. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allah asked him (the father),

أَنْشُدُكَ بِالَّذِي أَنْزَلَ التَّوْرَاةَ هَلْ تَجِدُ فِي كِتَابِكَ هَذَا صِفَتِي وَمَخْرَجِي ؟

I ask you by He Who has sent down the **Tawrah**, do you not find the description of me and my advent in your Book?

He nodded his head in the negative.

His son said, `Rather, yes, by He Who has sent down the **Tawrah**! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allah and that you are the Messenger of Allah.'

The Prophet said (to the Companions),

أَقِيمُوا الْيَهُودِيَّ عَنْ أَخِيكُم

Stop the Jew (the father) from (taking care of) your brother (in Islam).

The Prophet then personally took care of the son's funeral and led the funeral prayer on him.'"

This **Hadith** is sound and is supported by a similar **Hadith** in the **Sahih** narrated from Anas.

Ibn Jarir recorded that Al-Muthanna said that Ata' bin Yasar said,

> "I met Abdullah bin `Amr and asked him, `Tell me about the description of Allah's Messenger in the **Tawrah**.'
>
> He said, `Yes, by Allah! He is described in the **Tawrah**, just as he is described in the Qur'an, يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner. (33:45) as a safe refuge for the unlettered ones. `You are My servant and Messenger. I have called you `**Al-Mutawakkil**' (who trusts in Allah), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allah will not end his life until He straightens through him the crooked religion, so that they might proclaim, `There is no deity worthy of worship except Allah.' He will open through him sealed hearts, deaf ears and blind eyes.''
>
> Ata' then said,
>
> "I also met Ka`b and asked him the same question, and his answer did not differ from Abdullah's answer, even concerning one letter.''
>
> Al-Bukhari recorded it from Abdullah bin `Amr. It was also recorded by Al-Bukhari (up to the word) forgoes. And he mentioned the narration of Abdullah bin `Amr then he said; "It was common in the speech of our **Salaf** that they describe the Books of the People of the Two Scriptures as the **Tawrah**, as some **Hadiths** concur. Allah knows best.''

Allah's statement,

... يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ ...

He commands them to do good; and forbids them from evil;

This is the description of the Messenger of Allah in previous Books. These were the true qualities of our Messenger, as well, for he only ordained good and forbade evil.

We should mention here that Abdullah bin Mas`ud said,

> "When you hear Allah's statement, يَا أَيُّهَا الَّذِينَ آمَنُوا (O you who believe!), then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden.''

And the most important and greatest of these commands and prohibitions, is that Allah has sent the Messenger to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allah has sent all Messengers with before Muhammad, just as Allah said,

> وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ
>
> And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah, and avoid the **Taghut** (false deities).'' (16:36)

Allah's statement,

... وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ ...

He makes lawful for them the good things, and forbids them from the evil things,

> meaning, he makes the **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham**, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, **Riba**, and foods that were treated as lawful although Allah the Exalted had forbidden them.
>
> Ali bin Abi Talhah reported this from Ibn Abbas.

Allah's statement,

... وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلاَلَ الَّتِي كَانَتْ عَلَيْهِمْ ...

He (Muhammad) releases them from their heavy burdens, and from the fetters that were upon them.

indicates that Muhammad came with leniency and an easy religion.

As mentioned in the **Hadith** recorded from many routes that Allah's Messenger said,

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة

I was sent with the easy way of **Hanifiyyah** (monotheism).

The Prophet said to the two Commanders he appointed, Mu`adh and Abu Musa Al-Ash`ari, when he sent them to Yemen,

بَشِّرَا وَلَا تُنَفِّرَا وَيَسِّرَا وَلَا تُعَسِّرَا وَتَطَاوَعَا وَلَا تَخْتَلِفَا

Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves.

Abu Barzah Al-Aslami, the Prophet's Companion, said,

"I accompanied the Messenger of Allah and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allah made the law encompassing and easy for this **Ummah**. Hence the statement of the Messenger of Allah,

إِنَّ اللهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَقُلْ أَوْ تَعْمَل

Allah has forgiven my **Ummah** for what occurs in themselves, as long as they do not utter it or act upon it.

The Prophet said,

رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْه

My **Ummah** was forgiven (by Allah) unintentional errors, forgetfulness and what they are forced to do.''

This is why Allah has guided this **Ummah** to proclaim,

رَبَّنَا لاَ تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا

''Our Lord! Punish us not if we forget or fall into error,

رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians);

رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ

our Lord! Put not on us a burden greater than we have strength to bear.

وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ

Pardon us and grant us forgiveness. Have mercy on us.

أَنتَ مَوْلَـنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَـفِرِينَ

You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people.

(2:286)

It is recorded in **Sahih** Muslim that (the Prophet said that);

> Allah the Exalted said after every one of these supplications, "I shall accept (your supplication).''

Allah's statement,

... فَالَّذِينَ آمَنُواْ بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ ...

So those who believe in him, honor him, help him.

> refers to respecting and honoring Muhammad,

... وَاتَّبَعُواْ النُّورَ الَّذِي أُنزِلَ مَعَهُ ...

and follow the light which has been sent down with him,

> the Qur'an and the revelation (Sunnah) that the Prophet delivered to mankind,

... أُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (١٥٧)

it is they who will be successful.

> in this life and the Hereafter.

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ لا إِلَـهَ إِلاَّ هُوَ يُحْىِ وَيُمِيتُ

7:158 Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah -- to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death.

فَـامِنُواْ بِاللَّهِ وَرَسُولِهِ النَّبِىِّ الأُمِّىِّ الَّذِى يُؤْمِنُ بِاللَّهِ وَكَلِمَـتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him so that you may be guided.''

Muhammad's Message is Universal

Allah says to His Prophet and Messenger Muhammad,

قُلْ...

Say, (O Muhammad),

... يَا أَيُّهَا النَّاسُ ..

O mankind!

this is directed to mankind red and black, and the Arabs and non-Arabs alike,

.... إِنِّي رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعًا ...

I am sent to you all as the Messenger of Allah,

This **Ayah** mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind (and the Jinns).

Allah said,

قُلِ اللَّهِ شَهِيدٌ بِيْنِى وَبَيْنَكُمْ وَأُوحِىَ إِلَىَّ هَـذَا الْقُرْءَانُ لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

Say, "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.'' (6:19)

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالاٌّمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ

And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)!'' If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message. (3:20)

There are many other Ayat and more **Hadiths** than can be counted on this subject. It is also well-known in our religion that the Messenger of Allah was sent to all mankind (and the Jinns).

Al-Bukhari recorded that Abu Ad-Darda' said,

> "Abu Bakr and Umar had an argument in which Abu Bakr made Umar angry. So Umar went away while angry and Abu Bakr followed him asking him to forgive him, but Umar refused. Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allah while we were with him. The Messenger of Allah said,
>
> أَمَّا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرَ
>
> This fellow of yours (Abu Bakr) has made someone angry!
>
> Umar became sorry for what he did, went to the Prophet and greeted him with the **Salam** and sat next to him, telling him what had happened. The Messenger of Allah became angry (at Umar), and realizing that, Abu Bakr said, `O Allah's Messenger! It was me who was unjust.'
>
> The Messenger of Allah said,
>
> هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا فَقُلْتُمْ: كَذَبْتَ وَقَالَ أَبُو بَكْرٍ: صَدَقْت
>
> Will you leave my Companion (Abu Bakr) alone! I said, `O People! I am the Messenger of Allah to you all,' and you said, `You lie,' but Abu Bakr declared, `You said the truth.'"
>
> Al-Bukhari recorded it.

Imam Ahmad recorded that Ibn Abbas said that the Messenger of Allah said,

> أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي ولَا أَقُولُهُ فَخْرًا
>
> - بُعِثْتُ إِلَى النَّاسِ كَافَّةً الْأَحْمَرِ وَالْأَسْوَدِ وَنُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ

- وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي
- وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا
- وَأُعْطِيتُ الشَّفَاعَةَ فَأَخَّرْتُهَا لِأُمَّتِي يَوْمَ الْقِيَامَةِ فَهِيَ لِمَنْ لَا يُشْرِكُ بِاللهِ شَيْئًا

I have been given five things which were not given to any Prophet before me, and I do not say it out of pride.

- I was sent to all mankind (their) black and white alike.
- Allah made me victorious by fright, (by His frightening my enemies) for a distance of one month's journey.
- The spoils of war are lawful for me, yet it was not lawful for anyone else before me.
- The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with.
- I have been given the **Shafa'ah** (right of intercession), and I saved it for my **Ummah** on the Day of Resurrection. Therefore, the **Shafa'ah** will reach those who associate none with Allah in worship.

This **Hadith's** chain of narration is suitable, but the Two **Sahihs** did not record it.

Allah's statement,

... الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ لا إِلَـهَ إِلاَّ هُوَ يُحْيِـي وَيُمِيتُ ...

to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death.

describes Allah by the words of the Messenger that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision.

Just as Allah said

... فَآمِنُواْ بِاللّهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ ...

So believe in Allah and His Messenger, the Prophet who can neither read nor write,

> Allah proclaims here that Muhammad is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allah said, النَّبِيِّ الأُمِّيِّ (The Prophet who can neither read nor write) who you were promised and given the good news of in previous revealed books. Certainly, Muhammad was amply described in the previous books, including his description as being the unlettered Prophet.

Allah's statement,

... الَّذِي يُؤْمِنُ بِاللّهِ وَكَلِمَاتِهِ ...

who believes in Allah and His Words,

> means, his actions conform with his words and he believes in what he was given from his Lord.

... وَاتَّبِعُوهُ ...

And follow him,

> embrace his path and guidance,

... لَعَلَّكُمْ تَهْتَدُونَ (١٥٨)

so that you may be guided, (to the Straight Path).

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

7:159 And of the people of Musa there is a community who lead (the men) with truth and establish justice therewith.

Allah says;

وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ (١٥٩)

And of the people of Musa there is a community who lead (the men) with truth and establish justice therewith.

Allah stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in other **Ayat**,

مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـتِ اللَّهِ ءَانَآءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

A party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer. (3:113)

وَإِنَّ مِنْ أَهْلِ الْكِتَـبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَـشِعِينَ لِلَّهِ لاَ يَشْتَرُونَ بِـَايَـتِ اللَّهِ ثَمَناً قَلِيلاً أُوْلَـئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is Swift in account. (3:199)

الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُواْ ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ

أُوْلَـئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُواْ

Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient. (28:52-54)

قُلْ ءَامِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلاٌّذْقَانِ سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

وَيَخِرُّونَ لِلاٌّذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

Verily, those who were given knowledge before it, when it (this Qur'an) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' And they fall down on their faces weeping and it increases their humility. (17:107-109)

وَقَطَّعْنَـهُمُ اثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا

7:160 And We divided them into twelve tribes (as distinct) nations.

وَأَوْحَيْنَآ إِلَى مُوسَى إِذِ اسْتَسْقَـهُ قَوْمُهُ أَنِ اضْرِب بِّعَصَاكَ الْحَجَرَ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

We revealed to Musa when his people asked him for water (saying): "Strike the stone with your stick,'' and there gushed forth out of it twelve springs, each group knew its own place for water.

وَظَلَّلْنَا عَلَيْهِمُ الْغَمَـمَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُواْ مِن طَيِّبَـتِ مَا رَزَقْنَـكُمْ

We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you.''

وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

They harmed Us not but they used to harm themselves.

وَإِذْ قِيلَ لَـهُمُ اسْكُنُواْ هَـذِهِ الْقَرْيَةَ وَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ وَقُولُواْ حِطَّةٌ وَادْخُلُواْ الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَـتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ

7:161 And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, `(O Allah) forgive our sins'; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers.''

فَبَدَّلَ الَّذِينَ ظَلَمُواْ مِنْهُمْ قَوْلاً غَيْرَ الَّذِى قِيلَ لَـهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُواْ يَظْلِمُونَ

7:162 But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

Allah says;

وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِب بِّعَصَاكَ الْحَجَرَ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ (١٦٠)

And We divided them into twelve tribes (as distinct) nations. We revealed to Musa when his people asked him for water (saying): "Strike the stone with your stick,'' and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna

and the quail (saying): "Eat of the good things with which We have provided you.'' They harmed Us not but they used to harm themselves.

وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَـذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ (١٦١)

And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, `(O Allah) forgive our sins'; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers.''

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ (١٦٢)

But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.)

We discussed these **Ayat** in Surah **Al-Baqarah**, which was revealed in Al-Madinah, while these **Ayat** were revealed in Makkah.

We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allah and all the favors are from Him.

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِى كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِى السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لاَ يَسْبِتُونَ لاَ تَأْتِيهِمْ

7:163 And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath.

كَذَلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ

Thus We made a trial for them, for they used to rebel against Allah's command.

The Jews transgress the Sanctity of the Sabbath

This **Ayah** explains Allah's statement,

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوا مِنكُمْ فِى السَّبْتِ

And indeed you knew those among you who transgressed in the matter of the **Sabbath**... (2:65)

Allah says to His Prophet here,

وَاسْأَلْهُمْ ...

And ask them,

ask the Jews who are with you, about the story of their fellow Jews who defied Allah's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit.

Also, warn the Jews (O Muhammad) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered.

The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea.

Muhammad bin Ishaq recorded from Dawud bin Al-Husayn from Ikrimah that Ibn Abbas commented on Allah's statement,

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ ...

And ask them about the town that was by the sea...

"A village called Aylah between Madyan and At-Tur (which is in Sinai).

Ikrimah, Mujahid, Qatadah and As-Suddi said similarly.

Allah's statement,

... إِذْ يَعْدُونَ فِي السَّبْتِ ...

when they transgressed in the matter of the **Sabbath**;

> means, they transgressed in the **Sabbath** and defied Allah's command to them to keep it sanctified,

... إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعاً ...

when their fish came to them openly on the **Sabbath** day,

According to Ad-Dahhak who reported it from Ibn Abbas that;

> it used to be visible on top of the water.

... وَيَوْمَ لاَ يَسْبِتُونَ لاَ تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُم ...

and did not come to them on the day they had no Sabbath. Thus We made a trial of them,

Ibn Jarir said,

> means, this is how We tested them by making the fish swim close to the surface of the water, on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish, **كَذَلِكَ نَبْلُوهُم** (Thus We made a trial for them,) so that We test them,

... بِمَا كَانُوا يَفْسُقُونَ (١٦٣)

> for they used to rebel against Allah's command.
>
> > by defying His obedience and rebelling against it.

Therefore, these were a people who used a trick to violate Allah's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition.

Imam and scholar Abu Abdullah Ibn Battah reported that Abu Hurayrah said that the Messenger of Allah said,

لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللهِ بِأَدْنَى الْحِيَلِ

Do not repeat what the Jews committed, and violate Allah's prohibitions using deceitful tricks.

This **Hadith** has a reasonable chain.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

7:164 And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment!''

قَالُواْ مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

(The preachers) said: "In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.''

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُواْ بِعَذَابٍ بَئِيسٍ بِمَا كَانُواْ يَفْسُقُونَ

7:165 So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allah's command.

فَلَمَّا عَتَوْاْ عَن مَّا نُهُواْ عَنْهُ قُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَسِئِينَ

7:166 So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised.''

Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved

Allah says;

وَإِذَ قَالَتْ أُمَّةٌ مِّنْهُمْ ...

And when a community among them said:

Allah said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the **Sabbath**, as we described in the Tafsir of Surah **Al-Baqarah**. Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

... لِمَ تَعِظُونَ قَوْمًا اللّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ...

"Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment!''

> They said, `why do you forbid these people from evil, when you know that they are destroyed and have earned Allah's punishment!' Therefore, they said, there is no benefit in forbidding them.

... قَالُواْ ...

(The preachers) said:

... مَعْذِرَةً إِلَى رَبِّكُمْ ...

"In order to be free from guilt before your Lord (Allah),''

> `for we were commanded to enjoin righteousness and forbid evil,'

... وَلَعَلَّهُمْ يَتَّقُونَ (١٦٤)

"and perhaps they may fear Allah.''

> for on account of our advice, they might stop this evil and repent to Allah. Certainly, if they repent to Allah, Allah will accept their repentance and grant them His mercy.'

Allah said,

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ ...

So when they forgot the reminder that had been given to them,

when the evil doers refused the advice,

... أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا ...

We rescued those who forbade evil, but We seized who did wrong,

who committed the transgression,

... بِعَذَابٍ بَئِيسٍ ...

with a severe torment,

Allah stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished.

Ikrimah said,

"Ibn Abbas said about the **Ayah**: `I do not know whether or not the people were saved who said; لِمَ تَعِظُونَ قَوْمًا اللّهُ مُهْلِكُهُمْ ("Why do you preach to a people whom Allah is about to destroy...''). So I continued discussing it with him until I convinced him that they were. Then he gave me (the gift of) a garment.''

Allah said,

... وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ ...

and We seized those who did wrong with a **Ba'is** torment,

indicating that those who remained were saved.

As for `**Ba'is**', it means `severe', according to Mujahid, or `painful', according to Qatadah. These meanings are synonymous, and Allah knows best.

... بِمَا كَانُواْ يَفْسُقُونَ (١٦٥)

because they used to rebel against Allah's command.

Allah said next,

فَلَمَّا عَتَوْاْ عَن مَّا نُهُواْ عَنْهُ قُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ (١٦٦)

So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised.''

خَاسِئِينَ (despised),

humiliated, disgraced and rejected.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَـمَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ

7:167 And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating torment.

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.

Eternal Humiliation placed on the Jews

Allah reminds;

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ ...

And (remember) when your Lord declared that He would certainly keep on sending against them,

تَأَذَّنَ (**Ta'dhdhana**) means

> `declared', according to Mujahid, or
>
> `ordained', according to others.

This part of the **Ayah** indicates a vow, لَيَبْعَثَنَّ عَلَيْهِمْ (that He will keep on sending against them) against the Jews,

... إِلَى يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ ...

till the Day of Resurrection, those who would afflict them with a humiliating torment.

> on account of their disobedience, defying Allah's orders and Law and using tricks to transgress the prohibitions.

It was reported that Musa required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so.

Also, the Jews fell under the humiliating rule of the Greek Kushdanin, Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the **Jizyah** (tribute tax).

When Islam came and Muhammad was sent, they became under his power and had to pay the **Jizyah**, as well.

Therefore, the humiliating torment mentioned here includes disgrace and paying the **Jizyah**, as Al-Awfi narrated from Ibn Abbas.

In the future, the Jews will support the **Dajjal** (False Messiah); and the Muslims, along with Isa, son of Mary, will kill the Jews. This will occur just before the end of this world.

Allah said next,



Verily, your Lord is quick in retribution,

with those who disobey Him and defy His Law,

... وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ (١٦٧)

and certainly He is Oft-Forgiving, Most Merciful.

for those who repent and go back to Him.

This **Ayah** mentions both the mercy, as well as, the punishment, so that no despair is felt. Allah often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

وَقَطَّعْنَـهُمْ فِي الاٌّرْضِ أُمَمًا مِّنْهُمُ الصَّـلِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ

7:168 And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that.

وَبَلَوْنَـهُمْ بِالْحَسَنَـتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah).

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ الْكِتَـبَ يَأْخُذُونَ عَرَضَ هَـذَا الاٌّدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا

7:169 Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us.''

وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ

And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins).

أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَـبِ أَن لاَّ يِقُولُواْ عَلَى اللَّهِ إِلاَّ الْحَقَّ وَدَرَسُواْ مَا فِيهِ

Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth! And they have studied what is in it (the Book).

وَالدَّارُ الاٌّخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ

And the home in the Hereafter is better for those who have Taqwa. Do not you then understand!

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَـبِ وَأَقَامُواْ الصَّلَوةَ إِنَّا لاَ نُضِيعُ أَجْرَ الْمُصْلِحِينَ

7:170 And as to those who hold fast to the Book (act on its teachings) and perform the Salah, certainly We shall never waste the reward of those who do righteous deeds.

The Children of Israel scatter throughout the Land

Allah tells;

وَقَطَّعْنَاهُمْ فِي الأَرْضِ أُمَمًا ...

And We have broken them (the Jews) up into various separate groups on the earth:

Allah states that He divided the Jews into various nations, sects and groups,

وَقُلْنَا مِن بَعْدِهِ لِبَنِى إِسْرَءِيلَ اسْكُنُواْ الاٌّرْضَ فَإِذَا جَآءَ وَعْدُ الاٌّخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

And We said to the Children of Israel after him (after Musa died): "Dwell in the land, then, when the final and the last promise comes near, We

shall bring you altogether as a mixed crowd (gathered out of various nations).'' (17:104)

... مِّنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ ...

some of them are righteous and some are away from that,

some of them are led aright and some are not righteous, just as the Jinns declared,

وَأَنَّا مِنَّا الصَّـلِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَآئِقَ قِدَداً

"There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).'' (72:11)

Allah said here,

... وَبَلَوْنَاهُمْ ...

And We tried them,

and tested them,

... بِالْحَسَنَاتِ وَالسَّيِّئَاتِ ...

with good and evil,

with times of ease, difficulty, eagerness, fear, well-being and affliction,

... لَعَلَّهُمْ يَرْجِعُونَ (١٦٨)

in order that they might turn (to Allah).

Allah said next,

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُواْ الْكِتَابَ يَأْخُذُونَ عَرَضَ هَـذَا الأدْنَى ...

Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life,

This **Ayah** means, after the generation made up of righteous and unrighteous people, another

generation came that did not have goodness in them, and they inherited the **Tawrah** and studied it.

Mujahid commented on Allah's statement, **يَأْخُذُونَ عَرَضَ هَـذَا الأَدْنَى** (They chose (for themselves) the goods of this low life),

"They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,

... وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ ...

Saying: "(Everything) will be forgiven for us.'' And if (again) the offer of the like came their way, they would (again) seize them.''

Qatadah commented on Allah's statement, **يَأْخُذُونَ عَرَضَ هَـذَا الأَدْنَى** (they chose (for themselves) the goods of this low life),

"This, by Allah, is an evil generation, **وَرِثُواْ الْكِتَابَ** (which inherited the Book) after their Prophets and Messengers, for they were entrusted with this job by Allah's command to them. Allah said in another **Ayah**,

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُواْ الصَّلَـوةَ

Then, there has succeeded them a posterity who neglect the **Salah** (the prayers). (19:59)

Allah said next, **يَأْخُذُونَ عَرَضَ هَـذَا الأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا** (They chose the goods of this low life saying: "(Everything) will be forgiven to us''). They wish and hope from Allah, while deceiving themselves, **وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ** (And if (again) the offer of the like came their way, they would (again) seize them). Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not.''

As-Suddi said about Allah's statement,

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ ..... وَدَرَسُواْ مَا فِيهِ

Then after them succeeded an (evil) generation, until..... And they have studied what is in it (the Book).

> "Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, `What is the matter with you; you take a bribe to grant judgment', he replied, `I will be forgiven.' So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allah says, if the others (who admonished him) would have a chance to loot this world, they will take it.'"

Allah said,

... أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ أَن لاَّ يِقُولُواْ عَلَى اللّهِ إِلاَّ الْحَقَّ ...

Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth,

> thus, admonishing them for this behavior. Allah took a pledge from them that they would declare the truth to people and not hide it.
>
> Allah said in another **Ayah**,
>
> > وَإِذْ أَخَذَ اللَّهُ مِيثَـقَ الَّذِينَ أُوتُواْ الْكِتَـبَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ
> >
> > (And remember) when Allah took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and

> purchased with it some miserable gain! And indeed worst is that which they bought. (3:187)

Ibn Jurayj said that Ibn Abbas said about the **Ayah**, أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ أَن لاَّ يِقُولُواْ عَلَى اللّهِ إِلاَّ الْحَقَّ (Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth),

> "Their claim that Allah will forgive the sins they keep committing without repenting from them.''

... وَدَرَسُواْ مَا فِيهِ ...

And they have studied what is in it (the Book).

Allah said,

... وَالدَّارُ الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ (١٦٩)

And the home in the Hereafter is better for those who have **Taqwa**. Do not you then understand!

> Encouraging them to seek Allah's tremendous reward and warning them against His severe torment.
>
> Allah says here, `My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

... أَفَلاَ تَعْقِلُونَ (١٦٩)

Do not you then understand!

> Allah says' Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways!'

Allah then praises those who adhere to His Book, which directs them to follow His Messenger Muhammad,

وَالَّذِينَ يُمَسَّكُونَ بِالْكِتَابِ ...

And as to those who hold fast to the Book,

adhere to it, implement its commands and refrain from its prohibitions,

... وَأَقَامُواْ الصَّلاَةَ إِنَّا لاَ نُضِيعُ أَجْرَ الْمُصْلِحِينَ (١٧٠)

and perform the **Salah**, certainly We shall never waste the reward of those who do righteous deeds.

وَإِذ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّواْ أَنَّهُ وَاقِعٌ بِهِمْ خُذُواْ مَآ ءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

7:171 And (remember) when We Nataqna the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (the Tawrah), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.''

Allah tells;

وَإِذ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّواْ أَنَّهُ وَاقِعٌ بِهِمْ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (١٧١)

And (remember) when We **Nataqna** the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (the **Tawrah**), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.''

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**, **وَإِذ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ** (And (remember) when We **Nataqna** the mountain over them),

"We raised the mountain, as Allah's other statement testifies, **وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ** (And for their covenant, We raised over them the mountain) (4:154).''

Also, Sufyan Ath-Thawri narrated that Al-A`mash said that, Sa`id bin Jubayr said that Ibn Abbas said,

> "The angels raised the Mount over their heads, as reiterated by Allah's statement, وَرَفَعْنَا فَوْقَهُمُ الطُّورَ (We raised over them the mountain) (4:154).''

Al-Qasim bin Abi Ayyub narrated that Sa`id bin Jubayr said that Ibn Abbas said,

> "Musa later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allah ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allah raised the mountain over them, كَأَنَّهُ ظُلَّةٌ (as if it had been a canopy), that is, when the angels raised the mountain over their heads.''
>
> An-Nasa'i collected it.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِى ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ

7:172 And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord!''

قَالُواْ بَلَى شَهِدْنَآ أَن تَقُولُواْ يَوْمَ الْقِيَـمَةِ إِنَّا كُنَّا عَنْ هَـذَا غَـفِلِينَ

They said: "Yes! We testify,'' lest you should say on the Day of Resurrection: "Verily, we were unaware of this.''

أَوْ تَقُولُواْ إِنَّمَآ أَشْرَكَ ءَابَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

7:173 Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood!''

وَكَذَلِكَ نُفَصِّلُ الآيَـتِ وَلَعَلَّهُمْ يَرْجِعُونَ

7:174 Thus do We explain the Ayat in detail, so that they may turn (unto the truth).

The Covenant taken from the Descendants of Adam

Allah tells;

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ ...

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed,

Allah stated that He brought the descendants of Adam out of their fathers' loins, and they testified against themselves that Allah is their Lord and King and that there is no deity worthy of worship except Him. Allah created them on this **Fitrah**, or way, just as He said,

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ

So set you (O Muhammad) your face truly towards the religion, **Hanifan**. Allah's **Fitrah** with which He has created mankind. No change let there be in **Khalqillah**. (30:30)

And it is recorded in the Two **Sahihs** from Abu Hurayrah who said that the Messenger of Allah said,

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ كَمَا تُولَدُ بَهِيمَةٌ جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاء

> Every child is born upon the **Fitrah**, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born).

Muslim recorded that Iyad bin Himar said that the Messenger of Allah said;

يَقُولُ اللهُ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُم

> Allah said, `I created My servants **Hunafa** (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed.

There are **Hadiths** that mention that Allah took Adam's offspring from his loins and divided them into those on the right and those on the left.

Imam Ahmad recorded that Anas bin Malik said that the Prophet said,

يُقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ مُفْتَدِيًا بِهِ

فَيَقُولُ: نَعَمْ

فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ ذَلِكَ قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي

> It will be said to a man from the people of the Fire on the Day of Resurrection, `If you owned all that is on the earth, would you pay it as ransom!'
>
> He will reply, `Yes.'
>
> Allah will say, `I ordered you with what is less than that, when you were still in Adam's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).'

This was recorded in the Two **Sahihs** Commenting on this **Ayah** (7:172).

At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allah said,

لَمَّا خَلَقَ اللهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَي كُلِّ إِنْسَانٍ مِنْهُمْ وَبِيصًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيْ رَبِّ مَنْ هؤُلَاءِ؟

When Allah created Adam, He wiped Adam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allah placed a glimmering light between the eyes of each one of them. Allah showed them to Adam and Adam asked, `O Lord! Who are they!'

قَالَ: هؤُلَاءِ ذُرِّيَّتُك

Allah said, `These are your offspring.'

فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبِيصُ مَا بَيْنَ عَيْنَيْهِ قَالَ: أَيْ رَبِّ مَنْ هَذَا؟

Adam saw a man from among them whose light he liked. He asked, `O Lord! Who is this man!'

قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ

Allah said, `This is a man from the latter generations of your offspring. His name is Dawud.'

قَالَ:رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ ؟

Adam said, `O Lord! How many years would he live!'

قَالَ: سِتِّينَ سَنَةً،

Allah said, `Sixty years.'

قَالَ: أَيْ رَبِّ وَقَدْ وَهَبْتُ لَهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً

Adam said, `O Lord! I have forfeited forty years from my life for him.'

فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ قَالَ: أَوَ لَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً

When Adam's life came to an end, the angel of death came to him (to take his soul). Adam said, `I still have forty years from my life term, don't I!'

قَالَ: أَوَ لَمْ تُعْطِهَا ابْنَكَ دَاوُدَ ؟

He said, `Have you not given it to your son Dawud!'

قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ وَخَطِيءَ آدَمُ فَخَطِئَتْ ذُرِّيَّتُه

So Adam denied that and his offspring followed suit (denying Allah's covenant), Adam forgot and his offspring forgot, Adam made a mistake and his offspring made mistakes.

At-Tirmidhi said, "This **Hadith** is **Hasan Sahih**, and it was reported from various chains of narration through Abu Hurayrah from the Prophet.''

Al-Hakim also recorded it in his Mustadrak, and said; "**Sahih** according to the criteria of Muslim, and they did not record it.''

These and similar **Hadiths** testify that Allah, the Exalted and Most Honored, brought forth Adam's offspring from his loins and separated between the inhabitants of Paradise and those of the Fire.

Allah then said,

... وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُواْ بَلَى شَهِدْنَا ...

and made them testify as to themselves (saying): "Am I not your Lord!'' They said: "Yes! We testify,''

Therefore, Allah made them testify with themselves by circumstance and words. Testimony is sometimes given

in words, such as, **قَالُواْ شَهِدْنَا عَلَى أَنفُسِنَا** (They will say: "We bear witness against ourselves''). (6:130)

At other times, testimony is given by the people themselves, such as Allah's statement, **مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَاجِدَ الله شَاهِدِينَ عَلَى أَنفُسِهِمْ بِالْكُفْرِ** (It is not for the Mushrikin, (polytheists) to maintain the mosques of Allah, while they testify against their own selves of disbelief). (9:17)

> This **Ayah** means that their disbelief testifies against them, not that they actually testify against themselves here.
>
> Another **Ayah** of this type is Allah's statement, **وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ** (And to that he bears witness (by his deeds). (100:7)
>
> The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allah said, **وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ** (And He gave you of all that you asked for). (14:34)

Allah said here,

...أَن تَقُولُواْ يَوْمَ الْقِيَامَةِ ...

lest you should say on the Day of Resurrection:

... إِنَّا كُنَّا عَنْ هَذَا ...

we were of this (of **Tawhid**),

... غَافِلِينَ (١٧٢)

أَوْ تَقُولُواْ إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ...

unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah,''

... وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ (١٧٣)

and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood.''

وَكَذَلِكَ نُفَصِّلُ الآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ (١٧٤)

Thus do We explain the **Ayat** in detail, so that they may turn (unto the truth).

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِى ءاتَيْنَـهُ ءَايَـتِنَا فَانسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَـنُ فَكَانَ مِنَ الْغَاوِينَ

7:175 And recite to them the story of him to whom We gave Our Ayat, but he threw them away; so Shaytan followed him up, and he became of those who went astray.

وَلَوْ شِئْنَا لَرَفَعْنَـهُ بِهَا وَلَـكِنَّهُ أَخْلَدَ إِلَى الاٌّرْضِ وَاتَّبَعَ هَوَاهُ

7:176 And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires.

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث

So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.

ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُواْ بِـَايَـتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

Such is the parable of the people who reject Our Ayat. So relate the stories, perhaps they may reflect.

سَآءَ مَثَلاً الْقَوْمُ الَّذِينَ كَذَّبُواْ بِـَايَـتِنَا وَأَنفُسَهُمْ كَانُواْ يَظْلِمُونَ

7:177 Evil is the parable of the people who rejected Our Ayat, and used to wrong themselves.

Story Bal`am bin Ba`ura

Allah tells;

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا ...

And recite to them the story of him to whom We gave Our **Ayat**, but he threw them away,

Abdur-Razzaq recorded that Abdullah bin Mas`ud said that this **Ayah**;

"Is about Bal`am bin Ba`ura' a man from the Children of Israel.''

Shu`bah and several other narrators narrated this statement from Mansur who got it from Ibn Mas`ud.

Sa`id bin Abi Arubah narrated that Qatadah said that Ibn Abbas said,

"He is Sayfi, son of Ar-Rahib.''

Qatadah commented that Ka`b said,

"He was a man from Al-Balqla' (a province of Jordan) who knew Allah's Greatest Name. He used to live in **Bayt Al-Maqdis** with the tyrants.''

Al-Awfi reported that Ibn Abbas said,

"He is Bal`am bin Ba`ura', a man from Yemen whom Allah had given the knowledge of His **Ayat**, but he abandoned them.''

Malik bin Dinar said,

> "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in supplication in times of difficulty. Allah's Prophet Musa sent him to the King of Madyan to call him to Allah. That king appeased him and gave him land and gifts, and he reverted from the religion of Musa and followed the king's religion.''

Imran bin Uyaynah narrated that Husayn said that Imran bin Al-Harith said that Ibn Abbas said,

> "He is Bal`am son of Ba`ura'.''
>
> Similar was said by Mujahid and Ikrimah.

Therefore, it is well-known that this honorable **Ayah** was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas`ud and several others among the Salaf.

Ali bin Abi Talhah reported that Ibn Abbas said,

> "He is a man from the city of the tyrants (Jerusalem) whose name was Bal`am and who knew Allah's Greatest Name.''
>
> Ali bin Abi Talhah also reported that Ibn Abbas that he said,
>
> "When Musa and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal`am and his people came to him and said, `Musa is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allah that He prevents Musa and those with him from prevailing over us.' Bal`am said, `If I supplicate to Allah that He turns back Musa and those with him, I will lose in this life and the Hereafter.'
>
> They kept luring him until he supplicated against Musa and his people, and Allah took away what he bestowed on him (of knowledge).

Hence Allah's statement,

... فَانسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ ...

but he threw them away; so **Shaytan** followed him up.'''

... فَكَانَ مِنَ الْغَاوِينَ (١٧٥)

and he became of those who went astray.

Allah said next,

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَـكِنَّهُ أَخْلَدَ إِلَى الأَرْضِ وَاتَّبَعَ هَوَاهُ ...

And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires.

Allah said, **وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا** (And had We willed, We would surely have elevated him therewith), from the filth of this earthly life through the **Ayat** that We gave him knowledge of, **وَلَـكِنَّهُ أَخْلَدَ إِلَى الأَرْضِ** (but he clung to the earth), he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind.

Muhammad bin Ishaq bin Yasar narrated from Salim, from Abu An-Nadr that;

when Musa entered the land of Bani Canaan in the area of Ash-Sham (Greater Syria), the people of Bal`am came to him, saying, "This is Musa, son of Imran with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allah), so go out and supplicate to Allah against them.''

He said, "Woe to you! Here is Allah's Prophet (Musa) with whom the angels and believers are! How can I supplicate against them when I know from Allah what I know!''

They said, "We have no other dwelling area.''

So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Husban, which was behind the Israelite military barracks. When he proceeded on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Musa and his people. However, Allah made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal`am! What are you doing You are supplicating for them and against us!''

He said, "It is against my will. This is a matter that Allah has decided.''

He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter.''

This **Ayah** was revealed about the story of Bal`am son of Ba`ura, وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا (And recite to them the story of him to whom We gave Our **Ayat**, but he threw them away.), until, لَعَلَّهُمْ يَتَفَكَّرُونَ (perhaps they may reflect).

Allah said next,

... فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ...

So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.

Scholars of **Tafsir** have conflicting opinions regarding the meaning of this **Ayah**.

- Some scholars said that it refers to the end of Bal`am's tongue which flickered out of his mouth, as in the story narrated from Ibn Ishaq, from Salim, from Abu An-Nadr. Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not.

It was also said that,

- the meaning here is a parable of this man -- and his like -- concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the advice or the call to faith, just as if the advice and call never occurred.

Allah said in other **Ayat**,

سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe. (2:6)

and,

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ

Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them. (9:80)

and similar **Ayat**.

It was also said that;

- the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering.

Similar was narrated from Al-Hasan Al-Basri.

... ذَّلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُواْ بِآيَاتِنَا ...

Such is the parable of the people who reject Our **Ayat**.

... فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ (١٧٦)

So relate the stories, perhaps they may reflect.

Allah said next to His Prophet Muhammad, فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ (So relate the stories, perhaps they may) the Children of Israel, who have knowledge of the story of Bal`am and what happened to him when Allah allowed him to stray and expelled him from His mercy. Allah favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal`am used it in disobedience to Allah and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Musa, the son of Imran, peace be upon him, whom Allah spoke to directly, لَعَلَّهُمْ يَتَفَكَّرُونَ (perhaps they may reflect), and avoid Bal`am's behavior, for Allah has given the Jews knowledge and made them superior to the Bedouins surrounding them. He gave them the description of Muhammad which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muhammad , in obedience to their Prophets who informed them of him and commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allah will place disgrace on him in this life, followed by humiliation in the Hereafter.

Allah said,

سَاء مَثَلاً الْقَوْمُ الَّذِينَ كَذَّبُواْ بِآيَاتِنَا ...

Evil is the parable of the people who rejected Our **Ayat**.

> Allah says, evil is the example of the people who deny Our **Ayat** in that they are equated with dogs that have no interest but to collect food and satisfy lusts.'
>
> Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example.

The **Sahih** recorded that the Messenger of Allah said,

لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِه

> The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.

Allah's statement,

... وَأَنفُسَهُمْ كَانُواْ يَظْلِمُونَ (١٧٧)

and they used to wrong themselves.

> means, Allah did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِى وَمَن يُضْلِلْ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

7:178 Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, -- then those! They are the losers.

Allah says,

مَن يَهْدِ اللّهُ فَهُوَ الْمُهْتَدِي وَمَن يُضْلِلْ فَأُوْلَـئِكَ هُمُ الْخَاسِرُونَ (١٧٨)

Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, -- then those! They are the losers.

Allah says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allah wills occurs; and whatever He does not will, does not occur.

A **Hadith** narrated from Abdullah bin Mas`ud reads,

إِنَّ الْحَمْدَ للهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَهْدِيهِ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلِ اللهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُه

All praise is due to Allah, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allah from the evils within ourselves and from the burden of our evil deeds. He whom Allah guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allah without partners and that Muhammad is His servant and Messenger.

The complete **Hadith** was collected by Imam Ahmad and the collectors of **Sunan** and others.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنْسِ

7:179 And surely, We have created many of the Jinn and mankind for Hell.

لَهُمْ قُلُوبٌ لاَّ يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لاَّ يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لاَّ يَسْمَعُونَ بِهَآ

They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth).

أُوْلَـئِكَ كَالأَنْعَـمِ بَلْ هُمْ أَضَلُّ أُوْلَـئِكَ هُمُ الْغَـفِلُونَ

They are like cattle, nay even more astray; those! They are the heedless ones.

Disbelief and the Divine Decree

Allah said,

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ ...

And surely, We have created for Hell,

We made a share in the Fire for,

... كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ...

many of the Jinn and mankind,

We prepared them for it by their performance of the deeds of its people.

When Allah intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth.

Muslim recorded that Abdullah bin `Amr narrated that the Messenger of Allah said,

إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّموَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاء

Verily, Allah decided the destination and due measurement of the creation fifty thousand years

before He created the heavens and earth, and His Throne was over the water.

There are many **Hadiths** on this subject, and certainly, the matter of **Al-Qadar** is of utmost importance, yet this is not where we should discuss it.

Allah said,

... لَهُمْ قُلُوبٌ لاَّ يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لاَّ يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لاَّ يَسْمَعُونَ بِهَا ...

They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.

meaning, they do not benefit from these senses that Allah made for them as a means of gaining guidance.

Similarly, Allah said,

وَجَعَلْنَا لَهُمْ سَمْعاً وَأَبْصَـراً وَأَفْئِدَةً فَمَآ أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلاَ أَبْصَـرُهُمْ وَلاَ أَفْئِدَتُهُمْ مِّن شَىْءٍ إِذْ كَانُواْ يَجْحَدُونَ بِـَايَـتِ اللَّهِ

And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the **Ayat**. (46:26)

Allah also said about the hypocrites,

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَرْجِعُونَ

(They are) deaf, dumb, and blind, so they return not (to the right path). (2:18),

and about the disbelievers,

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَعْقِلُونَ

(They are) deaf, dumb and blind. So they do not understand. (2:171)

However, they are not deaf, dumb or blind, except relation to the guidance.

Allah said;

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّواْ وَّهُم مُّعْرِضُونَ

Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth). (8:23)

فَإِنَّهَا لاَ تَعْمَى الأَبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (22:46)

and,

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـنِ نُقَيِّضْ لَهُ شَيْطَاناً فَهُوَ لَهُ قَرِينٌ

وَإِنَّهُمْ لَيَصُدُّونَـهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّـهُم مُّهْتَدُونَ

And whosoever turns away blindly from the remembrance of the Most Gracious (Allah), We appoint for him Shaytan to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright! (43:36-37)

Allah's statement,

... أُوْلَـئِكَ كَالأَنْعَامِ ...

They are like cattle,

means, those who neither hear the truth, nor understand it, nor see the guidance, are just like

grazing cattle that do not benefit from these senses, except for what sustains their life in this world.

Allah said in a similar **Ayah**,

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَآءً وَنِدَآءً

And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries. (2:171)

> meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying.

Allah further described them

... بَلْ هُمْ أَضَلُّ ...

nay even more astray,

> than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying.

As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allah alone in Tawhid, but he disbelieved in Allah and associated others in His worship. Therefore, those people who obey Allah are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allah said;

... أُوْلَـئِكَ كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ أُوْلَـئِكَ هُمُ الْغَافِلُونَ (١٧٩)

They are like cattle, nay even more astray; those! They are the heedless ones.

وَلِلَّهِ الأَسْمَآءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُواْ الَّذِينَ يُلْحِدُونَ فِى أَسْمَـئِهِ سَيُجْزَوْنَ مَا كَانُواْ يَعْمَلُونَ

7:180 And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.

Allah's Most Beautiful Names

Allah says;

وَلِلَّهِ الأَسْمَاء الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُواْ الَّذِينَ يُلْحِدُونَ فِي أَسْمَآئِهِ سَيُجْزَوْنَ مَا كَانُواْ يَعْمَلُونَ (١٨٠)

And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.

Abu Hurayrah narrated that the Messenger of Allah said,

إِنَّ للهِ تِسْعًا وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَهُوَ وِتْرٌ يُحِبُّ الْوِتْر

Verily, Allah has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allah is **Witr** (One) and loves **Al-Witr** (the odd numbered things),

The Two **Sahihs** collected this **Hadith**.

We should state that Allah's Names are not restricted to only ninety-nine. For instance, in his **Musnad**, Imam Ahmad recorded that Abdullah bin Mas`ud said that the Messenger of Allah said;

مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ:

Any person who is overcome by sadness or grief and supplicates,

اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ
مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ
بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُفِي
كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ
فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرآنَ الْعَظِيمَ
رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي،
وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللهُ حُزْنَهُ وَهَمَّهُ وَأَبْدَلَ
مَكَانَهُ فَرَحًا

`O Allah! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'an the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.'

Surely, Allah will remove his grief and sadness and exchange them for delight.

The Prophet was asked "O Messenger of Allah! Should we learn these words?''

He said,

بَلَى يَنْبَغِي لِكُلِّ مَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا

Yes. It is an obligation on all those who hear this supplication to learn it.

Al-`Awfi said that Ibn Abbas said about Allah's statement, وَذَرُواْ الَّذِينَ يُلْحِدُونَ فِي أَسْمَآئِهِ (and leave the company of those who belie His Names),

> "To belie Allah's Names includes saying that **Al-Lat** (an idol) derived from Allah's Name.''

Ibn Jurayj narrated from Mujahid that he commented, وَذَرُواْ الَّذِينَ يُلْحِدُونَ فِي أَسْمَآئِهِ (and leave the company of those who belie His Names),

> "They derived **Al-Lat** (an idol's name) from Allah, and **Al-Uzza** (another idol) from **Al-Aziz** (the All-Mighty).''

Qatadah stated that;

> **Ilhad** refers to associating others with Allah in His Names (such as calling an idol **Al-Uzza**).

The word **Ilhad** (used in the **Ayah** in another from) means,

> deviation, wickedness, injustice and straying.
>
> The hole in the grave is called **Lahd**, because it is a hole within a hole, that is turned towards the **Qiblah** (the direction of the prayer).

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

7:181 And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

Allah said,

وَمِمَّنْ خَلَقْنَا ...

And of those whom We have created,

> in reference to some nations,

... أُمَّةٌ ...

a community,

that stands in truth, in words and action,

... يَهْدُونَ بِالْحَقِّ ...

who guides (others) with the truth,

they proclaim it and call to it,

... وَبِهِ يَعْدِلُونَ (١٨١)

and establishes justice therewith.

adhere to it themselves and judge by it.

It was reported that this **Ayah** refers to the **Ummah** of Muhammad. In the Two **Sahihs**, it is recorded that Muawiyah bin Abi Sufyan said that the Messenger of Allah said,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى تَقُومَ السَّاعَةَ

There will always be a group of my **Ummah** who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.

In another narration, the Messenger said,

حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ عَلَى ذَلِك

Until Allah's command (the Last Hour) comes while they are still like this.

and in yet another narration,

وَهُمْ بِالشَّام

And they will dwell in Ash-Sham (Greater Syria).

وَالَّذِينَ كَذَّبُوا۟ بِـَايَـتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لاَ يَعْلَمُونَ

7:182 Those who reject Our Ayat, We shall gradually seize them with punishment in ways they perceive not.

وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ

7:183 And I respite them; certainly My plan is strong.

Allah said,

وَالَّذِينَ كَذَّبُوا۟ بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لاَ يَعْلَمُونَ (١٨٢)

Those who reject Our **Ayat**, We shall gradually seize them in ways they perceive not.

meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path.

Allah said in another instance,

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ حَتَّى إِذَا فَرِحُوا۟ بِمَآ أُوتُوا۟ أَخَذْنَـهُمْ بَغْتَةً فَإِذَا هُمْ مُّبْلِسُونَ

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا۟ وَالْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allah, the Lord of all that exists. (6:44-45)

Allah said here,

وَأُمْلِي لَهُمْ ...

And I respite them,

prolong what they are in,

... إِنَّ كَيْدِي مَتِينٌ (١٨٣)

certainly My plan is strong (and perfect).

أَوَلَمْ يَتَفَكَّرُواْ مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلاَّ نَذِيرٌ مُّبِينٌ

7:184 Do they not reflect There is no madness in their companion. He is but a plain warner.

Allah said,

أَوَلَمْ يَتَفَكَّرُواْ ...

Do they not reflect,

`those who deny Our **Ayat**,'

... مَا بِصَاحِبِهِم ...

there is not in their companion, (Muhammad),

... مِّن جِنَّةٍ ...

madness,

Muhammad is not mad, rather, he is truly the Messenger of Allah, calling to Truth,

... إِنْ هُوَ إِلاَّ نَذِيرٌ مُّبِينٌ (١٨٤)

but he is a plain warner,

and this is clear for those who have a mind and a heart by which they understand and comprehend.

Allah said in another **Ayah**,

وَمَا صَـحِبُكُمْ بِمَجْنُونٍ

And (O people) your companion is not a madman. (81:22)

Allah also said,

قُلْ إِنَّمَآ أَعِظُكُمْ بِوَحِدَةٍ أَن تَقُومُواْ لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُواْ مَا بِصَـحِبِكُمْ مِّن جِنَّةٍ إِنْ هُوَ إِلاَّ نَذِيرٌ لَّكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ

Say: "I exhort you to one (thing) only, that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.'' (34:46)

meaning, `I ask you to stand for Allah in sincerity without stubbornness or bias,'

مَثْنَى وَفُرَادَى

in pairs and singly. (34:46),

individuals and in groups.

ثُمَّ تَتَفَكَّرُواْ

and reflect (34:46),

about this man who brought the Message from Allah, is he mad If you do this, it will become clear to you that he is the Messenger of Allah in truth and justice.

Qatadah bin Di'amah said,

"We were informed that the Prophet of Allah once was on (Mount) As-Safa and called the Quraysh, sub-tribe by sub-tribe, proclaiming,

يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ فَحَذَّرَهُمْ بَأْسَ اللهِ وَوَقَائِعَ الله

O Children of so-and-so, O Children of so-and-so! He warned them against Allah's might and what He has done (such as revenge from His enemies).

Some of them commented, `This companion of yours (Prophet Muhammad) is mad;

he kept shouting until the morning' Allah sent down this **Ayah**,

أَوَلَمْ يَتَفَكَّرُواْ مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلاَّ نَذِيرٌ مُّبِينٌ

Do they not reflect There is no madness in their companion. He is but a plain warner.'''

أَوَلَمْ يَنظُرُواْ فِى مَلَكُوتِ السَّمَـوَتِ وَالاٌّرْضِ وَمَا خَلَقَ اللَّهُ مِن شَىْءٍ وَأَنْ عَسَى أَن يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

7:185 Do they not look in the dominion of the heavens and the earth and all things that Allah has created; and that it may be that the end of their lives is near. In what message after this will they then believe!

Allah says;

أَوَلَمْ يَنظُرُواْ فِي مَلَكُوتِ السَّمَاوَاتِ وَالأَرْضِ وَمَا خَلَقَ اللّهُ مِن شَيْءٍ وَأَنْ عَسَى أَن يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ...

Do they not look in the dominion of the heavens and the earth and all things that Allah has created; and that it may be that the end of their lives is near.

Allah asks, those who denied faith, did they not contemplate about Our **Ayat** in the kingdom of the heavens and earth and what was created in them! Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allah's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lives may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allah's torment and severe punishment.

Allah said,

... فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (١٨٥)

In what message after this will they then believe!

Allah says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muhammad brought them from Allah in His Book do not compel them to do so.

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

7:186 Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.

Allah said next,

مَن يُضْلِلِ اللّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٨٦)

Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.

Allah says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً

And whomsoever Allah wants to put in **Fitnah** (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allah. (5:41)

and,

قُلِ انظُرُواْ مَاذَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَمَا تُغْنِى الاّيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

Say: "Behold all that is in the heavens and the earth,'' but neither **Ayat** nor warners benefit those who believe not. (10:101)

يَسْـَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَـهَا

7:187 They ask you about the Hour (Day of Resurrection): "When will be its appointed time!''

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَآ إِلاَّ هُوَ

Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He.

ثَقُلَتْ فِى السَّمَـوَتِ وَالاٌّرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً

Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.''

يَسْـَلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا

They ask you as if you have a good knowledge of it.

قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not.''

The Last Hour and its Portents

Allah said here,

يَسْأَلُونَكَ عَنِ السَّاعَةِ ...

They ask you about the Hour,

just as He said in another **Ayah**,

يَسْـَلُكَ النَّاسُ عَنِ السَّاعَةِ

People ask you concerning the Hour. (33:63)

It was said that this **Ayah** was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this **Ayah** was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allah said in another **Ayah**,

وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ

And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth!'' (10:48)

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُواْ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلاَ إِنَّ الَّذِينَ يُمَارُونَ فَى السَّاعَةِ لَفِى ضَلَـلَ بَعِيدٍ

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. (42:18)

Allah said here (that the Quraysh asked),

... أَيَّانَ مُرْسَاهَا ...

"When will be its appointed time!''

According to Ali bin Abi Talhah who reported this from Ibn Abbas,

> in reference to its commencement.

They asked about the Hour's appointed term and when the end of this world will begin;

... قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ..

Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He.''

> Allah commanded His Messenger that when asked about the appointed term of the Last Hour, he referred its knowledge to Allah, the Exalted. Only Allah knows the Last Hour's appointed term and when it will certainly occur, and none besides Him has this knowledge,

.... ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ ...

Heavy is its burden through the heavens and the earth.

Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this **Ayah**,

> "Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it.''

Also, Ma`mar said that Al-Hasan commented on this **Ayah**,

"When the Last Hour comes, it will be heavy on the residents of the heavens and earth.''

Ad-Dahhak said that Ibn Abbas explained this **Ayah**, saying,

"All creatures will suffer its heaviness on the Day of Resurrection.''

Ibn Jurayj also said about this **Ayah**,

"When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allah spoke of will occur. This is the meaning of its burden being heavy.''

As-Suddi said that, ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ (Heavy is its burden through the heavens and the earth),

means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.

... لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً ...

It shall not come upon you except all of a sudden.

indicating that the Hour will start all of a sudden, while they are unaware.

Qatadah said,

"Allah has decided that, لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً (It shall not come upon you except all of a sudden).

He then said, "We were informed that Allah's Prophet said,

إِنَّ السَّاعَةَ تَهِيجُ بِالنَّاسِ، وَالرَّجُلُ يُصْلِحُ حَوْضَهُ وَالرَّجُلُ يَسْقِي مَاشِيَتَهُ، وَالرَّجُلُ يُقِمُ سِلْعَتَهُ فِي السُّوقِ وَيَخْفِضُ مِيزَانَهُ وَيَرْفَعُه

The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying).'''

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

- لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذْ طَلَعَتْ فَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا،
- وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ.
- وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلَا يَطْعَمُهُ،
- وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ،
- وَلَتَقُومَنَّ السَّاعَةُ وَالرَّجُلُ قَدْ رَفَعَ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا

- The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith.
- The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment.
- The Hour will commence after a man milked his animal, but he will not have time to drink it.
- The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool.
- And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.

Then Allah said,

... يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ...

They ask you as if you have good knowledge of it.

Al-Awfi said that Ibn Abbas commented on the **Ayah**,

> "As if you have good relations and friendship with them!''

Ibn Abbas said,

> "When the people (pagans of Quraysh) asked the Prophet about the Last Hour, they did so in a way as if Muhammad was their friend! Allah revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it.''

The correct explanation for this **Ayah** is, as narrated from Mujahid, through Ibn Abi Najih, يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا (They ask you as if you have Hafi of it),

> means, `as if you had asked about its time and so its knowledge is with you.'

Allah said,

... قُلْ إِنَّمَا عِلْمُهَا عِندَ اللّهِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ (١٨٧)

Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not.''

When Jibril came in the shape of a Bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allah asking him as if to learn. Jibril asked the Messenger about Islam, then about **Iman** (faith) then about **Ihsan** (Excellence in the religion). He asked next, "When will the Hour start?''

Allah's Messenger said,

> مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِل
>
> He who is asked about it has no more knowledge of it than the questioner.
>
> Therefore, the Prophet was saying, `I have no more knowledge in it than you (O Jibril), nor does anyone have more knowledge in it than anyone else.'

The Prophet then recited the **Ayah**,

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ

> Verily, Allah, with Him (Alone) is the knowledge of the Hour. (31:34)

In another narration, Jibril asked the Prophet about the portents of the Hour, and the Prophet mentioned them. The Prophet also said in this narration,

فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا الله

Five, their knowledge is only with Allah, then recited this **Ayah** (31:34).

In response to the Prophet's answers after each question, Jibril would say, "You have said the truth.''

This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibril went away, the Messenger of Allah said to the Companions,

هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُم

This is Jibril, he came to teach you matters of your religion.

In yet another narration, the Prophet commented,

وَمَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ فِيهَا إِلَّا صُورَتُهُ هَذِه

I recognized him (Jibril) in every shape he came to me in, except this one.

Muslim recorded that Aishah, may Allah be pleased with her, said;

"When the Bedouins used to come to the Prophet, they used to ask him about the Hour. The Prophet would answer them, while pointing at the youngest person among them,

إِنْ يَعِشْ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى قَامَتْ عَلَيْكُمْ سَاعَتُكُم

If this (young man) lives, he will not become old before your Hour starts.

The Prophet meant the end of their life that introduces them to the life in Barzakh, which is between this life and the Hereafter.

Muslim recorded that Anas said that a man asked Allah's Messenger about the Hour, and the Messenger answered,

إِنْ يَعِشْ هَذَا الْغُلَامُ فَعَسَى أَنْ لَا يُدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةَ

If this young boy lives, it might be that he will not become old before the Hour starts.

Only Muslim collected this **Hadith**.

Jabir bin Abdullah said, "I heard the Messenger of Allah saying, one month before he died,

تَسْأَلُونِي عَنِ السَّاعَةِ، وَإِنَّمَا عِلْمُهَا عِنْدَ اللهِ، وَأُقْسِمُ بِاللهِ مَا عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ مِنْ نَفْسٍ مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةَ

You keep asking me about the Hour, when its knowledge is with Allah. I swear by Allah that there is no living soul on the face of the earth now will be alive a hundred years from now.

Muslim collected this **Hadith**.

A similar **Hadith** is recorded in Two **Sahihs** from Ibn Umar, but he commented,

"The Messenger of Allah meant that his generation will be finished by that time reach its appointed term.''

Imam Ahmad recorded that Ibn Mas`ud said that the Prophet said,

لَقِيتُ لَيْلَةَ أُسْرِيَ بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فَتَذَاكَرُوا أَمْرَ السَّاعَةِ قَالَ فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ عَلَيهِ السَّلَامُ، فَقَالَ: لَا عِلْمَ

لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى مُوسَى فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى عِيسَى فَقَالَ عِيسَى: أَمَّا وَجْبَتُهَا فَلَا يَعْلَمُ بِهَا أَحَدٌ إِلَّا اللهُ عَزَّ وَجَلَّ،

During the night of Isra', I met Ibrahim, Musa and `Isa. They mentioned the matter of the Last Hour, and they asked Ibrahim about it, who said, `I do not have knowledge of it.' They asked Musa about it and he said, `I have no knowledge of it.' They then asked `Isa about it, and he said, `As for when it will occur, only Allah, the Exalted and Most Honored, knows that.

وَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَّالَ خَارِجٌ قَالَ وَمَعِي قَضِيبَانِ، فَإِذَا رَآنِي ذَابَ كَمَا يَذُوبُ الرَّصَاصُ، قَالَ: فَيُهْلِكُهُ اللهُ عَزَّ وَجَلَّ إِذَا رَآنِي حَتَّى إِنَّ الشَّجَرَ وَالْحَجَرَ يَقُولُ: يَا مُسْلِمُ إِنَّ تَحْتِي كَافِرًا فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيُهْلِكُهُمُ اللهُ عَزَّ وَجَلَّ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَانِهِمْ،

My Lord has conveyed to me that the **Dajjal** (False Messiah) will appear, and I will have two staffs (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allah will destroy him when he sees me, and the tree and the stone will say, `O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allah will destroy them (the **Dajjal** and his army), and the people will safely go back to their lands and areas.

فَعِنْدَ ذَلِكَ يَخْرُجُ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَطَأُونَ بِلَادَهُمْ لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا أَهْلَكُوهُ وَلَا يَمُرُّونَ عَلَى مَاءٍ إِلَّا شَرِبُوهُ: قَالَ: ثُمَّ يَرْجِعُ النَّاسُ إِلَيَّ فَيَشْكُونَهُمْ فَأَدْعُو اللهَ عَزَّ وَجَلَّ عَلَيْهِمْ فَيُهْلِكُهُمْ وَيُمِيتُهُمْ حَتَّى تَجْوَى الْأَرْضُ مِنْ نَتْنِ رِيحِهِمْ أَيْ تُنْتِنُ، قَالَ:فَيُنْزِلُ اللهُ عَزَّ وَجَلَّ الْمَطَرَ فَيَجْتَرِفُ أَجْسَادَهُمْ حَتَّى يَقْذِفَهُمْ فِي الْبَحْرِ...

Thereafter, **Gog** and **Magog** will appear, and they will be swarming from every mound, sweeping over the earth and destroying everything they

pass by. They will drink every water source they pass. The people will come to me complaining about **Gog** and **Magog** and will invoke Allah, the Exalted and Most Honored, against them, and Allah will bring death to all of them until the earth rots with their stinking odor. Allah will send down rain on them and the rain will carry their corpses, until it throws them in the sea...

قَالَ: فَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتِمِّ لَا يَدْرِي أَهْلُهَا مَتَى تُفَاجِئُهُمْ بِوِلَادَتِهَا لَيْلًا أَوْ نَهَارًا

My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.

Ibn Majah also collected a similar **Hadith**.

Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked `Isa about it and he spoke about its Signs, since he will descend in the last generations of this **Ummah**, implementing the Law of Allah's Messenger, killing the **Dajjal** and destroying **Gog** and **Magog** people by the blessing of his supplication. `Isa merely informed them of the knowledge Allah gave him on this subject.

Imam Ahmad recorded that Hudhayfah said,

"The Messenger of Allah was asked about the Hour and he said,

عِلْمُهَا عِنْدَ رَبِّي عَزَّ وَجَلَّ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ، وَلَكِنْ سَأُخْبِرُكُمْ بِمَشَارِيطِهَا وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنَّ بَيْنَ يَدَيْهَا فِتْنَةً وَهَرَجًا

Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except

Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be **Fitnah** (trials) and **Harj**.

They asked, `O Allah's Messenger! We know the meaning of the **Fitnah**, so what is the **Harj**?'

He said,

بِلِسَانِ الْحَبَشَةِ الْقَتْل

It means killing, in the Language of the Ethiopians.

He then said,

وَيُلْقَى بَيْنَ النَّاسِ التَّنَاكُرُ، فَلَا يَكَادُ أَحَدٌ يَعْرِفُ أَحَدًا

Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.''

None among the collectors of the six **Sunan** collected this **Hadith** using this chain of narration.

Tariq bin Shihab said that;

the Messenger of Allah kept mentioning the Last Hour (for people kept asking about it), until this **Ayah** was revealed, يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (They ask you about the Hour (Day of Resurrection): "When will be its appointed time'').

An-Nasa'i collected this **Hadith**, which has a strong chain.

Therefore, this unlettered Prophet, the chief of the Messengers and their Seal, Muhammad, may Allah's peace and blessings be on him, Muhammad, the Prophet of mercy, repentance, **Al-Malhmah** (great demise of the disbelievers), **Al-`Aqib** (who came after many Prophets), **Al-Muqaffi** (the last of a succession) and **Al-Hashir** (below whom will all people be gathered (on the Day of Gathering) Muhammad who said, as collected in the Sahih from Anas and Sahl bin Sa`d,

بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْن

My sending and the Hour are like this,

and he joined his index and middle fingers. Yet, he was commanded to defer knowledge of the Last Hour to Allah if he was asked about it,

قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

Say: "The knowledge thereof is with Allah (alone), but most of mankind know not.''

قُل لاَ أَمْلِكُ لِنَفْسِى نَفْعًا وَلاَ ضَرًّا إِلاَّ مَا شَآءَ اللَّهُ

7:188 Say : "I possess no power over benefit or harm to myself except as Allah wills.

وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِىَ السُّوءُ

If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.

إِنْ أَنَاْ إِلاَّ نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

I am but a warner, and a bringer of glad tidings unto people who believe.''

The Messenger does not know the Unseen, and He cannot bring Benefit or Harm even to Himself

Allah

قُل لاَّ أَمْلِكُ لِنَفْسِي نَفْعًا وَلاَ ضَرًّا إِلاَّ مَا شَاء اللّهُ ...

Say : "I possess no power over benefit or harm to myself except as Allah wills.

Allah commanded His Prophet to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allah informs him.

Allah said in another **Ayah**,

عَـلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً

(He Alone is) the All-Knower of the **Ghayb** (Unseen), and He reveals to none His **Ghayb**. (72:26)

... وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاَسْتَكْثَرْتُ مِنَ الْخَيْرِ ...

If I had the knowledge of the **Ghayb** (Unseen), I should have secured for myself an abundance of wealth.

Ad-Dahhak reported that Ibn Abbas said that,

refers to money.

In another narration, Ibn Abbas commented,

"I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from, وَمَا مَسَّنِيَ السُّوءُ ("and no evil should have touched me)." and poverty would never touch me."

Ibn Jarir said,

"And others said, `This means that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it.'"

Abdur-Rahman bin Zayd bin Aslam also commented on this **Ayah**; وَمَا مَسَّنِيَ السُّوءُ (and no evil should have touched me),

"I would have avoided and saved myself from any type of harm before it comes."

The Prophet then stated that;

... إِنْ أَنَاْ إِلاَّ نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ (١٨٨)

"I am but a warner, and a bringer of glad tidings unto people who believe.''

Allah tells that the Prophet is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

فَإِنَّمَا يَسَّرْنَـهُ بِلَسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْماً لُّدّاً

So We have made this (the Qur'an) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people. (19:97)

هُوَ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

7:189 It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.

فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلاً خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّآ أَثْقَلَت دَّعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَـلِحاً لَّنَكُونَنَّ مِنَ الشَّـكِرِينَ

When he covered (had sexual relation with) her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful.''

فَلَمَّآ ءاتَـهُمَا صَـلِحاً جَعَلا لَهُ شُرَكَآءِ فِيمَآ ءاتَـهُمَا

7:190 But when He gave them a Salih child, they ascribed partners to Him (Allah) in that which He has given to them.

فَتَعَـلَى اللَّهُ عَمَّا يُشْرِكُونَ

High be Allah, Exalted above all that they ascribe as partners to Him.

All Mankind are the Offspring of Adam

Allah states;

هُوَ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ...

It is He Who has created you from a single person,

Allah states that He has created all mankind from Adam, peace be upon him, and from Adam, He created his wife, **Hawwa** and from them, people started to spread.

Allah said in other **Ayat**,

يأَيُّهَا النَّاسُ إِنَّا خَلَقْنَـكُم مِّن ذَكَرٍ وَأُنْثَى وَجَعَلْنَـكُمْ شُعُوباً وَقَبَآئِلَ لِتَعَـرَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَـكُمْ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has **Taqwa**. (49:13)

يَـأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

O mankind! Have **Taqwa** of your Lord, Who created you from a single person, and from him He created his wife. (4:1)

In this honorable **Ayah**, Allah said;

... وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ...

And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.

so that he is intimate and compassionate with her. Allah said in another **Ayah**,

وَمِنْ ءايَـتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَجاً لِّتَسْكُنُواْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً

And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy. (30:21)

Indeed, there is no intimacy between two souls like that between the spouses. This is why Allah mentioned that the sorcerer might be able with his trick to separate between a man and his wife (thus indicating the difficulty of separating them in normal circumstances).

Allah said next,

... فَلَمَّا تَغَشَّاهَا ...

When he covered her,

meaning had sexual intercourses with her.

... حَمَلَتْ حَمْلاً خَفِيفًا ...

she became pregnant and she carried it about lightly,

in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a **Nutfah** (the mixture of the male and female discharge), then becomes an **Alaqah** (a piece of thick coagulated blood) and then a **Mudghah** (a small lump of flesh).

Allah said next,

... فَمَرَّتْ بِهِ ...

and she carried it about,

According to Mujahid,

she continued the pregnancy,

Al-Hasan, Ibrahim An-Nakha`i and As-Suddi said similarly.

Maymun bin Mahran reported that his father said,

"She found the pregnancy unnoticeable.''

Ayub said,

"I asked Al-Hasan about the **Ayah**, فَمَرَّتْ بِهِ (and she carried it about) and he said,

`Had you been an Arab, you would know what it means! It means that she continued the pregnancy (through its various stages).'''

Qatadah said, فَمَرَّتْ بِهِ (and she carried it about (lightly)), means, it became clear that she was pregnant.

Ibn Jarir commented, "This **Ayah** means that the liquid remained, whether she stood up or sat down.''

Al-`Awfi recorded that Ibn Abbas said,

"The semen remained in, but she was unsure if she became pregnant or not,

... فَلَمَّا أَثْقَلَت ...

Then when it became heavy,

she became heavier with the fetus'',

As-Suddi said,

"The fetus grew in her womb.''

... دَّعَوَا اللّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحاً ....

they both invoked Allah, their Lord (saying): "If You give us a **Salih** child,

if he is born human in every respect.

Ad-Dahhak said that Ibn Abbas commented,

"They feared that their child might be born in the shape of an animal!''

while Abu Al-Bakhtri and Abu Malik commented,

"They feared that their newborn might not be human.''

Al-Hasan Al-Basri also commented,

"If You (Allah) give us a boy.''

... لَّنَكُونَنَّ مِنَ الشَّاكِرِينَ (١٨٩)

فَلَمَّا آتَاهُمَا صَالِحاً جَعَلاَ لَهُ شُرَكَاء فِيمَا آتَاهُمَا فَتَعَالَى اللّهُ عَمَّا يُشْرِكُونَ (١٩٠)

we shall indeed be among the grateful. But when He gave them a **Salih** child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.

Ibn Jarir recorded that Al-Hasan commented on this part of the **Ayah**, **جَعَلاَ لَهُ شُرَكَاء فِيمَا آتَاهُمَا** (they ascribed partners to Him (Allah) in that which He has given to them),

"This occurred by followers of some religion, not from Adam (or **Hawwa**).''

Al-Hasan also said,

"This **Ayah** refers to those among the offspring of Adam who fell into **Shirk**, **جَعَلاَ لَهُ شُرَكَاء فِيمَا آتَاهُمَا** (they ascribed partners to Him (Allah) in that which He has given to them),''

Qatadah said,

"Al-Hasan used to say that it refers to the Jews and Christians. Allah gave them children, and they turned them into Jews and Christians.''

The explanations from Al-Hasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations.

This **Ayah** should therefore be understood this way, for it is apparent that it does not refer to Adam and Hawwa, but about the idolators among their offspring. Allah mentioned the person first (Adam and Hawwa) and then continued to mention the species (mankind, many of whom committed **Shirk**).

There are similar cases in the Qur'an. For such cases, Allah said

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ

> And indeed We have adorned the nearest heaven with lamps. (67:5)
>
> It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils (mentioned later in the **Ayah**).
>
> There are similar instances in the Qur'an. Allah knows best.

أَيُشْرِكُونَ مَا لاَ يَخْلُقُ شَيْئاً وَهُمْ يُخْلَقُونَ

7:191 Do they attribute as partners to Allah those who created nothing but they themselves are created!

وَلاَ يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلاَ أَنفُسَهُمْ يَنصُرُونَ

7:192 No help can they give them, nor can they help themselves.

وَإِن تَدْعُوهُمْ إِلَى الْهُدَى لاَ يَتَّبِعُوكُمْ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَـمِتُونَ

7:193 And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُواْ لَكُمْ إِن كُنتُمْ صَـدِقِينَ

7:194 Verily, those whom you call upon besides Allah are servants like you. So call upon them and let them answer you if you are truthful.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا

7:195 Have they feet wherewith they walk! Or have they hands wherewith they hold! Or have they eyes wherewith they see! Or have they ears wherewith they hear!

قُلِ ادْعُواْ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلاَ تُنظِرُونِ

Say: "Call your (so-called) partners (of Allah) and then plot against me, and give me no respite!

إِنَّ وَلِيِّىَ اللَّهُ الَّذِى نَزَّلَ الْكِتَـبَ وَهُوَ يَتَوَلَّى الصَّـلِحِينَ

7:196 Verily, my protector is Allah Who has revealed the Book (the Qur'an), and He protects the righteous.

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لاَ يَسْتَطِيعُونَ نَصْرَكُمْ وَلاَ أَنفُسَهُمْ يَنصُرُونَ

7:197 And those whom you call upon besides Him (Allah) cannot help you nor can they help themselves.

وَإِن تَدْعُوهُمْ إِلَى الْهُدَى لاَ يَسْمَعُواْ وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لاَ يُبْصِرُونَ

7:198 And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.''

Idols do not create, help, or have Power over Anything

Allah admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allah, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than they are, for they hear see and have strength of their own.

Allah said,

أَيُشْرِكُونَ مَا لاَ يَخْلُقُ شَيْئاً وَهُمْ يُخْلَقُونَ (١٩١)

Do they attribute as partners to Allah those who created nothing but they themselves are created!

meaning, `Do you associate with Allah others that neither create, nor have power to create anything!'

Allah said in other **Ayat**,

يأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُواْ لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُواْ ذُبَاباً وَلَوِ اجْتَمَعُواْ لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئاً لاَّ يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

مَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِىٌّ عَزِيزٌ

O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allah His rightful estimate. Verily, Allah is All-Strong, Almighty. (22:73-74)

Allah states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant,

and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid. This is why Allah said, لاَ يَخْلُقُ شَيْئاً وَهُمْ يُخْلَقُونَ (... who created nothing but they themselves are created), these worshipped objects themselves were created and made. Prophet Ibrahim **Al-Khalil** proclaimed, أَتَعْبُدُونَ مَا تَنْحِتُونَ ("Worship you that which you (yourselves) carve.'' (37:95).

Allah said next,

وَلاَ يَسْتَطِيعُونَ لَهُمْ نَصْرًا ...

No help can they give them,

those who worship them,

... وَلاَ أَنفُسَهُمْ يَنصُرُونَ (١٩٢)

nor can they help themselves.

nor are they able to aid themselves against those who seek to harm them. For instance, Allah's **Khalil**, peace be upon him, broke and disgraced the idols of his people, just as Allah said he did, فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ (Then he turned upon them, striking (them) with (his) right hand), (37:93) and, فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (So he broke them to pieces, (all) except the biggest of them, that they might turn to it). (21:58)

Mu`adh bin Amr ibn Al-Jamuh and Mu`adh bin Jabal, may Allah be pleased with both of them, were still young when they embraced Islam after the Messenger of Allah came to Al-Madinah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error.

Amr bin Al-Jamuh, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu`adhs used to go to that idol, turn it on its

head and tarnish it with animal waste. When Amr bin Al-Jamuh would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself.'' However, the two young men would repeat their actions, and he would do the same as before.

Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When Amr bin Al-Jamuh saw this, he knew that his religion was false and said, "By Allah! Had you been a god who has might, you would not end up tied to a dog on a rope!''

Amr bin Al-Jamuh embraced Islam, and he was strong in his Islam. He was later martyred during the battle of **Uhud**, may Allah be pleased with him, give him pleasure. and grant him Paradise as his dwelling.

Allah said,

وَإِن تَدْعُوهُمْ إِلَى الْهُدَى لاَ يَتَّبِعُوكُمْ ...

And if you call them to guidance, they follow you not.

> Allah says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them.
>
> ... سَوَاء عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَامِتُونَ (١٩٣)
>
> It is the same for you whether you call them or you keep silent.
>
> Ibrahim, peace be upon said,
>
> يأَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يَبْصِرُ وَلاَ يُغْنِى عَنكَ شَيْئاً
>
> "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything!'' (19:42)

Next, Allah states,

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُواْ لَكُمْ إِن كُنتُمْ صَادِقِينَ (١٩٤)

Verily, those whom you call upon besides Allah are servants like you. So call upon them and let them answer you if you are truthful.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ...

Have they feet wherewith they walk! Or have they hands wherewith they hold! Or have they eyes wherewith they see! Or have they ears wherewith they hear!

> Allah states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers.

Allah said next,

... قُلِ ادْعُواْ شُرَكَاءكُمْ ثُمَّ كِيدُونِ فَلاَ تُنظِرُونِ (١٩٥)

Say: "Call your (so-called) partners (of Allah) and then plot against me, and give me no respite!

> invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

إِنَّ وَلِيِّـيَ اللّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ (١٩٦)

Verily, my protector is Allah Who has revealed the Book (the Qur'an), and He protects the righteous.

> Allah's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me.
>
> Similarly, the people of **Hud** said,
>
> إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

"All that we say is that some of our gods have seized you with evil (madness).''

Hud replied: "I call Allah to witness, and bear you witness that I am free from that which you ascribe (as partners in worship, with Him (Allah)). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path that is straight. (11:54-56)

Ibrahim Al-Khalil proclaimed (to his people),

قَالَ أَفَرَءيْتُمْ مَّا كُنْتُمْ تَعْبُدُونَ

أَنتُمْ وَءَابَآؤُكُمُ الاٌّقْدَمُونَ

فَإِنَّهُمْ عَدُوٌّ لِى إِلاَّ رَبَّ الْعَـلَمِينَ

الَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ

Do you observe that which you have been worshipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me.'' (26:75-78)

He also said to his father and his people,

وَإِذْ قَالَ إِبْرَهِيمُ لاًّبِيهِ وَقَوْمِهِ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ

إِلاَّ الَّذِى فَطَرَنِى فَإِنَّهُ سَيَهْدِينِ

وَجَعَلَهَا كَلِمَةً بَـقِيَةً فِى عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

"Verily, I am innocent of what you warship. Except Him Who did create me; and verily, He will guide me.''

> And he made it a legacy lasting among his offspring, that they may turn back (to Allah). (43:26-28)

Allah said here, إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللّهِ (Verily, those whom you call upon besides Allah) until the end of the **Ayah**, reiterating what has been said earlier, but He uses direct speech this time,

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لاَ يَسْتَطِيعُونَ نَصْرَكُمْ وَلآ أَنفُسَهُمْ يَنْصُرُونَ (١٩٧)

And those whom you call upon besides Him (Allah) cannot help you nor can they help themselves.

The **Ayah**,

وَإِن تَدْعُوهُمْ إِلَى الْهُدَى لاَ يَسْمَعُواْ ...

And if you call them to guidance, they hear not,

is similar to another **Ayah**,

> إِن تَدْعُوهُمْ لاَ يَسْمَعُواْ دُعَآءَكُمْ
>
> If you invoke (or call upon) them, they hear not your call. (35:14)

Allah said next,

... وتَرَاهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لاَ يُبْصِرُونَ (١٩٨)

and you will see them looking at you, yet they see not.

> meaning, they have eyes that stare as if they see, although they are solid. Therefore, the **Ayah** treated them as if they had a mind (saying, **Tarahum**, instead of **Taraha**), since they are made in the shape of humans with eyes drawn on them.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَـهِلِينَ

7:199 Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them).

وَإِمَّا يَنَزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

7:200 And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.

Showing Forgiveness

Allah says;

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (١٩٩)

Show forgiveness, enjoin **Al-'Urf** (the good), and turn away from the foolish (don't punish them).

Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement, **خُذِ الْعَفْوَ** (Show forgiveness),

"Allah commanded (Prophet Muhammad) to show forgiveness and turn away from the idolators for ten years. Afterwards Allah ordered him to be harsh with them.''

And more than one narration from Mujahid says,

"From the (bad) behavior and actions of the people, of those who have not committed espionage.''

And Hashim bin Urwah said that his father said,

"Allah ordered Allah's Messenger to pardon the people for their behavior.''

And in one narration,

"pardon what I have allowed you of their behavior."

In **Sahih** Al-Bukhari it is recorded that Hisham reported from his father Urwah from his brother Abdullah bin Az-Zubayr who said;

"(The **Ayah**); خُذِ الْعَفْوَ (Show forgiveness) was only revealed about the peoples (bad) character.''

There is a narration from Mughirah from Hisham from his father from Ibn Umar; and another from Hisham from his father from A'ishah, both of whom said similarly. And Allah knows best.

Ibn Jarir and Ibn Abi Hatim recorded that Yunus said that Sufyan bin Uyaynah narrated that Umay said,

"When Allah, the Exalted and Most Honored, revealed this **Ayah**, خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (Show forgiveness, enjoin **Al-`Urf** (what is good), and turn away from the foolish), to His Prophet, the Messenger of Allah asked,

مَا هَذَا يَا جِبْرِيل

`What does it mean, O Jibril!

Jibril said, `Allah commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you.'''

Al-Bukhari said, "Allah said, خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (Show forgiveness, enjoin Al-`Urf and turn away from the ignorant).

`**Al-`Urf'**, means, righteousness.''

Al-Bukhari next recorded from Ibn Abbas that he said,

"Uyaynah bin Hisn bin Hudhayfah stayed with his nephew Al-Hur bin Qays, who was among the people whom Umar used to have near him, for Umar used to like to have the reciters of the Qur'an (who memorized it) near him and would

listen to their opinion, regardless of whether they were old or young men.

Uyaynah said to his nephew, `O my nephew! You are close to this chief (Umar), so ask for permission for me to see him.'

Al-Hur said `I will ask him for you,' and he asked Umar for permission for Uyaynah to meet him, and Umar gave him permission. When Uyaynah entered on Umar, he said, `O Ibn Al-Khattab! You neither give to us sufficiently nor rule with justice between us.'

Umar became so angry that he almost punished Uyaynah. However, Al-Hur said, `O Chief of he Faithful! Allah, the Exalted, said to His Prophet, خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (Show forgiveness, enjoin **Al-`Urf**, and turn away from the foolish), Verily this man (Uyaynah) is one of the fools!' By Allah, Umar did not do anything after he heard that **Ayah** being recited, and indeed, he was one who adhered to the Book of Allah, the Exalted and Most Honored.''

Al-Bukhari recorded this **Hadith**.

Some scholars said that people are of two kinds,

- a good-doer, so accept his good doing and neither ask him more than he can bear nor what causes him hardship.
- The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness.

Allah said in other instances,

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

وَقُلْ رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيـطِينِ

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

Repel evil with that which is better. We are best-acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the **Shayatin** (devils). And I seek refuge with You, My Lord! lest they should come near me.'' (23:96-98)

and,

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient -- and none is granted it except the owner of the great portion in this world. (41:34-35)

in reference to the advice contained in these **Ayat**,

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And if an evil whisper from **Shaytan** tries to turn you away (from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower) (41:36)

Allah said in this honorable Surah,

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ **إِنَّهُ سَمِيعٌ عَلِيمٌ** (٢٠٠)

And if an evil whisper comes to you from **Shaytan**, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.

These three instances in the Qur'an, in Surahs **Al-A`raf**, **Al-Mu'minun** and **As-Sajdah**, are unique in the Qur'an. Allah encourages lenient treatment of evil doers, for this

might deter them from persistence in their evil, Allah willing, فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ (then verily he, between whom and you there was enmity, (will become) as though he was a close friend). (41:34)

Allah also encourages seeking refuge with Him from the devils of the Jinns. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you.

Ibn Jarir said, while explaining Allah's statement, وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ (And if an evil whisper comes to you from Shaytan),

> "If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him فَاسْتَعِذْ بِاللَّهِ (then seek refuge with Allah.) Allah commands here to seek refuge with Him from the devil's whispers, إِنَّهُ سَمِيعٌ عَلِيمٌ (Verily, He is All-Hearer, All-Knower.) Allah hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do.''

We mentioned the **Hadiths** concerning **Isti`adhah** (seeking refuge with Allah) in the beginning of this Tafsir, so we do not need to repeat them here.

إِنَّ الَّذِينَ اتَّقَوْاْ إِذَا مَسَّهُمْ طَـٰئِفٌ مِّنَ الشَّيْطَـٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبْصِرُونَ

7:201 Verily, those who have Taqwa, when an evil thought comes to them from Shaytan, they remember (Allah), and (indeed) they then see (aright).

وَإِخْوَنُهُمْ يَمُدُّونَهُمْ فِى الْغَىِّ ثُمَّ لاَ يُقْصِرُونَ

7:202 But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.

The Whispering of Shaytan and the People of Taqwa

Allah says;

إِنَّ الَّذِينَ اتَّقَواْ ...

Verily, those who have **Taqwa**,

Allah mentions His servants who have **Taqwa**, obeying His orders, and avoid what He forbade:

... إِذَا مَسَّهُمْ ...

when comes to them,

... طَآئِفٌ مِّنَ الشَّيْطَانِ ...

an evil thought from **Shaytan**,

an evil thought, or anger, or the whispers of **Shaytan** cross their mind, or intend to err, or commit an error,

... تَذَكَّرُواْ ...

they remember,

Allah's punishment, as well as, His tremendous reward.

They remember Allah's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

... فَإِذَا هُم مُّبْصِرُونَ (٢٠١)

and (indeed) they then see (aright).

they become aright and aware of the error of their ways.

A Brethren of Devils among Mankind lure to Falsehood

Allah said next,

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ ...

But (as for) their brothers they plunge them deeper,

in reference to the devils' brothers among mankind.

Allah said in another Ayah,

إِنَّ الْمُبَذِّرِينَ كَانُواْ إِخْوَنَ الشَّيَـطِينِ

Verily, the spendthrifts are brothers of the **Shayatin**. (17:27),

for they are followers of the **Shayatin**, who listen to them and obey their orders.

... يَمُدُّونَهُمْ فِي الْغَيِّ ...

They plunge them deeper into error,

the devils help them commit sins, making this path easy and appealing to them.

... ثُمَّ لاَ يُقْصِرُونَ (٢٠٢)

and they never stop short.

for the devils never cease inciting mankind to commit errors.

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لاَ يُقْصِرُونَ (But (as for) their brothers they plunge them deeper into error, and they never stop short),

"Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them.''

Therefore, لاَ يُقْصِرُونَ (they never stop short),

refers to the devils getting tired or stopping their whispering.

Allah said in another **Ayah**,

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا الشَّيَـطِينَ عَلَى الْكَـفِرِينَ تَؤُزُّهُمْ أَزّاً

See you not that We have sent **Shayatin** against the disbelievers to push them to do evil! (19:83)

persistently luring the disbelievers to commit evil, according to Ibn Abbas and others.

وَإِذَا لَمْ تَأْتِهِم بِـَايَةٍ قَالُواْ لَوْلاَ اجْتَبَيْتَهَا

7:203 And if you do not bring them a miracle, they say: "Why have you not brought it!''

قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَى إِلَيَّ مِن رَّبِّى هَـذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ

Say: "I but follow what is revealed to me from my Lord. This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.''

Idolators ask to witness Miracles

Allah says;

وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُواْ لَوْلاَ اجْتَبَيْتَهَا ...

And if you do not bring them a miracle, they say: "Why have you not brought it!''

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, **قَالُواْ لَوْلاَ اجْتَبَيْتَهَا** (they say, "Why have you not brought it!''),

"They say, `Why have you not received a miracle''', or,

"Why have you not initiated or made it''

Ibn Jarir reported that, Abdullah bin Kathir said that Mujahid said about Allah's statement, وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلاَ اجْتَبَيْتَهَا (And if you do not bring them a miracle, they say: "Why have you not brought it''),

> "They say, `Produce a miracle of your own.'''
>
> Qatadah, As-Suddi, Abdur-Rahman bin Zayd bin Aslam and Ibn Jarir agreed with this.

Allah said, وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ (And if you do not bring them an **Ayah**), a miracle or a sign. Similarly, Allah said,

> إِن نَّشَأْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَـقُهُمْ لَهَا خَـضِعِينَ
>
> If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. (26:4)
>
> The pagans asked the Prophet, why did you not strive hard to bring us an **Ayah** (miracle) from Allah so that we witness it and believe in it.

Allah said to him,

... قُلْ إِنَّمَا أَتَّبِعُ مَا يوحَى إِلَيَّ مِن رَّبِّي ...

Say: "I but follow what is revealed to me from my Lord.''

> I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allah sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allah is Most Wise, the All-Knower.

Allah next directs the servants to the fact that this Qur'an is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

... هَـذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ (٢٠٣)

This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.

وَإِذَا قُرِىءَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

7:204 So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.

The Order to listen to the Qur'an

Allah says;

وَإِذَا قُرِىءَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (٢٠٤)

So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.

After Allah mentioned that this Qur'an is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'an when it is recited, in respect and honor of the Qur'an.

This is to the contrary of the practice of the pagans of Quraysh, who said,

لاَ تَسْمَعُوا لِهَـذَا الْقُرْءَانِ وَالْغَوْاْ فِيهِ

"Listen not to this Qur'an, and make noise in the midst of its (recitation).'' (41:26)

Ibn Jarir reported that Ibn Mas`ud said;

"We would give **Salams** to each other during Salah. So the Ayah of Qur'an was revealed;

وَإِذَا قُرِىءَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ

When the Qur'an is recited, then listen to it.

وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالاٌّصَالِ وَلاَ تَكُنْ مِّنَ الْغَـفِلِينَ

7:205 And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful.

إِنَّ الَّذِينَ عِندَ رَبِّكَ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

7:206 Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.

Remembering Allah in the Mornings and Afternoons

Allah says;

وَاذْكُر رَّبَّكَ فِي نَفْسِكَ ...

And remember your Lord within yourself,

Allah ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

> And glorify the praises of your Lord, before the rising of the sun and before (its) setting. (50:39)

Before the night of **Isra'**, when the five daily prayers were ordained, this **Ayah** was revealed in Makkah ordering that Allah be worshipped at these times,

Allah said next,

... تَضَرُّعاً وَخِيفَةً ...

humbly and with fear,

meaning, remember your Lord in secret, not loudly, with eagerness and fear.

This is why Allah said next,

... وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ ...

and without loudness in words.

Therefore, it is recommended that remembering Allah in **Dhikr** is not performed in a loud voice.

When the Companions asked the Messenger of Allah, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices?''

Allah sent down the verse,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). (2:186)

In the Two **Sahihs**, it is recorded that Abu Musa Al-Ash`ari said,

"The people raised their voices with **Dua'** (invoking Allah) while traveling. The Prophet said to them,

يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعٌ قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِه

O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.''

... بِالْغُدُوِّ وَالآصَالِ وَلاَ تَكُن مِّنَ الْغَافِلِينَ (٢٠٥)

in the mornings and in the afternoons, and be not of those who are neglectful.

> These texts encourage the servants to invoke Allah in **Dhikr** often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him.

This is why Allah praised the angels who praise Him night and day without tiring,

إِنَّ الَّذِينَ عِندَ رَبِّكَ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ ...

Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him,

> Allah reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allah.

... وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ (٢٠٦)

but they glorify His praise and prostrate themselves before Him.

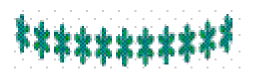
> Prostration, here, upon the mention that the angels prostrate to Allah is legitimate.

A **Hadith** reads;

> أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا يُتِمُّونَ الصُّفُوفَ الْأُوَلَ فَالْأُوَلَ وَيَتَرَاصُّونَ فِي الصَّفِّ
>
> Why not you stand in line (for the prayer) like the angels stand in line before their Lord! They continue the first then the next lines and they stand close to each other in line.

This is the first place in the Qur'an where it has been legitimized -- according to the agreement of the scholars -- for the readers of the Qur'an, and those listening to its recitation, to perform prostration.

This is the end of the Tafsir of Surah **A'raf**. All praise and gratitude is due to Allah, and Allah may He be glorified and exalted, knows best.



Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Anfal

Revealed in Madinah

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يَسْأَلُونَكَ عَنِ الانفَالِ

8:1 They ask you about Al-Anfal (the spoils of war).

قُلِ الانفَالُ لِلَّهِ وَالرَّسُولِ

Say: "Al-Anfal are for Allah and the Messenger.''

فَاتَّقُواْ اللَّهَ وَأَصْلِحُواْ ذَاتَ بِيْنِكُمْ وَأَطِيعُواْ اللَّهَ وَرَسُولَهُ إِن كُنتُم مُّؤْمِنِينَ

So have Taqwa of Allah and settle all matters of difference among you, and obey Allah and His Messenger, if you are believers.

Allah said,

يَسْأَلُونَكَ عَنِ الأَنفَالِ قُلِ الأَنفَالُ لِلّهِ وَالرَّسُولِ ...

> They ask you about **Al-Anfal** (the spoils of war). Say: "**Al-Anfal** are for Allah and the Messenger.''

Meaning of Anfal

Al-Bukhari recorded that Ibn Abbas said,

> "Al-Anfal are the spoils of war.''

Al-Bukhari also recorded that Sa`id bin Jubayr said,

> "I said to Ibn Abbas, `**Surah Al-Anfal**!'
>
> He said, `It was revealed concerning (the battle of) **Badr**.'''

Ali bin Abi Talhah reported, as Al-Bukhari recorded from Ibn Abbas without a chain of narration, that Ibn Abbas said,

> "**Al-Anfal** are the spoils of war; they were for the Messenger of Allah, and none had a share in them.''
>
> Similar was said by Mujahid, Ikrimah, Ata, Ad-Dahhak, Qatadah, Ata Al-Khurasani, Muqatil bin Hayyan, Abdur-Rahman bin Zayd bin Aslam and several others.
>
> It was also said that the **Nafl** (singular for **Anfal**) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils.
>
> It was also said that **Anfal** refers to the **Khumus**; one-fifth of the captured goods after four-fifths are divided (between the fighters).
>
> It was also said that the **Anfal** refers to the **Fay'**, the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarir recorded that Ali bin Salih bin Hay said:

"It has reached me that; **يَسْأَلُونَكَ عَنِ الأَنفَالِ** (They ask you about **Al-Anfal**) is about the divisions. This refers to what the **Imam** gives to some squads in addition to what is divided among the rest of the soldiers.''

The Reason behind revealing Ayah 8:1

Imam Ahmad recorded that Sa`d bin Malik said,

"I said, `O Allah's Messenger, Allah has brought comfort to me today over the idolators, so grant me this sword.'

He said,

إِنَّ هَذَا السَّيْفَ لَا لَكَ وَلَا لِي، ضَعْه

This sword is neither yours nor mine; put it down.

So I put it down, but said to myself, `The Prophet might give this sword to another man who did not fight as fiercely as I did.'

I heard a man calling me from behind and I said, `Has Allah revealed something in my case?'

The Prophet said,

كُنْتَ سَأَلْتَنِي السَّيْفَ وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ وُهِبَ لِي، فَهُوَ لَك

You asked me to give you the sword, but it is not for me to decide about. However, it has been granted to me (by Allah), and I give it to you.

So Allah sent down this **Ayah**,

يَسْأَلُونَكَ عَنِ الأَنفَالِ قُلِ الأَنفَالُ لِلّهِ وَالرَّسُولِ ...

They ask you about **Al-Anfal**. Say: "**Al-Anfal** are for Allah and the Messenger.''

Abu Dawud, At-Tirmidhi and An-Nasa'i collected this **Hadith**, At-Tirmidhi said, "**Hasan Sahih**''.

Another Reason behind revealing the Ayah

Imam Ahmad recorded that Abu Umamah said,

> "I asked Ubadah about **Al-Anfal** and he said, `It was revealed about us, those who participated in (the battle of) **Badr**, when we disputed about **An-Nafl** and our dispute was not appealing. So Allah took **Al-Anfal** from us and gave it to the Messenger of Allah. The Messenger divided it equally among Muslims.'''

Imam Ahmad recorded that Abu Umamah said that Ubadah bin As-Samit said,

> "We went with the Messenger of Allah to the battle of **Badr**. When the two armies met, Allah defeated the enemy and some of us pursued them inflicting utter defeat and casualties. Another group of us came to the battlefield collecting the spoils of war. Another group surrounded the Messenger of Allah, so that the enemy could not attack him suddenly. When it was night and the various army groups went back to our camp, some of those who collected the spoils said, `We collected it, so none else will have a share in it.'
>
> Those who went in pursuit of the enemy said, `No, you have no more right to it than us. We kept the enemy away from the war spoils and defeated them.'
>
> Those who surrounded the Messenger of Allah to protect him said, `You have no more right to it than us, we surrounded the Messenger of Allah for fear that the enemy might conduct a surprise attack against him, so we were busy.'
>
>> The **Ayah**, يَسْأَلُونَكَ عَنِ الأَنفَالِ قُلِ الأَنفَالُ لِلّهِ وَالرَّسُولِ فَاتَّقُواْ اللّهَ وَأَصْلِحُواْ ذَاتَ بِيْنِكُمْ (They ask you about **Al-Anfal** (the spoils of war). Say: "**Al-Anfal** are for Allah and the Messenger.'' So fear Allah and settle all matters of difference among you).
>
> was revealed and the Messenger of Allah divided the **Anfal** equally between Muslims.'''

وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلّم إِذَا أَغَارَ فِي أَرْضِ الْعَدُوِّ نَفَلَ الرُّبُعَ، فَإِذَا أَقْبَلَ وَكُلّ النَّاسِ رَاجِعًا نَفَلَ الثُّلُث

And Allah's Messenger would give a fourth for **Anfal** when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned.

The Prophet used to dislike the **Anfal** and encouraged strong fighters to give some of their share to weak Muslim fighters.

At-Tirmidhi and Ibn Majah collected a similar narration for this **Hadith**, and At-Tirmidhi said, "**Hasan**''.

Allah said,

... فَاتَّقُوا۟ اللّهَ وَأَصلِْحُوا۟ ذَاتَ بِيْنِكُمْ ...

So have **Taqwa** of Allah and settle all matters of difference among you,

> The **Ayah** commands, have **Taqwa** of Allah in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allah has granted you is better than what you are disputing about (such as **Al-Anfal**),

... وَأَطِيعُوا۟ اللّهَ وَرَسُولَهُ ...

and obey Allah and His Messenger,

> in the division that the Messenger makes according to Allah's order. The Prophet only divided according to what Allah ordained, which is perfectly just and fair.

Ibn Abbas commented on this **Ayah**,

> "This is a command from Allah and His Messenger to the believers, that they should have **Taqwa** of Allah and settle all matters of differences between them.''
>
> A similar statement was reported from Mujahid.

As-Suddi also commented on Allah's statement, فَاتَّقُواْ اللّهَ وَأَصْلِحُواْ ذَاتَ بِيْنِكُمْ (So have **Taqwa** of Allah and settle all matters of difference among you),

meaning "Do not curse each other.''

... إِن كُنتُم مُّؤْمِنِينَ (١)

if you are believers.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَـتُهُ زَادَتْهُمْ إِيمَـناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

8:2 The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord;

الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

8:3 Who perform the Salah and spend out of what We have provided them.

أُوْلَـئِكَ هُمُ الْمُؤْمِنُونَ حَقّاً لَّهُمْ دَرَجَـتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

8:4 It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).

Allah says;

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٢)

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His **Ayat**

are recited unto them, they increase their faith; and they put their trust in their Lord;

Ali bin Abi Talhah reported that Ibn Abbas said about the Ayah, إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ (The believers are only those who, when Allah is mentioned, feel a fear in their hearts),

"None of Allah's remembrance enters the hearts of the hypocrites upon performing what He has ordained. They neither believe in any of Allah's **Ayat** nor trust (in Allah) nor pray if they are alone nor pay the **Zakah** due on their wealth. Allah stated that they are not believers. He then described the believers by saying, إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ (The believers are only those who, when Allah is mentioned, feel a fear in their hearts) and they perform what He has ordained, وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا (and when His Ayat are recited unto them, they increase their faith) and conviction, وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (and they put their trust in their Lord), having hope in none except Him.''

Mujahid commented on, وَجِلَتْ قُلُوبُهُمْ (their hearts **Wajilat**),

"Their hearts become afraid and fearful.''

Similar was said by As-Suddi and several others.

The quality of a true believer is that when Allah is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions.

Allah said in a similar **Ayah**,

وَالَّذِينَ إِذَا فَعَلُواْ فَـحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللَّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ

And those who, when they have committed **Fahishah** (immoral sin) or

wronged themselves with evil, remember Allah and ask forgiveness for their sins; -- and none can forgive sins but Allah -- and do not persist in what (wrong) they have done, while they know. (3:135)

and,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode. (79:40-41)

Sufyan Ath-Thawri narrated that As-Suddi commented, **إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللّهُ وَجِلَتْ قُلُوبُهُمْ** (The believers are only those who, when Allah is mentioned, feel a fear in their hearts),

"A man might be thinking of committing injustice or a sin. But he abstains when he is told, `Have **Taqwa** of Allah', and his heart becomes fearful.''

Faith increases when the Qur'an is recited

Allah's statement,

... وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ...

And when His **Ayat** are recited unto them, they increase their faith;

is similar to His statement,

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

And whenever there comes down a **Surah**, some of them (hypocrites) say: "Which of you has had his faith increased by it!'' As for those who

> believe, it has increased their faith, and they rejoice. (9:124)

Al-Bukhari and other scholars relied on this **Ayah** (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart.

This is also the view of the majority of the scholars of Islam, prompting some scholars, such as Ash-Shafi`i, Ahmad bin Hanbal and Abu Ubayd to declare that this is the consensus of the **Ummah**, as we mentioned in the beginning of the explanation of Sahih Al-Bukhari. All the thanks and praises are due to Allah.

The Reality of Tawakkul

Allah said,

... وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

And they put their trust in their Lord.

> Therefore, the believers hope in none except Allah, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allah and He is swift in reckoning.
>
> Hence the statement of Sa`id bin Jubayr,
>
> "**Tawakkul** of Allah is the essence of faith.

Deeds of Faithful Believers

Allah said next,

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣)

Who perform the **Salah** and spend out of what We have provided them.

Allah describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allah's right.

Qatadah said,

"Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating.''

Muqatil bin Hayyan said,

"Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'an during it, sitting for **Tashahhud** and reciting the **Salah** (invoking Allah's blessings) for the benefit of the Prophet.''

Spending from what Allah has granted includes giving the **Zakah** and the rest of the what is due from the servant, either what is obligatory or recommended. All of the servants are Allah's dependents, and the most beloved among them to Him are the most beneficial to His creation.

The Reality of Faith

Allah's statement,

أُوْلَـئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ...

It is they who are the believers in truth.

means, those who have these qualities are the believers with true faith.

The Fruits of Perfect Faith

Allah said,



For them are grades of dignity with their Lord,

meaning, they have different grades, ranks and status in Paradise,

هُمْ دَرَجَـتٌ عِندَ اللَّهِ واللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

They are in varying grades with Allah, and Allah is All-Seer of what they do. (3:163)

Next, Allah said,

... وَمَغْفِرَةٌ ...

and forgiveness,

therefore, Allah will forgive them their sins and reward them for their good deeds.

... وَرِزْقٌ كَرِيمٌ (٤)

a generous provision (Paradise).

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقٍ مِنْ آفَاقِ السَّمَاء

The residents of **Illiyyin** (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.

They said, "O Allah's Messenger! They are the grades of the Prophets that none except them would attain.''

The Prophet said,

بَلَى وَالَّذِي نَفْسِي بِيَدِهِ، لِرِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِين

Rather, by He in Whose Hand is my soul! They are for men who have faith in Allah and believed in the Messengers.

In a **Hadith** recorded by Imam Ahmad and the collectors of **Sunan**, Abu Atiyyah said that Ibn Abu Sa`id said that the Messenger of Allah said,

إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الدَّرَجَاتِ الْعُلَى كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ السَّمَاءِ وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمَا

Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and Umar are among them (in the highest grades), and how excellent they are.

كَمَآ أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ لَكَـرِهُونَ

8:5 As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.

يُجَـدِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ

8:6 Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الحَقَّ بِكَلِمَـتِهِ وَيَقْطَعَ دَابِرَ الْكَـفِرِينَ

8:7 And (remember) when Allah promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَـطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

8:8 That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.

Following the Messenger is Better for the Believers

Allah said,

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ (٥)

As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.

After Allah described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allah and His Messenger, He then said here,

"since you disputed about dividing war spoils and differed with each other about them, Allah took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle, who marched in support of their religion and to protect their caravan. You disliked fighting, so Allah decided that battle should occur and made you meet your enemy, without planning to do so on your part.'

This incident carried guidance, light, victory and triumph.

Allah said;

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Jihad is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allah knows but you do not know. (2:216)

As-Suddi commented, وَإِنَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ (And verily, a party among the believers disliked) "to meet (the armed) idolators.''

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ (٦)

Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ (Disputing with you concerning the truth after it was made manifest), Some have commented,

> "(Allah says:) they ask and argue with you about **Al-Anfal** just as they argued with you when you went out for the battle of **Badr**, saying, `You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it.'"

وَإِذْ يَعِدُكُمُ اللّهُ إِحْدَى الطَّائِفَتِيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللّهُ أَن يُحِقَّ الحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (٧)

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ (٨)

And (remember) when Allah promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers. That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.

وَيُرِيدُ اللّهُ أَن يُحِقَّ الحَقَّ بِكَلِمَاتِهِ (but Allah willed to justify the truth by His Words),

> Allah says,
>
> `He willed for you to meet the armed enemy (rather than the caravan) so that He makes you prevail above them and gain victory over them, making His religion apparent and Islam victorious and dominant above all religions. He has perfect knowledge of the consequences of all things; you are surrounded by His wise planning, although people only like what appears favorable to them,'

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

Jihad (fighting in Allah's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. (2:216)

Muhammad bin Ishaq reported that Abdullah bin Abbas said,

"When the Messenger of Allah heard that Abu Sufyan had left the Sham area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

هَذِهِ عِيرُ قُرَيْشٍ فِيهَا أَمْوَالُهُمْ، فَاخْرُجُوا إِلَيْهَا لَعَلَّ اللهَ أَن يُنَفِّلَكُمُوهَا

This is the caravan of Quraysh carrying their property, so march forth to intercept it; Allah might make it as war spoils for you.

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet would not have to fight.

Abu Sufyan was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Hijaz (Western Arabia). Some travelers told him that Muhammad had mobilized his companions for his caravan. He was anxious and hired Damdam bin Amr Al-Ghifari to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muhammad had mobilized his Companions to intercept the caravan.

Damdam bin Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allah marched with his companions until he reached a valley called Dhafiran. When he left the valley, he camped and was informed that the Quraysh had marched to protect their caravan.

The Messenger of Allah consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did Umar.

Al-Miqdad bin Amr stood up and said,

> `O Allah's Messenger! March to what Allah has commanded you, for we are with you. By Allah! We will not say to you what the Children of Israel said to Musa,
>
> فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَـهُنَا قَـعِدُونَ ("So go you and your Lord and fight you two, we are sitting right here''). (5:24)
>
> Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimad, we will fight along with you until you reach it.'

The Messenger of Allah said good words to Al-Miqdad and invoked Allah for his benefit. The Messenger of Allah again said,

أَشِيرُوا علَيَّ أَيُّهَا النَّاس

Give me your opinion, O people!

wanting to hear from the **Ansar**. This is because the majority of the people with him then were the **Ansar**.

When the **Ansar** gave the Prophet their pledge of obedience at Al-Aqabah, they proclaimed, `O Allah's Messenger! We are not bound by this pledge unless, and until, you arrive in our land.

When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.'

The Messenger of Allah feared that the **Ansar** might think that they are not obliged to support him except from his enemies who attack Al-Madinah, not to march with him to an enemy in other areas. When the Prophet said this, Sa`d bin Mu`adh asked him, `O Allah's Messenger! Is it us whom you meant?'

The Prophet answered in the positive.

Sa`d said, `We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allah's Messenger, for what Allah has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allah make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allah.'

The Messenger of Allah was pleased with what Sa`d said and was encouraged by it. He proclaimed,

سِيرُوا عَلَى بَرَكَةِ اللهِ وَأَبْشِرُوا فَإِنَّ اللهَ قَدْ وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ وَاللهِ لَكَأَنِّي الْآنَ أَنْظُرُ إِلَى مَصَارِعِ الْقَوْمِ

March with the blessing of Allah and receive the good news. For Allah has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army. By Allah! It is as if I am now looking at the demise of the people (the Quraysh).''

Al-Awfi reported similar from Ibn Abbas.

As-Suddi, Qatadah, Abdur-Rahman bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly, We have just summarized the story as Muhammad bin Ishaq briefed it.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَـئِكَةِ مُرْدِفِينَ

8:9 (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdifin.''

وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ

8:10 Allah made it only as glad tidings, and that your hearts be at rest therewith.

وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And there is no victory except from Allah. Verily, Allah is Almighty, All-Wise.

Muslims invoke Allah for Help, Allah sends the Angels to help Them

Allah said;

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ (٩)

(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels **Murdifin**.''

Al-Bukhari wrote in the book of battles (in his **Sahih**) under "Chapter; Allah's statement, إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ ((Remember) when you sought help of your Lord and He answered you) until, فَإِنَّ اللّهَ شَدِيدُ الْعِقَابِ (then verily,

Allah is severe in punishment)'' (8:9-13) that Ibn Mas`ud said,

> "I was a witness to something that Al-Miqdad bin Al-Aswad did, that I would like more than almost anything else to have been the one who did it. Al-Miqdad came to the Prophet while he was invoking Allah against the idolators and proclaimed, `We will not say as the people of Musa said, "So go you and your Lord and fight you two.''
>
> Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's face beaming with pleasure because of what Al-Miqdad said to him.''
>
> Al-Bukhari next narrated from Ibn Abbas that on the day of **Badr**, the Prophet said,
>
> اللَّهُمَّ أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَد
>
> O Allah! I invoke You for Your covenant and promise (victory). O Allah! If You decide so (cause our defeat), You will not be worshipped.
>
> Abu Bakr held the Prophet's hand and said, "Enough.''
>
> The Prophet went out proclaiming,
>
> سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُر
>
> Their multitude will be put to flight, and they will show their backs.
>
> An-Nasa'i also collected this **Hadith**.

Allah's statement, **بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ** (with a thousand of the angels **Murdifin**),

> means, they follow each other in succession, according to Harun bin Hubayrah who narrated this from Ibn Abbas,

about, مُرْدِفِينَ (**Murdifin**), meaning each behind the other in succession.

Ali bin Abi Talhah Al-Walibi reported that Ibn Abbas said,

> "Allah supported His Prophet and the believers with a thousand angels, five hundred under the leadership of Jibril on one side and five hundred under the leadership of Mika'il on another side.''

Imams Abu Jafar bin Jarir At-Tabari and Muslim recorded that Ibn Abbas said that Umar said,

> "While a Muslim man was pursuing an idolator (during the battle of **Badr**), he heard the sound of a whip above him and a rider saying, `Come, O Hayzum!' Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Ansari man came to the Messenger of Allah and told him what had happened and the Messenger replied,
>
> صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَة
>
> You have said the truth that was from the reinforcements from the third heaven.
>
> The Muslims killed seventy (pagans) in that battle and captured another seventy.

Al-Bukhari also wrote a chapter in his **Sahih** about the participation of the angels in **Badr**. He collected a **Hadith** from Rifa`h bin Rafi Az-Zuraqi, who participated in **Badr**,

> Jibril came to the Prophet and asked him, "How honored are those who participated in **Badr** among you?''
>
> The Prophet said,
>
> مِنْ أَفْضَلِ الْمُسْلِمِين
>
> Among the best Muslims.

Jibril said, "This is the case with the angels who participated in **Badr**.''

Al-Bukhari recorded this **Hadith**.

At-Tabarani also collected it in Al-Mu`jam Al-Kabir, but from Rafi` bin Khadij, which is an apparent mistake. The correct narration is from Rifa`h, as Al-Bukhari recorded it.

In the Two **Sahihs**, it is recorded that;

the Messenger of Allah said to Umar, when Umar suggested that the Prophet have Hatib bin Abi Balta`ah executed,

إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللهَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُم

He (Hatib) participated in **Badr**. How do you know that Allah has not looked at the people of **Badr** and proclaimed, `Do whatever you want, for I have forgiven you.'

Allah said next,

وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى ...

Allah made it only as glad tidings. ..

Allah made sending down the angels and informing you of this fact as glad tidings,

... وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ...

and that your hearts be at rest therewith.

Surely, Allah is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels,

... وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّهِ ...

And there is no victory except from Allah.

Allah said in another **Ayah**,

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ فَضَرْبَ الرِّقَابِ حَتَّى إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّواْ الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَآءُ اللَّهُ لاَنْتَصَرَ مِنْهُمْ وَلَـكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَـلَهُمْ

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

So, when you meet (in fight in Allah's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islam), until war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others.

But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them. (47:4-6)

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ وَاللَّهُ لاَ يُحِبُّ الظَّـلِمِينَ

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَمْحَقَ الْكَـفِرِينَ

And so are the days (good and not so good), that We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers.

And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. (3:140-141)

These are points of wisdom for which Allah has legislated performing **Jihad**, by the hands of the believers against the disbelievers. Allah used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allah destroyed the people of Nuh with the flood, **`Ad** with the wind, **Thamud** with the scream, the people of Lut with an earthquake and the people of Shu`ayb by the Day of the Shadow. After Allah sent Musa and destroyed his enemy Fir`awn and his soldiers by drowning, He sent down the **Tawrah** to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws.

Allah said,

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ مِن بَعْدِ مَآ أَهْلَكْنَا الْقُرُونَ الاٍّولَى بَصَآئِرَ

And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment. (28:43)

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allah said to the believers of this **Ummah**,

قَـتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

Fight against them so that Allah will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people. (9:14)

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith.

Abu Jahl, for instance, was killed in battle and this was more humiliating for him than dying in his bed, or from lightening, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease (that caused him to stink)

and none of his relatives could bear approaching him. They had to wash him with water by sprinkling it from a distance, then threw stones over his corpse, until it was buried under them!

Allah said next,

... إِنَّ اللّهَ عَزِيزٌ ...

Verily, Allah is All-Mighty,

> the might is His, His Messengers and the believers, both in this life and the Hereafter. Allah said in another **Ayah**,
>
> إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا۟ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَـدُ
>
> We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Resurrection). (40:51)

Allah said next,

... حَكِيمٌ (١٠)

All-Wise.

> in that He legislated fighting the disbeliever, even though He is able to destroy them and bring their demise by His will and power, all praise and honor is due to Him.

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّن السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَـنِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الأَقْدَامَ

8:11 (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering or dirt) of Shaytan, and to strengthen your hearts, and make your feet firm thereby.

إِذْ يُوحِى رَبُّكَ إِلَى الْمَلَـئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُواْ الَّذِينَ ءَامَنُواْ سَأُلْقِى فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرُّعْبَ فَاضْرِبُواْ فَوْقَ الاٌّعْنَـقِ وَاضْرِبُواْ مِنْهُمْ كُلَّ بَنَانٍ

8:12 (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.''

ذَلِكَ بِأَنَّـهُمْ شَآقُّواْ اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

8:13 This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment.

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَـفِرِينَ عَذَابَ النَّارِ

8:14 This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.

Slumber overcomes Muslims

Allah said,

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ ...

(Remember) when He covered you with a slumber as a security from Him,

Allah reminds the believers of the slumber that He sent down on them as security from the fear they suffered from, because of the multitude of their enemy and the sparseness of their forces. They were given the same favor during the battle of **Uhud**, which Allah described,

ثُمَّ أَنزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاساً يَغْشَى طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ

> Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves. (3:154)

Abu Talhah said,

> "I was among those who were overcome by slumber during (the battle of) **Uhud**. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard.''

Al-Hafiz Abu Ya`la narrated that Ali said,

> "Only Al-Miqdad had a horse during **Badr**, and at some point, I found that all of us fell asleep, except the Messenger of Allah. He was praying under a tree and crying until dawn.''

Abdullah bin Mas`ud said,

> "Slumber during battle is security from Allah, but during prayer, it is from Shaytan.''

Qatadah said,

> "Slumber affects the head, while sleep affects the heart.''

Slumber overcame the believers on the day of **Uhud**, and this incident is very well-known. As for this **Ayah** (8:11), it is describing the battle of **Badr**, indicating that slumber also overcame the believers during **Badr**. Therefore, it appears that this will occur for the believers, whenever they are in distress, so that their hearts feel safe and sure of Allah's aid, rewards, favor and mercy from Allah with them.

Allah said in other **Ayat**,

فَإِنَّ مَعَ الْعُسْرِ يُسْراً

إِنَّ مَعَ الْعُسْرِ يُسْراً

Verily, along with every hardship is relief. Verily, along with every hardship is relief. (94:5-6)

In the **Sahih**, it is recorded that;

on the day of **Badr**, while he was in the bunker with Abu Bakr, the Messenger and Abu Bakr were invoking Allah. Suddenly, slumber overcame the Messenger and he woke up smiling and declared,

أَبْشِرْ يَا أَبَابَكْرٍ هَذَا جِبْرِيلُ عَلَى ثَنَايَاهُ النَّقْع

"Good news, O Abu Bakr! This is Jibril with dust on his shoulders.''

He left the shade while reciting Allah's statement,

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

Their multitude will be put to flight, and they will show their backs. (54:45)

Rain falls on the Eve of Badr

Allah said next,

... وَيُنَزِّلُ عَلَيْكُم مِّن السَّمَاء مَاء ...

and He caused rain to descend on you from the sky.)

Ali bin Abi Talhah reported that Ibn Abbas said,

"When the Prophet arrived at **Badr**, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at **Badr**). Muslims felt weak and the **Shaytan** cast frustration into their hearts. He whispered to them, `You claim that you are Allah's supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.'

Allah sent down heavy rain, allowing the Muslims to drink and use it for purity. Allah also removed **Shaytan's** whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy.

Allah supported His Prophet and the believers with a thousand angels on one side, five hundred under the command of Jibril and another five hundred under the command of Mikhail on another side.''

An even a better narration is that collected by Imam Muhammad bin Ishaq bin Yasar, author of Al-Maghazi, may Allah have mercy upon him. Ibn Ishaq narrated that, Yazid bin Ruwman narrated to him that, Urwah bin Az-Zubayr said,

"Allah sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allah and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in.''

Mujahid said,

"Allah sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer.''

Allah said next,

... لِّيُطَهِّرَكُم بِهِ ...

to clean you thereby,

using it after answering the call of nature or needing to wash oneself, and this involves cleansing what is on the out side,

... وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ ...

and to remove from you the **Rijz** of **Shaytan**,

such as his whispers and evil thoughts, this involves sinner purification, whereas Allah's statement about the residents of Paradise, عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ (Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver), involves outer appearance, وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (and their Lord will give them a pure drink), (76:21) that purifies the anger, envy and hatred that they might have felt. This is the inner purity.

Next, Allah said,

... وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ ...

and to strengthen your hearts,

with patience and to encourage you to fight the enemies, and this is inner courage,

... وَيُثَبِّتَ بِهِ الأَقْدَامَ (١١)

and make your feet firm thereby.

this involves outer courage.

Allah know best.

Allah commands the Angels to fight and support the Believers

Allah said next,

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلآئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُواْ الَّذِينَ آمَنُواْ ...

(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed.''

This is a hidden favor that Allah has made known to the believers, so that they thank Him and are grateful to Him for it. Allah, glorified, exalted, blessed and praised be He, has revealed to the angels -- whom He sent to support His Prophet, religion and believing group -- to make the believers firmer.

Allah's statement,

... سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرَّعْبَ ...

I will cast terror into the hearts of those who have disbelieved.

> means, `you -- angels -- support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger,

... فَاضْرِبُواْ فَوْقَ الأَعْنَاقِ وَاضْرِبُواْ مِنْهُمْ كُلَّ بَنَانٍ (١٢)

so strike them over the necks, and smite over all their fingers and toes.

> strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands and feet.

According to Ad-Dahhak and Atiyyah Al-`Awfi,

> **فَوْقَ الأَعْنَاقِ** (over the necks), refers to striking the forehead, or the neck,
>
> In support of the latter, Allah commanded the believers,
>
> فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ فَضَرْبَ الرِّقَابِ حَتَّى إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ
>
> So, when you meet (in fight Jihad in Allah's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). (47:4)

Ar-Rabi bin Anas said,

> "In the aftermath of **Badr**, the people used to recognize whomever the angels killed from those whom they killed, by the wounds over their necks, fingers and toes, because those parts had a mark as if they were branded by fire.''

Allah said,

... وَاضْرِبُواْ مِنْهُمْ كُلَّ بَنَانٍ (١٢)

and smite over all their fingers and toes.

Ibn Jarir commented that this **Ayah** commands,

> "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies.''

Al-Awfi reported, that Ibn Abbas said about the battle of **Badr** that;

> Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make known to them what they did, their ridiculing your religion and shunning Al-Lat and Al-Uzza (two idols).''
>
> Allah than sent down to the angels,
>
> ... أَنِّي مَعَكُمْ فَثَبِّتُواْ الَّذِينَ آمَنُواْ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرَّعْبَ فَاضْرِبُواْ فَوْقَ الأَعْنَاقِ وَاضْرِبُواْ مِنْهُمْ كُلَّ بَنَانٍ ...
>
> Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.

In that battle, Abu Jahl (may Allah curse him) was killed along with sixty-nine men. `Uqbah bin Abu Mua`it was captured and then killed, thus bring the death toll of the pagans to seventy,

ذَلِكَ بِأَنَّهُمْ شَآقُّواْ اللّهَ وَرَسُولَهُ ...

This is because they defied and disobeyed Allah and His Messenger.

> joining the camp that defied Allah and His Messenger not including themselves in the camp of Allah's Law and faith in Him.

Allah said,

... وَمَن يُشَاقِقِ اللّهَ وَرَسُولَهُ فَإِنَّ اللّهَ شَدِيدُ الْعِقَابِ (١٣)

And whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment.

> for He will crush whoever defies and disobeys Him. Nothing ever escapes Allah's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ (١٤)

This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.

> This **Ayah** addresses the disbeliever, saying, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for the disbelievers.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ زَحْفاً فَلاَ تُوَلُّوهُمُ الأَدْبَارَ

8:15 O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلاَّ مُتَحَرِّفاً لِّقِتَالٍ أَوْ مُتَحَيِّزاً إِلَى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

8:16 And whoever turns his back to them on such a day -- unless it be a stratagem of war, or to retreat to a troop (of his own) -- he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!

Fleeing from Battle is prohibited, and its Punishment

Allah said, while warning against fleeing from the battlefield and threatening those who do it with the Fire,

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ زَحْفاً ...

O you who believe! When you meet those who disbelieve, in a battlefield,

when you get near the enemy and march towards them,

... فَلاَ تُوَلُّوهُمُ الأَدْبَارَ (١٥)

never turn your backs to them.

do not run away from battle and leave your fellow Muslims behind,

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلاَّ مُتَحَرِّفاً لِّقِتَالٍ ...

And whoever turns his back to them on such a day -- unless it be a stratagem of war...

The **Ayah** says, whoever flees from the enemy by way of planning to pretend that he is afraid of the enemy, so that they follow him and he takes the chance and returns to kill the enemy, then there is no sin on him.

This is the explanation of Sa\`id bin Jubayr and As-Suddi.

Ad-Dahhak also commented,

"Whoever went ahead of his fellow Muslims to investigate the strength of the enemy and make use of it, أَوْ مُتَحَيِّزاً إِلَى فِئَةٍ (or to retreat to a troop (of his own)),

meaning he leaves from here to another troop of Muslims to assist them or be assisted by them. So that is allowed for him, or even during the battle if he flees from his brigade to the commander. Or going to the grand Imam, would also fall under this permission.''

Umar bin Al-Khattab, may Allah be pleased with him, said about Abu Ubayd when he was fighting on the bridge in the land of the Persians, because of the many Zoroastrian soldiers,

> "If he retreated to me then I would be as a troop for him.''
>
> This is how it was reported by Muhammad bin Sirin from Umar.

In the report of Abu Uthman An-Nahdi from Umar, he said:

> When Abu Ubayd was fighting, Umar said, "O people! We are your troop.''

Mujahid said that Umar said,

> "We are the troop of every Muslim.''

Abdul-Malik bin Umayr reported from Umar,

> "O people! Don't be confused over this **Ayah**, it was only about the day of **Badr**, and we are a troop for every Muslim.''

Ibn Abi Hatim (recorded) that Nafi` questioned Ibn Umar,

> "We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our **Imam** or our army.''
>
> So he replied, "The troop is Allah's Messenger.''
>
> I said but Allah said, إِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ زَحْفاً (when you meet those who disbelieve in the battlefield) to the end of the **Ayah**. So he said;
>
> "This **Ayah** was about **Badr**, not before it nor after it.''

Ad-Dahhak commented that Allah's statement,

... أَوْ مُتَحَيِّزاً إِلَى فِئَةٍ ...

or to retreat to a troop,

refers to "Those who retreat to the Messenger of Allah and his Companions (when the Messenger was alive), and those who retreat in the present time to his commander or companions.''

However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin.

Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

اِجْتَنِبُوا السَّبْعَ الْمُوبِقَات

"Shun the seven great destructive sins.''

The people inquired, "O Allah's Messenger! What are they?''

He said,

- الشِّرْكُ بِاللهِ
- وَالسِّحْرُ
- وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ
- وَأَكْلُ الرِّبَا
- وَأَكْلُ مَالِ الْيَتِيمِ
- وَالتَّوَلِّي يَوْمَ الزَّحْفِ
- وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَات

They are:

- Joining others in worship with Allah,
- magic,
- taking life which Allah has forbidden, except for a just cause (according to Islamic law),
- consuming **Riba**,
- consuming an orphan's wealth,
- fleeing the battlefield at the time of fighting,
- and false accusation to chaste women, who never even think of anything touching chastity and are good believers.

This is why Allah said here,

... فَقَدْ بَاء ...

he indeed has drawn upon himself...,

and returned with,

... بِغَضَبٍ مِّنَ اللّهِ وَمَأْوَاهُ ...

wrath from Allah. And his abode...,

> destination, and dwelling place on the Day of Return,

... جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (١٦)

is Hell, and worst indeed is that destination!

فَلَمْ تَقْتُلُوهُمْ وَلَـكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـكِنَّ اللَّهَ رَمَى وَلِيُبْلِىَ الْمُؤْمِنِينَ مِنْهُ بَلاءً حَسَنًا

8:17 You killed them not, but Allah killed them. And you threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him.

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Verily, Allah is All-Hearer, All-Knower.

ذلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَـفِرِينَ

8:18 This (is the fact) and surely Allah weakens the deceitful plots of the disbelievers.

Allah's Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers

Allah states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions.

Allah said,

فَلَمْ تَقْتُلُوهُمْ وَلَـكِنَّ اللّهَ قَتَلَهُمْ ...

You killed them not, but Allah killed them.

meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another **Ayah**,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ

And Allah has already made you victorious at **Badr**, when you were a weak little force. (3:123)

لَقَدْ نَصَرَكُمُ اللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

Truly, Allah has given you victory on many battlefields, and on the day of Hunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. (9:25)

Allah, the Exalted and Ever High, states that victory does not depend on numbers or collecting weapons and shields. Rather, victory is from Him, Exalted He is.

كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّـبِرِينَ

How often has a small group overcome a mighty host by Allah's leave!'' And Allah is with the patient. (2:249)

Allah then mentioned the handful of sand that His Prophet threw at the disbelievers during the day of **Badr**, when he went out of his bunker. While in the bunker, the Prophet invoked Allah humbly and expressing his neediness before Allah. He then threw a handful of sand at the disbelievers and said, humiliated be their faces.

He then commanded his Companions to start fighting with sincerity and they did. Allah made this handful of sand enter the eyes of the idolators, each one of them were struck by some of it and it distracted them making each of them busy.

Allah said,

... وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـكِنَّ اللّهَ رَمَى ...

And you threw not when you did throw, but Allah threw.

> Therefore, it is Allah Who made the sand reach their eyes and busied them with it, not you (O Muhammad).

... وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاء حَسَناً ...

that He might test the believers by a fair trial from Him.

Muhammad bin Ishaq said that Muhammad bin Jafar bin Az-Zubayr narrated to him that Urwah bin Az-Zubayr said;

> "So that the believers know Allah's favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them.''
>
> Similar was said by Ibn Jarir.
>
> It is stated in a **Hadith**,



Every trial (from Allah) is a favor for us.

Allah said next,

... إِنَّ اللّهَ سَمِيعٌ عَلِيمٌ (١٧)

Verily, Allah is All-Hearer, All-Knower.

Allah hears the supplication and knows those who deserve help and triumph.

Allah said,

ذَلِكُمْ وَأَنَّ اللّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ (١٨)

This (is the fact) and surely Allah weakens the deceitful plots of the disbelievers.

> This is more good news, aside from the victory that the believers gained. Allah informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed, all praise and thanks are due to Allah.

إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ

8:19 (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allah is with the believers.

The Response to the Disbelievers Who ask for a Judgement

Allah says to the disbeliever,

إِن تَسْتَفْتِحُوا۟ ...

If you ask for a judgement,

you invoked Allah for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for.

Muhammad bin Ishaq and several others reported from Az-Zuhri from Abdullah bin Thalabah bin Suayr who said that;

Abu Jahl said on the day of **Badr**, "O Allah! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day.''

This **Ayah** was later on revealed,

إِن تَسْتَفْتِحُواْ فَقَدْ جَاءكُمُ الْفَتْحُ ...

If you ask for a judgement, then now has the judgement come unto you, until the end of the **Ayah**.

Imam Ahmad recorded that Abdullah bin Thalabah said,

"Abu Jahl asked for (Allah's judgment) when he said upon facing the Muslims, `O Allah! Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day.'''

This was also recorded by An-Nasa'i in the Book of **Tafsir** (of his **Sunan**) and Al-Hakim in his **Mustadrak**, and he said, "It is **Sahih** according to the criteria of the Two Sheikhs, and they did not record it.''

Similar statements were reported from Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Yazid bin Ruwman and several others.

As-Suddi commented,

"Before the idolators left Makkah for **Badr**, they clung to the curtains covering the **Ka`bah** and supplicated to Allah for victory, `O Allah! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.'

Allah revealed the **Ayah**,

إِن تَسْتَفْتِحُواْ فَقَدْ جَاءكُمُ الْفَتْحُ ...

If you ask for a judgement, then now has the judgement come unto you.

Allah says here, `I accepted your supplication and Muhammad gained the victory.'''

Abdur-Rahman bin Zayd bin Aslam said;

"This is Allah the Most High's answer to their supplication;

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ

And (remember) when they said: "O Allah! If this is indeed the truth from you...'' (8:32)

Allah said next,

... وَإِن تَنتَهُواْ ...

and if you cease...

from your disbelief and rejection of Allah and His Messenger,

... فَهُوَ خَيْرٌ لَّكُمْ ...

it will be better for you,

in this life and the Hereafter.

Allah said,

... وَإِن تَعُودُواْ نَعُدْ ...

and if you return, so shall We return...

This is similar to another **Ayah**,

وَإِنْ عُدتُّمْ عُدْنَا

but if you return (to sins), We shall return (to Our punishment). (17:8)

meaning, `if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

... وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ ...

and your forces will be of no avail to you, however numerous they be...

> for even if you gather whatever forces you can, then know that those whom Allah is with cannot be defeated,

... وَأَنَّ اللّهَ مَعَ الْمُؤْمِنِينَ (١٩)

and verily, Allah is with the believers.

> in reference to the Prophet's group, the side of the chosen Messenger.

يأَيُّهَا الَّذِينَ ءَامَنُواْ أَطِيعُواْ اللَّهَ وَرَسُولَهُ وَلاَ تَوَلَّوْاْ عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

8:20 O you who believe! Obey Allah and His Messenger, and turn not away from him while you are hearing.

وَلاَ تَكُونُواْ كَالَّذِينَ قَالُواْ سَمِعْنَا وَهُمْ لاَ يَسْمَعُونَ

8:21 And be not like those who say: "We have heard,'' but they hear not.

إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لاَ يَعْقِلُونَ

8:22 Verily, the worst of living creatures with Allah are the deaf and the dumb (the disbelievers), who understand not.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّواْ وَّهُم مُّعْرِضُونَ

8:23 Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.

The Command to obey Allah and His Messenger

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَرَسُولَهُ ...

O you who believe! Obey Allah and His Messenger,

Allah commands His believing servants to obey Him and His Messenger and warns them against defying him and imitating the disbelievers who reject him.

Allah said,

... وَلاَ تَوَلَّوْاْ عَنْهُ ...

and turn not away from him...,

neither refrain from obeying him or following his commands nor indulge in what he forbade,

... وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾

while you are hearing.

after you gained knowledge of his Message,

وَلاَ تَكُونُواْ كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لاَ يَسْمَعُونَ ﴿٢١﴾

And be not like those who say: "We have heard,'' but they hear not.

Ibn Ishaq said that;

this **Ayah** refers to the hypocrites, who pretend to hear and obey, while in fact they do neither.

Allah declares that these are the most wicked creatures among the Children of Adam,

إِنَّ شَرَّ الدَّوَابِّ عِندَ اللّهِ الصُّمُّ ...

Verily, the worst of living creatures with Allah are the deaf,

who do not hear the truth,

... الْبُكْمُ ...

and the dumb,

who cannot comprehend it,

... الَّذِينَ لاَ يَعْقِلُونَ (٢٢)

who understand not.

These indeed are the most wicked creatures, for every creature except them abide by the way that Allah created in them. These people were created to worship Allah, but instead disbelieved.

This is why Allah equated them to animals, when He said,

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَآءً وَنِدَآءً

And the example of those who disbelieve is as that of him who shouts to those that hear nothing but calls and cries. (2:171)

and,

أُوْلَـئِكَ كَالأَنْعَـمِ بَلْ هُمْ أَضَلُّ أُوْلَـئِكَ هُمُ الْغَـفِلُونَ

They are like cattle, nay even more astray; those! They are the heedless ones. (7:179)

It was also said that;

the **Ayah** (8:22) refers to some of the pagans of Quraysh from the tribe of Bani `Abd Ad-Dar, according to Ibn Abbas, Mujahid and Ibn Jarir.

Muhammad bin Ishaq said that;

this **Ayah** refers to hypocrites, as we stated.

There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good.

Allah states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

وَلَوْ عَلِمَ اللّهُ فِيهِمْ خَيْرًا لَّأسْمَعَهُمْ ...

Had Allah known of any good in them, He would indeed have made them listen.

> He would have helped them understand. However, this did not happen because there is no goodness in such people, for Allah knows that,
>
> ... وَلَوْ أَسْمَعَهُمْ ...
>
> even if He had made them listen...
>
> > and allowed them to understand,
>
> ... لَتَوَلَّواْ ...
>
> they would but have turned...,
>
> > intentionally and out of stubbornness, even after they comprehend,

... وَّهُم مُّعْرِضُونَ (٢٣)

with aversion, (to the truth).

يأَيُّهَا الَّذِينَ ءَامَنُواْ اسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُواْ أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

8:24 O you who believe! Answer Allah and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allah comes between a person and his heart. And verily to Him you shall (all) be gathered.

The Command to answer and obey Allah and His Messenger

Allah commands;

يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَجِيبُواْ لِلّهِ وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحْيِيكُمْ ...

O you who believe! Answer Allah and (His) Messenger when he (the Messenger) calls you to that which will give you life,

Al-Bukhari said,

"(اسْتَجِيبُواْ Answer), obey, (لِمَا يُحْيِيكُمْ that which will give you life) that which will make your affairs good.''

Al-Bukhari went on to narrate that Abu Sa`id bin Al-Mu`alla said,

"I was praying when the Prophet passed by and called me, but I did not answer him until I finished the prayer.

He said,

مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ أَلَمْ يَقُلِ اللَّهُ:

What prevented you from answering me?

Has not Allah said: يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَجِيبُواْ لِلّهِ وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحْيِيكُمْ (O you who believe! Answer Allah and (His) Messenger when he calls you to that which will give you life).'

He then said:

لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرآنِ قَبْلَ أَنْ أَخْرُجَ

I will teach you the greatest **Surah** in the Qur'an before I leave.

When he was about to leave, I mentioned what he said to me. He said,

الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

All the praises and thanks are to Allah, the Lord of all that exists... (1:1-6)



Surely, it is the seven oft-repeated verses.'''

Muhammad bin Ishaq narrated that Muhammad bin Jafar bin Az-Zubayr said that Urwah bin Az-Zubayr explained this **Ayah**, يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَجِيبُواْ لِلّهِ وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحْيِيكُمْ (O you who believe! Answer Allah and (His) Messenger when he calls you to that which will give you life),

> "Answer when called to war (**Jihad**) with which Allah gives you might after meekness, and strength after weakness, and shields you from the enemy who oppressed you.''

Allah comes in between a Person and His Heart

Allah said,

... وَاعْلَمُواْ أَنَّ اللّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ...

and know that Allah comes in between a person and his heart.

Ibn Abbas commented,

> "Allah prevents the believer from disbelief and the disbeliever from faith.''
>
> Al-Hakim recorded this in his Mustadrak and said, "It is **Sahih** and they did not record it.''
>
> Similar was said by Mujahid, Sa`id, Ikrimah, Ad-Dahhak, Abu Salih Atiyyah, Muqatil bin Hayyan and As-Suddi.

In another report from Mujahid, he commented; يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ (...comes in between a person and his heart).

> "Leaves him without comprehension,''

As-Suddi said,

> "Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave.''

There are several **Hadiths** that conform with the meaning of this **Ayah**. For instance, Imam Ahmad recorded that Anas bin Malik said,

"The Prophet used to often say these words,

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِك

O You Who changes the hearts, make my heart firm on Your religion.

We said, `O Allah's Messenger! We believed in you and in what you brought us. Are you afraid for us?'

He said,

نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللهِ تَعَالَى يُقَلِّبُهَا

Yes, for the hearts are between two of Allah's Fingers, He changes them (as He wills).''

This is the same narration recorded by At-Tirmidhi in the Book of **Qadar** in his **Jami** (**Sunan**), and he said, "**Hasan**.''

Imam Ahmad recorded that An-Nawwas bin Sam`an Al-Kilabi said that he heard the Prophet saying,

مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ رَبِّ الْعَالَمِينَ إِذَا شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ وَإِذَا شَاءَ أَنْ يُزِيغَهُ أَزَاغَه

Every heart is between two of the Fingers of the Most Beneficent (Allah), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray.

And he said:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِك

O You Who changes the hearts! keep my heart firm on Your religion!

And he would say;

وَالْمِيزَانُ بِيَدِ الرَّحْمنِ يَخْفِضُهُ وَيَرْفَعُه

The Balance is in the Hand of **Ar-Rahman**, He raises and lowers it.

This was also recorded by An-Nasa'i and Ibn Majah.

... وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ (٢٤)

And verily to Him you shall (all) be gathered.

وَاتَّقُواْ فِتْنَةً لاَّ تُصِيبَنَّ الَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةً وَاعْلَمُواْ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

8:25 And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allah is severe in punishment.

Warning against an encompassing Fitnah

Allah warns;

وَاتَّقُواْ فِتْنَةً لاَّ تُصِيبَنَّ الَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةً وَاعْلَمُواْ أَنَّ اللّهَ شَدِيدُ الْعِقَابِ (٢٥)

And fear the **Fitnah** (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allah is severe in punishment.

Allah warns His believing servants of a **Fitnah**, trial and test, that encompasses the wicked and those around them. Therefore, such **Fitnah** will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented.

Imam Ahmad recorded that Mutarrif said,

"We asked Az-Zubayr, `O Abu Abdullah! What brought you here (for the battle of Al-Jamal)! You

abandoned the **Khalifah** who was assassinated (Uthman, may Allah be pleased with him) and then came asking for revenge for his blood!'

He said, `We recited at the time of the Messenger of Allah, and Abu Bakr, Umar and Uthman,

وَاتَّقُواْ فِتْنَةً لاَّ تُصِيبَنَّ الَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةً ...

And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,

We did not think that this **Ayah** was about us too, until it reached us as it did.'''

Ali bin Abi Talhah reported that Ibn Abbas said that;

the **Ayah**, وَاتَّقُواْ فِتْنَةً لاَّ تُصِيبَنَّ الَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةً (And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong), refers to the Companions of the Prophet in particular.

In another narration from Ibn Abbas, he said,

"Allah commanded the believers to stop evil from flourishing among them, so that Allah does not encompass them all in the torment (**Fitnah**).''

This, indeed, is a very good explanation, prompting Mujahid to comment about Allah's statement, وَاتَّقُواْ فِتْنَةً لاَّ تُصِيبَنَّ الَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةً (And fear the **Fitnah** (affliction and trial) which affects not in particular (only) those of you who do wrong),

"Is for you too!''

Several said similarly, such as Ad-Dahhak and Yazid bin Abi Habib and several others.

Ibn Mas`ud said,

"There is none among you but there is something that represents a **Fitnah** for him, for Allah said,

إِنَّمَآ أَمْوَلُكُمْ وَأَوْلَـدُكُمْ فِتْنَةٌ

Your wealth and your children are only a trial (**Fitnah**)... (64:15)

Therefore, when you seek refuge, seek it with Allah from the **Fitnah** that causes misguidance.''

Ibn Jarir collected this **Hadith**.

The view that the warning in this **Ayah** addresses the Companions and all others is true, even though the speech in the **Ayah** was directed at the Companions.

There are **Hadiths** that warn against **Fitnah** in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allah willing, as also is the case with the Imams, there being a number of writings about this.

Of the most precise things that have been mentioned under this topic, is what was recorded by Imam Ahmad from Hudhayfah bin Al-Yaman that the Messenger of Allah said,

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبُ لَكُم

By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.

Imam Ahmad recorded that Abu Ar-Riqad said,

"I heard Hudhayfah saying,

`A person used to utter one word during the time of the Messenger of Allah and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allah will surround you all with torment, or make the wicked among you

become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'''

Imam Ahmad recorded that An-Nu`man bin Bashir said that the Prophet gave a speech in which he said, while pointing to his ears with two of his fingers,

مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللهِ وَالْوَاقِعِ فِيهَا وَالْمُدَاهِنِ فِيهَا كَمَثَلِ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا وَأَوْعَرَهَا وَشَرَّهَا وَأَصَابَ بَعْضُهُمْ أَعْلَاهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوُا الْمَاءَ مَرُّوا عَلَى مَنْ فَوقَهُمْ فَآذَوْهُمْ فَقَالُوا: لَوْ خَرَقْنَا فِي نَصِيبِنَا خَرْقًا فَاسْتَقَيْنَا مِنْهُ وَلَمْ نُؤْذِ مَنْ فَوْقَنَا: فَإِنْ تَرَكُوهُمْ وَأَمْرَهُمْ هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا جَمِيعًا

The parable of the person abiding by Allah's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, `Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.

This was recorded by Al-Bukhari, but not Muslim, in the Book of Partnerships and the Book of Witnesses.

It was also recorded by At-Tirmidhi through a different route of narration.

Imam Ahmad recorded that Umm Salamah, the Prophet's wife, said,

"I heard the Messenger of Allah saying,

إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي عَمَّهُمُ اللهُ بِعَذَابٍ مِنْ عِنْدِه

If sins become apparent in my **Ummah**, Allah will surround them with punishment from Him.

I said, `O Allah's Messenger! Will they have righteous people among them then?'

He said, بَلَى Yes.

I asked, `What will happen to them?'

He said,

يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ يَصِيرُونَ إِلَى مَغْفِرَةٍ مِنَ اللهِ وَرِضْوَان

They will be stricken as the people, but they will end up with Allah's forgiveness and pleasure.''

Imam Ahmad recorded that Jarir said that the Messenger of Allah said,

مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُونَ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا عَمَّهُمُ اللهُ بِعِقَاب

Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allah will surround them all with punishment.

Ibn Majah collected this **Hadith**.

وَاذْكُرُواْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى الاٌّرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

8:26 And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things (for livelihood) so that you might be grateful.

Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph

Allah reminds;

وَاذْكُرُواْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ (٢٦)

And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things (for livelihood) so that you might be grateful.

Allah, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various parts of Allah's earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allah permitted the believers to migrate to Al-Madinah, where He allowed them to settle in a safe resort.

Allah made the people of Al-Madinah their allies, giving them refuge and support during **Badr** and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allah and His Messenger.

Qatadah commented, وَاذْكُرُواْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الأَرْضِ (And remember when you were few and were reckoned weak in the land),

> "Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who

died went to the Fire. They were being eaten up, but unable to eat up others! By Allah! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allah brought Islam, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islam that Allah granted all what you see, so thank Him for His favors, for your Lord is One Who bestows favors and likes praise. Verily, those who thank Allah enjoy even more bounties from Him.''

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَخُونُواْ اللَّهَ وَالرَّسُولَ وَتَخُونُواْ أَمَـنَـتِكُمْ وَأَنتُمْ تَعْلَمُونَ

8:27 O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you).

وَاعْلَمُواْ أَنَّمَآ أَمْوَلُكُمْ وَأَوْلَـدُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ

8:28 And know that your possessions and your children are but a trial and that surely, with Allah is a mighty reward.

Reason behind revealing This Ayah, and the prohibition of Betrayal

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَخُونُوا اللّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ (٢٧)

O you who believe! Betray not Allah and His Messenger, nor betray knowingly your **Amanat** (things entrusted to you).

The Two **Sahihs** mention the story of Hatib bin Abi Baltaah.

In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allah intended to march towards them. Allah informed His Messenger of this, and he sent a Companion to retrieve the letter that Hatib sent, and then he summoned him. He admitted to what he did.

Umar bin Al-Khattab stood up and said, "O Allah's Messenger! Should I cut off his head, for he has betrayed Allah, His Messenger and the believers?''

The Prophet said,

دَعْهُ فَإِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ:

اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُم

> Leave him! He participated in **Badr**. How do you know that Allah has not looked at those who participated in **Badr** and said, Do whatever you want, for I have forgiven you.

However, it appears that this **Ayah** is more general, even if it was revealed about a specific incident. Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Betrayal includes both minor and major sins, as well those that affect others. Ali bin Abi Talhah said that Ibn Abbas commented on the **Ayah**, وَتَخُونُواْ أَمَانَاتِكُمْ (nor betray your **Amanat**),

> "The **Amanah** refers to the actions that Allah has entrusted the servants with, such as and including what He ordained. Therefore, Allah says here, لاَ تَخُونُواْ (nor betray...), `do not abandon the obligations.'''

Abdur-Rahman bin Zayd commented, "Allah forbade you from betraying Him and His Messenger, as hypocrites do.''

Allah said,

وَاعْلَمُواْ أَنَّمَا أَمْوَالُكُمْ وَأَوْلاَدُكُمْ فِتْنَةٌ ...

> And know that your possessions and your children are but a trial.

from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him.

Allah said in other **Ayat**,

إِنَّمَآ أَمْوَلُكُمْ وَأَوْلَـدُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

> Your wealth and your children are only a trial, whereas Allah! With Him is a great reward. (64:15)

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً

> And We shall make a trial of you with evil and with good. (21:35)

يأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

> O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. (63:9)

and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ مِنْ أَزْوَجِكُمْ وَأَوْلَـدِكُمْ عَدُوّاً لَّكُمْ فَاحْذَرُوهُمْ

> O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them! (64:14)

Allah said next,

... وَأَنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ (٢٨)

And that surely with Allah is a mighty reward.

Therefore, Allah's reward, favor and Paradise are better for you than wealth and children.

Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allah alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection.

In the **Sahih**, there is a **Hadith** in which the Messenger of Allah said,

ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ:

- مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا،
- وَمَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا للهِ،
- وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللهُ مِنْهُ

There are three qualities for which whomever has them, he will have tasted the sweetness of faith. They are:

- whoever Allah and His Messenger are dearer to him than anyone else,
- whoever loves a person for Allah's sake alone, and
- whoever prefers to be thrown in fire rather than revert to disbelief, after Allah has saved him from it.

Therefore, loving the Messenger of Allah comes before loving children, wealth and oneself.

In the **Sahih**, it is confirmed that he said,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِين

By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.

يـأَيُّهَا الَّذِينَ ءَامَنُواْ إَن تَتَّقُواْ اللَّهَ يَجْعَل لَّكُمْ فُرْقَاناً وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

8:29 O you who believe! If you obey and fear Allah, He will grant you Furqan, and will expiate for you your sins, and forgive you; and Allah is the Owner of the great bounty.

Allah says;

يا أَيُّهَا الَّذِينَ آمَنُوا إَن تَتَّقُواْ اللّهَ يَجْعَل لَّكُمْ فُرْقَاناً وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢٩)

O you who believe! If you obey and fear Allah, He will grant you **Furqan**, and will expiate for you your sins, and forgive you; and Allah is the Owner of the great bounty.

Ibn Abbas, As-Suddi, Mujahid, Ikrimah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan and several others said that, فُرْقَاناً (**Furqan**),

means, `a way out';

Mujahid added, "In this life and the Hereafter.''

In another narration, Ibn Abbas is reported to have said,

**`Furqan'** means `salvation'

or -- according to another narration -- `aid'.

Muhammad bin Ishaq said that

> **`Furqan'** means `criterion between truth and falsehood'.

This last explanation from Ibn Ishaq is more general than the rest that we mentioned, and it also includes the other meanings.

Certainly, those who have **Taqwa** of Allah by obeying what He ordained and abstaining from what he forbade, will be guided to differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allah's tremendous rewards,

> يأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَءَامِنُواْ بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُوراً تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

> O you who believe! Have **Taqwa** of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful. (57:28)

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

8:30 And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allah too was plotting; and Allah is the best of plotters.

The Makkans plot to kill the Prophet, imprison Him or expel Him from Makkah

Allah reminds;

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ...

> And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allah too was plotting; and Allah is the best of plotters.

Ibn Abbas, Mujahid and Qatadah said, لِيُثْبِتُوكَ (**Liyuthbituka**),

> means "to imprison you.''

As-Suddi said,

> "**Ithbat** is to confine or to shackle.''

Imam Muhammad bin Ishaq bin Yasar, the author of Al-Maghazi, reported from Abdullah bin Abi Najih, from Mujahid, from Ibn Abbas,

> "Some of the chiefs of the various tribes of Quraysh gathered in Dar An-Nadwah (their conference area) and Iblis (**Shaytan**) met them in the shape of an eminent old man. When they saw him, they asked, `Who are you?'
>
> He said, `An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.'
>
> They said, `Agreed, come in.'
>
> He entered with them. Iblis said, `You have to think about this man (Muhammad)! By Allah, he will soon overwhelm you with his matter (religion).'
>
> One of them said, `Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nabighah! Verily, he is a poet like they were.'

The old man from Najd, the enemy of Allah, commented, `By Allah! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.'

They said, `This old man said the truth. Therefore, seek an opinion other than this one.'

Another one of them said, `Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.'

The old man from Najd replied, `By Allah! This is not a good opinion. Have you forgotten his sweet talk and eloquence, as well as, how his speech captures the hearts By Allah! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.'

They said, `He has said the truth, by Allah! Therefore, seek an opinion other than this one.'

Abu Jahl, may Allah curse him, spoke next, `By Allah! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muhammad at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hashim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

The old man from Najd commented, `By Allah! This man has expressed the best opinion, and I do not support any other opinion.'

They quickly ended their meeting and started preparing for the implementation of this plan.

Jibril came to the Prophet and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allah did not sleep in his house that night, and Allah gave him permission to migrate. After the Messenger migrated to Al-Madinah, Allah revealed to him Surah **Al-Anfal** reminding him of His favors and the bounties He gave him,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ

And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from Makkah); they were plotting and Allah too was plotting; and Allah is the best of plotters.

Allah replied to the pagans' statement that they should await the death of the Prophet, just as the poets before him perished, as they claimed,

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ

> Or do they say: "He is a poet! We await for him some calamity by time!'' (52:30)

As-Suddi narrated a similar story.

Allah next tells;

... وَيَمْكُرُونَ وَيَمْكُرُ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ (٣٠)

...they were plotting and Allah too was plotting, and Allah is the best of plotters.

Muhammad bin Ishaq reported from Muhammad bin Jafar bin Az-Zubayr, from Urwah bin Az-Zubayr who commented on Allah's statement,

"I (Allah) plotted against them with My sure planning, and I saved you (O Muhammad) from them.''

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا قَالُواْ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَـذَآ

8:31 And when Our Ayat are recited to them, they say: "We have heard (the Qur'an); if we wish we can say the like of this.

إِنْ هَـذَآ إِلاَّ أَسَـطِيرُ الأَوَّلِينَ

This is nothing but the tales of the ancients.''

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

8:32 And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.''

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

8:33 And Allah would not punish them while you (Muhammad) are among them, nor will He punish them while they seek (Allah's) forgiveness.

The Quraysh claimed They can produce Something similar to the Qur'an

Allah tells;

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُواْ قَدْ سَمِعْنَا لَوْ نَشَاء لَقُلْنَا مِثْلَ هَـذَا إِنْ هَـذَا إِلاَّ أَسَاطِيرُ الأوَّلِينَ (٣١)

And when Our **Ayat** are recited to them, they say: "We have heard (the Qur'an); if we wish we can say the like of this.

Allah describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to utter when they heard Allah's **Ayat** being recited to them, **قَدْ سَمِعْنَا لَوْ نَشَاء لَقُلْنَا مِثْلَ هَـذَا** ("We have heard (the Qur'an); if we wish we can say the like of this).''

They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur'an, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood.

It was said that;

An-Nadr bin Al-Harith, may Allah curse him, was the one who said this, according to Sa`id bin Jubayr, As-Suddi, Ibn Jurayj and others.

An-Nadr visited Persia and learned the stories of some Persian kings, such as Rustum and Isphandiyar. When he went back to Makkah, He found that the Prophet was sent from Allah and reciting the Qur'an to the people. Whenever the Prophet would leave an audience in which An-Nadr was sitting, An-Nadr began narrating to them the stories that he learned in Persia, proclaiming afterwards, "Who, by Allah, has better tales to narrate, I or Muhammad?''

When Allah allowed the Muslims to capture An-Nadr in **Badr**, the Messenger of Allah commanded that his head be cut off before him, and that was done, all thanks are due to Allah.

The meaning of, **إِلاَّ أَسَاطِيرُ الأوَّلِين** (...tales of the ancients) is that;

the Prophet has plagiarized and learned books of ancient people, and this is what he narrated to people, as they claimed.

This is the pure falsehood that Allah mentioned in another **Ayah**,

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ السِّرَّ فِى السَّمَـوَتِ وَالاٌّرْضِ إِنَّهُ كَانَ غَفُوراً رَّحِيماً

And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon.''

Say: "It (this Qur'an) has been sent down by Him (Allah) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.'' (25:5-6)

for those who repent and return to Him, He accepts repentance from them and forgives them.

The Idolators ask for Allah's Judgment and Torment!

Allah said,

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ (٣٢)

And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.''

This is indicative of the pagans' enormous ignorance, denial, stubbornness and transgression.

They should have said, "O Allah! If this is the truth from You, then guide us to it and help us follow it.''

However, they brought Allah's judgment on themselves and asked for His punishment.

Allah said in other **Ayat**,

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلاَ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! (29:53)

وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ

They say: "Our Lord! Hasten to us **Qittana** (our record of good and bad deeds so that we may see it) before the Day of Reckoning!'' (38:16)

سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ

لِّلْكَـفِرِينَ لَيْسَ لَهُ دَافِعٌ

مِّنَ اللَّهِ ذِي الْمَعَارِجِ

A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allah, the Lord of the ways of ascent. (70:1-3)

The ignorant ones in ancient times said similar things. The people of Shu`ayb said to him,

فَأَسْقِطْ عَلَيْنَا كِسَفاً مِّنَ السَّمَآءِ إِن كُنتَ مِنَ الصَّـدِقِينَ

"So cause a piece of the heaven to fall on us, if you are of the truthful!'' (26:187)

while the pagans of Quraysh said,

اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

"O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.''

Shu`bah said from Abdul-Hamid that Anas bin Malik said that;

> it was Abu Jahl bin Hisham who uttered this statement,
>
> اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاء أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ
>
> "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.''
>
> So Allah revealed this **Ayah**,
>
> وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ
>
> And Allah would not punish them while you are among them, nor will He punish them while they seek (Allah's) forgiveness.
>
> Al-Bukhari recorded it.

The Presence of the Prophet, and the Idolators' asking For forgiveness, were the Shelters against receiving Allah's immediate Torment

Allah said,

وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ (٣٣)

And Allah would not punish them while you are among them, nor will He punish them while they seek (Allah's) forgiveness.

Ibn Abi Hatim recorded that Ibn Abbas said,

> "Pagans used to go around the House in **Tawaf** and proclaim, `We rush to Your obedience, O Allah, there is no partner with You,' and the Prophet would tell them,

قَدٍ، قَد

Enough, enough.

But they would go on, `We rush to Your obedience, O Allah, there is no partner with You except a partner who is with You, You own Him but he does not own!

They also used to say, `O Allah, Your forgiveness, Your forgiveness.'

Allah revealed this verse; وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ (And Allah would not punish them while you are among them...).'''

Ibn Abbas commented,

"They had two safety shelters:

- the Prophet, and
- their seeking forgiveness (from Allah).

The Prophet went away, and only seeking forgiveness remained.''

At-Tirmidhi recorded that Abu Musa said that the Messenger of Allah said,

أَنْزَلَ اللهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي

"Allah sent down to me two safe shelters for the benefit of my **Ummah**.

وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

And Allah would not punish them while you are among them, nor will He punish them while they seek (Allah's) forgiveness.

فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمُ الْاسْتِغْفَارَ إِلَى يَومِ الْقِيَامَة

When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.

What testifies to this **Hadith**, is the **Hadith** that Ahmad recorded in his **Musnad** and Al-Hakim in his **Mustadrak**, that Abu Sa`id narrated that the Messenger of Allah said,

إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتِكَ يَا رَبِّ لَا أَبْرَحُ أُغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ.

فَقَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي لَا أَزَالُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي

Shaytan said, `By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.'

The Lord said, `By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.'

Al-Hakim said, "Its chain is **Sahih** and they did not record it.''

وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُواْ أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

8:34 And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians! None can be its guardians except those who have Taqwa, but most of them know not.

وَمَا كَانَ صَلاَتُهُمْ عِندَ الْبَيْتِ إِلاَّ مُكَآءً وَتَصْدِيَةً فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

8:35 Their Salah at the House was nothing but Muka' and Tasdiyah. Therefore taste the punishment because you used to disbelieve.

The Idolators deserved Allah's Torment after Their Atrocities

Allah states that the idolators deserved the torment, but He did not torment them in honor of the Prophet residing among them. After Allah allowed the Prophet to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allah also directed them to seek forgiveness for the sins, **Shirk** and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkan pagans, those Muslims who invoked Allah for His forgiveness, Allah would have sent down to them the torment that could never be averted. Allah did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Hudaybiyyah,

هُمُ الَّذِينَ كَفَرُواْ وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ وَلَوْلاَ رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَـتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُمْ مِّنْهُمْ مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِى رَحْمَتِهِ مَن يَشَآءُ لَوْ تَزَيَّلُواْ لَعَذَّبْنَا الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَاباً أَلِيماً

They are the ones who disbelieved and hindered you from **Al-Masjid Al-Haram** (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment. (48:25)

Allah said here,

وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُواْ أَوْلِيَاءهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ (٣٤)

And why should not Allah punish them while they hinder (men) from **Al-Masjid Al-Haram**, and they are not its guardians!

None can be its guardians except those who have **Taqwa**, but most of them know not.

Allah asks, `why would not He torment them while they are stopping Muslims from going to **Al-Masjid Al-Haram**, thus hindering the believers, its own people, from praying and performing **Tawaf** in it'

Allah said,

... وَمَا كَانُوا۟ أَوْلِيَاءهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ ...

And they are not its guardians. None can be its guardians except those who have **Taqwa**,

meaning, the Prophet and his Companions are the true dwellers (or worthy maintainers) of **Al-Masjid Al-Haram**, not the pagans. Allah said in other **Ayah**,

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَاجِدَ الله شَـهِدِينَ عَلَى أَنفُسِهِم بِالْكُفْرِ أُوْلَـئِكَ حَبِطَتْ أَعْمَـلُهُمْ وَفِى النَّارِ هُمْ خَـلِدُونَ

إِنَّمَا يَعْمُرُ مَسَـجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَأَقَامَ الصَّلَوةَ وَءَاتَى الزَّكَوةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى أُوْلَـئِكَ أَن يَكُونُوا۟ مِنَ الْمُهْتَدِينَ

It is not for the polytheists, to maintain the **Masjids** of Allah, while they witness disbelief against themselves. The works of such are in vain and in the Fire shall they abide.

The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the **Salah**, and give the **Zakah** and fear none but Allah. It is they who are on true guidance. (9:17-18)

and,

وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ

> But a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to **Al-Masjid Al-Haram** (at Makkah), and to drive out its inhabitants, (2:217)

Urwah, As-Suddi and Muhammad bin Ishaq said that Allah's statement, إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ (None can be its guardians except those who have **Taqwa**),

> refers to Muhammad and his Companions, may Allah be pleased with them all.

Mujahid explained that;

> this **Ayah** is about the **Mujahidin** (in Allah's cause), whomever and wherever they may be.

Allah then mentioned the practice of the pagans next to **Al-Masjid Al-Haram** and the respect they observed in its vicinity,

وَمَا كَانَ صَلاَتُهُمْ عِندَ الْبَيْتِ إِلاَّ مُكَاء وَتَصْدِيَةً ...

Their **Salah** (prayer) at the House was nothing but **Muka'** and **Tasdiyah**.

Abdullah bin Umar, Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr, Abu Raja' Al-Utardi, Muhammad bin Ka`b Al-Qurazi, Hujr bin Anbas, Nubayt bin Sharit, Qatadah and Abdur-Rahman bin Zayd bin Aslam said that;

> this part of the **Ayah** refers to whistling.
>
> Mujahid added that the pagans used to place their fingers in their mouth (while whistling).

Sa`id bin Jubayr said that Ibn `Abbas commented on Allah's statement, وَمَا كَانَ صَلاَتُهُمْ عِندَ الْبَيْتِ إِلاَّ مُكَاء وَتَصْدِيَةً (Their **Salat** at the House was nothing but **Muka'** and **Tasdiyah**),

> "The Quraysh used to perform **Tawaf** (encircling the **Ka`bah**) while naked, whistling and clapping

their hands, for **Muka'** means `whistling', while, **Tasdiyah** means `clapping the hands.'''

This meaning was also reported from Ibn Abbas, by Ali bin Abi Talhah and Al-Awfi.

Similar was recorded from Ibn Umar, Mujahid, Muhammad bin Ka`b, Abu Salamah bin Abdur-Rahman, Ad-Dahhak, Qatadah, Atiyyah Al-Awfi, Hujr bin Anbas and Ibn Abza.

Ibn Jarir recorded that Ibn Umar explained the **Ayah**,

"**Muka'** means `whistling', while, **`Tasdiyah'** means `clapping the hands.'''

Sa`id bin Jubayr and `Abdur-Rahman bin Zayd said that, وَتَصْدِيَةً (and **Tasdiyah**),

means, they hindered from the path of Allah, the Exalted and Most Honored.

Allah said,

... فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ (٣٥)

Therefore taste the punishment because you used to disbelieve.

According to Ad-Dahhak, Ibn Jurayj and Muhammad bin Ishaq,

this refers to the death and capture that they suffered during the battle of **Badr**.

إِنَّ الَّذِينَ كَفَرُواْ يُنفِقُونَ أَمْوَلَهُمْ لِيَصُدُّواْ عَن سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

8:36 Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome.

وَالَّذِينَ كَفَرُوا۟ إِلَى جَهَنَّمَ يُحْشَرُونَ

And those who disbelieve will be gathered unto Hell.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعاً فَيَجْعَلَهُ فِى جَهَنَّمَ أُوْلَـئِكَ هُمُ الْخَـسِرُونَ

8:37 In order that Allah may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

The Disbelievers spend Their Wealth to hinder Others from Allah's Path, but this will only cause Them Grief

Allah states;

إِنَّ الَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا۟ إِلَى جَهَنَّمَ يُحْشَرُونَ (٣٦)

Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

Muhammad bin Ishaq narrated that Az-Zuhri, Muhammad bin Yahya bin Hibban, Asim bin Umar bin Qatadah, and Al-Husayn bin Abdur-Rahman bin Amr bin Sa`id bin Mu`adh said,

> "The Quraysh suffered defeat at **Badr** and their forces went back to Makkah, while Abu Sufyan went back with the caravan intact. This is when Abdullah bin Abi Rabiah, Ikrimah bin Abi Jahl, Safwan bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in **Badr**, went to Abu Sufyan bin Harb.

They said to him, and to those among the Quraysh who had wealth in that caravan, `O people of Quraysh! Muhammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.'

They agreed.''

Muhammad bin Ishaq said,

"According to Ibn Abbas, this **Ayah** was revealed about them,

(إِنَّ الَّذِينَ كَفَرُواْ يُنفِقُونَ أَمْوَالَهُمْ ... Verily, those who disbelieve spend their wealth... until, هُمُ الْخَاسِرُونَ they who are the losers).''

Mujahid, Sa`id bin Jubayr, Al-Hakam bin Uyaynah, Qatadah, As-Suddi and Ibn Abza said that;

this **Ayah** was revealed about Abu Sufyan and his spending money in **Uhud** to fight the Messenger of Allah.

Ad-Dahhak said that;

this **Ayah** was revealed about the idolators of **Badr**.

In any case, the **Ayah** is general, even though there was a specific incident that accompanied its revelation.

Allah states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allah and make their word higher than the word of truth. However, Allah will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will

witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allah said,

فَسَيُنفِقُونَـهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُواْ إِلَى جَهَنَّمَ يُحْشَرُونَ

And so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

Allah said,

لِيَمِيزَ اللّهُ الْخَبِيثَ مِنَ الطَّيِّبِ ...

In order that Allah may distinguish the wicked from the good,

meaning recognize the difference between the people of happiness and the people of misery, according to Ibn Abbas, as Ali bin Abi Talhah reported from him.

Allah distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him.

Allah said in other **Ayat**,

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the **Ghayb** (Unseen). (3:179)

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

> Do you think that you will enter Paradise before Allah (tests) those of you who fought (in His cause) and (also) tests those who are the patient. (3:142)

Therefore, the **Ayah** (8:37) means,

> `We tried you with combatant disbelievers whom We made able to spend money in fighting you,'

لِيَمِيزَ اللّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعاً ...

in order that Allah may distinguish the wicked from the good, and put the wicked one over another, heap them together,

> put in a pile on top of each other,

... فَيَجْعَلَهُ فِي جَهَنَّمَ أُوْلَـئِكَ هُمُ الْخَاسِرُونَ (٣٧)

and cast them into Hell. Those! It is they who are the losers.

> in this life and the Hereafter.

قُل لِلَّذِينَ كَفَرُوا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّتُ الأَوَّلِينِ

8:38 Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

وَقَـتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلهِ

8:39 And fight them until there is no more Fitnah, and the religion (worship) will all be for Allah alone.

فَإِنِ انْتَهَوْاْ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

But if they cease, then certainly, Allah is All-Seer of what they do.

وَإِن تَوَلَّوْاْ فَاعْلَمُواْ أَنَّ اللَّهَ مَوْلاَكُمْ

8:40 And if they turn away, then know that Allah is your protector --

نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

(what) an excellent protector and (what) an excellent helper!

Encouraging the Disbelievers to seek Allah's Forgiveness, warning Them against Disbelief

Allah commands His Prophet Muhammad,

قُل لِلَّذِينَ كَفَرُواْ إِن يَنتَهُواْ ...

Say to those who have disbelieved, if they cease...

the disbelief, defiance and stubbornness they indulge in, and embrace Islam, obedience and repentance.

... يُغَفَرْ لَهُم مَّا قَدْ سَلَفَ ...

their past will be forgiven.

along with their sins and errors.

It is recorded in the **Sahih** Al-Bukhari that Abu Wa'il said that Ibn Mas'ud said that the Messenger of Allah said,

مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ

He who becomes good in his Islam, will not be punished for what he has committed during **Jahiliyyah** (before Islam). He who becomes bad

in his Islam, will face a punishment for his previous and latter deeds.

It is also recorded in the **Sahih** that the Messenger of Allah said,

الْإِسْلَامُ يَجُبُّ مَا قَبْلَهُ وَالتَّوْبَةُ تَجُبُّ مَا كَانَ قَبْلَهَا

"Islam erases what occurred before it, and repentance erases what occurs before it.''

Allah said,

... وَإِنْ يَعُودُواْ ...

But if they return,

and remain on their ways,

... فَقَدْ مَضَتْ سُنَّةُ الأَوَّلِينِ (٣٨)

then the examples of those (punished) before them have already preceded.

meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

The Order to fight to eradicate Shirk and Kufr

Allah said,

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه ...

And fight them until there is no more **Fitnah**, and the religion will all be for Allah alone.

Al-Bukhari recorded that;

a man came to Ibn Umar and said to him, "O Abu Abdur-Rahman! Why do you not implement what Allah said in His Book, **وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا** (And if two parties (or groups) among the believers fall to fighting...(49:9). What prevents you from fighting as Allah mentioned in His Book?''

Ibn Umar said, "O my nephew! I prefer that I be reminded with this **Ayah** rather than fighting, for in the latter case, I will be reminded by the **Ayah** in which Allah, the Exalted and Most Honored, said, وَمَن يَقْتُلْ مُؤْمِناً مُّتَعَمِّداً (And whoever kills a believer intentionally...) (4:93).''

The man said, "Allah, the Exalted, said, وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ (And fight them until there is no more **Fitnah**...).''

Ibn Umar said, "We did that during the time of the Messenger of Allah, when Islam was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islam became stronger and widespread, there was no more **Fitnah**.''

When the man realized that Ibn Umar would not agree to what he is saying, he asked him, "What do you say about Ali and Uthman?''

Ibn Umar replied, "What do I say about Ali and Uthman! As for Uthman, Allah has forgiven him, but you hate that Allah forgives him. As for Ali, he is the cousin of the Messenger of Allah and his son-in-law,''

and he pointed with his hand saying, "And this is his house over there.''

Sa`id bin Jubayr said,

"Ibn Umar came to us and was asked, "What do you say about fighting during Fitnah?''

Ibn Umar said, "Do you know what **Fitnah** refers to Muhammad. He was fighting against the idolators, and at that time, attending (or residing with) the idolators was a **Fitnah** (trial in religion). It is nothing like what you are doing, fighting to gain leadership!''

All these narrations were collected by Al-Bukhari, may Allah the Exalted grant him His mercy.

Ad-Dahhak reported that Ibn Abbas said about the **Ayah**, وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ (And fight them until there is no more **Fitnah**...),

> "So that there is no more **Shirk**.''

> Similar was said by Abu Al-Aliyah, Mujahid, Al-Hasan, Qatadah, Ar-Rabi bin Anas, As-Suddi, Muqatil bin Hayyan and Zayd bin Aslam.

Muhammad bin Ishaq said that he was informed from Az-Zuhri, from Urwah bin Az-Zubayr and other scholars that حَتَّى لاَ تَكُونَ فِتْنَةٌ (until there is no more **Fitnah**),

> the **Fitnah** mentioned here means, until no Muslim is persecuted so that he abandons his religion.

Ad-Dahhak reported that Ibn Abbas said about Allah's statement, وَيَكُونَ الدِّينُ كُلُّهُ لِلّه (and the religion (worship) will all be for Allah alone).

> "So that **Tawhid** is practiced in sincerity with Allah.''

Al-Hasan, Qatadah and Ibn Jurayj said, وَيَكُونَ الدِّينُ كُلُّهُ لِلّه (and the religion will all be for Allah alone),

> "So that **La ilaha illa-llah** is proclaimed.''

Muhammad bin Ishaq also commented on this **Ayah**,

> "So that **Tawhid** is practiced in sincerity towards Allah, without **Shirk**, all the while shunning all rivals who (are being worshipped) besides Him.''

Abdur-Rahman bin Zayd bin Aslam said about, وَيَكُونَ الدِّينُ كُلُّهُ لِلّه (and the religion will all be for Allah alone),

> "So that there is no more **Kufr** (disbelief) with your religion remains.''

There is a **Hadith** collected in the Two **Sahihs** that testifies to this explanation. The Messenger of Allah said,

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ، حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ،

فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّ وَجَل

I was commanded to fight against the people until they proclaim, `There is no deity worthy of worship except Allah.'

If and when they say it, they will preserve their blood and wealth from me, except for its right (Islamic penal code), and their reckoning is with Allah, the Exalted and Most Honored.

Also, in the Two **Sahihs**, it is recorded that Abu Musa Al-Ashari said,

"The Messenger of Allah was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allah?

He said,

مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ عَزَّ وَجَل

Whoever fights so that Allah's Word is the supreme, is in the cause of Allah, the Exalted and Most Honored.''

Allah said next,

... فَإِنِ انتَهَوْاْ ...

But if they cease,

and desist from their **Kufr** as a result of your fighting them, even though you do not know the true reasons why they did so,

... فَإِنَّ اللّهَ بِمَا يَعْمَلُونَ بَصِيرٌ (٣٩)

then certainly, Allah is All-Seer of what they do.

Allah said in similar **Ayah**,

فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ

> But if they repent and perform the **Salah**, and give **Zakah**, then leave their way free. (9:5)

فَإِخوَانُكُمْ فِى ٱلدِّينِ

> ...then they are your brethren in religion. (9:11)

وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ فَإِنِ ٱنتَهَوا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّـٰلِمِينَ

> And fight them until there is no more **Fitnah** and the religion (worship) is for Allah (alone). But if they cease, let there be no transgression except against the wrongdoers. (2:193)

It is recorded in the **Sahih** that;

> the Messenger of Allah said to Usamah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allah;
>
> أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللهُ ؟
>
> وَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللهُ يَوْمَ الْقِيَامَةِ ؟
>
> Have you killed him after he proclaimed, `**La Ilaha Illallah**!'
>
> What would you do with regard to `**La Ilaha Illallah**' on the Day of Resurrection.
>
> Usamah said, "O Allah's Messenger! He only said it to save himself.''
>
> The Messenger replied,
>
> هَلَّا شَقَقْتَ عَنْ قَلْبِهِ ؟
>
> Did you cut his heart open?
>
> The Messenger kept repeating,

مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللهُ يَوْمَ الْقِيَامَةِ؟

> What would you do with regard to `**La Ilaha Illallah**' on the Day of Resurrection? until Usamah said, "I wished I had embraced Islam only that day.''

Allah said next,

وَإِن تَوَلَّوْاْ فَاعْلَمُواْ أَنَّ اللَّهَ مَوْلاَكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (٤٠)

And if they turn away, then know that Allah is your protector, an excellent protector, and an excellent helper!

> Allah says, if the disbelievers persist in defying and fighting you, then know that Allah is your protector, master and supporter against your enemies. Verily, what an excellent protector and what an excellent supporter.

وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِى الْقُرْبَى وَالْيَتَـمَى وَالْمَسَـكِينِ وَابْنِ السَّبِيلِ

8:41 And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger, and to the near relatives (of the Messenger), the orphans, the poor, and the wayfarer,

إِن كُنتُمْ ءَامَنْتُم بِاللَّهِ وَمَآ أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ

if you have believed in Allah and in that which We sent down to Our servant on the Day of Criterion, the Day when the two forces met;

وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

and Allah is able to do all things.

Ruling on the Spoils of War (Ghanimah and Fai)

Allah explains the spoils of war in detail, as He has specifically allowed it for this honorable **Ummah** over all others.

We should mention that the **`Ghanimah**' refers to war spoils captured from the disbelievers, using armies and instruments of war.

As for **`Fai**', it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the **Jizyah** (tribute tax) and **Khiraj** (property tax).

Allah said,

وَاعْلَمُواْ أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلّهِ خُمُسَهُ ...

And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allah,

indicating that the one-fifth should be reserved and paid in full (to Muslim leaders) whether it was little or substantial, even a yarn and needle.

وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَـمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ

And whosoever deceives (his companions over the booty), he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. (3:161)

Allah's statement,

... فَأَنَّ لِلّهِ خُمُسَهُ وَلِلرَّسُولِ ...

verily, one-fifth of it is assigned to Allah, and to the Messenger,

Ad-Dahhak reported that Ibn Abbas explained by it as,

"Whenever the Messenger of Allah sent an army, he used to divide the war booty they collected

into five shares, reserving one-fifth and divided it into five shares.''

Then he recited;

وَاعْلَمُواْ أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلّهِ خُمُسَهُ وَلِلرَّسُولِ ...

And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger,

Ibn Abbas said,

"Allah's statement, فَأَنَّ لِلّهِ خُمُسَهُ (verily, one-fifth of it is assigned to Allah) is inclusive (of the Messenger's share), just as the following **Ayah** is inclusive (of Allah owning whatever is on the earth also),

لِّلَّهِ مَا فِي السَّمَـوتِ وَمَا فِى الاٌّرْضِ

To Allah belongs all that is in the heavens and on the earth." (2:284)

So He addressed the share of Allah and the share of His Messenger in the same statement.

Ibrahim An-Nakhai, Al-Hasan bin Muhammad bin Al-Hanifiyyah, Al-Hasan Al-Basri, Ash-Sha`bi, Ata bin Abi Rabah, Abdullah bin Buraydah, Qatadah, Mughirah and several others, all said that;

the share designated for Allah and the Messenger is one and the same.

Supporting this is what Imam Al-Hafiz Abu Bakr Al-Bayhaqi recorded, with a **Sahih** chain of narrators, that Abdullah bin Shaqiq said that a man from Bilqin said,

"I came to the Prophet when he was in Wadi Al-Qura inspecting a horse. I asked, `O Allah's Messenger! What about the **Ghanimah**?'

He said,

للهِ خُمُسُهَا وَأَرْبَعَةُ أَخْمَاسِهَا لِلْجَيْش

Allah's share is one fifth and four-fifths are for the army.

I asked, `None of them has more right to it than anyone else?'

He said,

لَا، وَلَا السَّهْمُ تَسْتَخْرِجُهُ مِنْ جَنْبِكَ لَيْسَ أَنْتَ أَحَقَّ بِهِ مِنْ أَخِيكَ الْمُسْلِم

No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.''

Imam Ahmad recorded that;

Al-Miqdam bin Madikarib Al-Kindi sat with Ubadah bin As-Samit, Abu Ad-Darda and Al-Harith bin Mu`awiyah Al-Kindi, may Allah be pleased with them, reminding each other of the statements of the Messenger of Allah.

Abu Ad-Darda said to Ubadah, "O Ubadah! What about the words of the Messenger of Allah during such and such battle, about the fifth (of the war booty)?''

Ubadah said, "The Messenger of Allah led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

إِنَّ هَذِهِ مِنْ غَنَائِمِكُمْ وَإِنَّهُ لَيْسَ لِي فِيهَا إِلَّا نَصِيبِي مَعَكُمْ إِلَّا الْخُمُسُ، وَالْخُمُسُ مَرْدُودٌ عَلَيْكُمْ، فَأَدُّوا الْخَيْطَ وَالْمَخِيطَ، وَأَكْبَرَ مِنْ ذَلِكَ وَأَصْغَرَ،

This is also a part of the war booty you earned. Verily, I have no share in it, except my own share, the fifth designated to me. Even that fifth will be given to you (indicating the Prophet's generosity). Therefore, surrender even the needle and the thread, and whatever is bigger or smaller than that (from the war spoils).

وَلَا تَغُلُّوا فَإِنَّ الْغُلُولَ نَارٌ وَعَارٌ عَلَى أَصْحَابِهِ فِي الدُّنْيَا وَالْآخِرَةِ،

Do not cheat with any of it, for stealing from the war booty before its distribution is Fire and a shame on its people in this life and the Hereafter.

وَجَاهِدُوا النَّاسَ فِي اللهِ الْقَرِيبَ وَالْبَعِيدَ، وَلَا تُبَالُوا فِي اللهِ لَوْمَةَ لَائِمٍ،

Perform **Jihad** against the people in Allah's cause, whether they are near or far, and do not fear the blame of the blamers, as long as you are in Allah's cause.

وَأَقِيمُوا حُدُودَ اللهِ فِي الْحَضَرِ وَالسَّفَرِ،

Establish Allah's rules while in your area and while traveling.

وَجَاهِدُوا فِي سَبِيلِ اللهِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ عَظِيمٌ، يُنْجِي بِهِ اللهُ مِنَ الْهَمِّ وَالْغَمِ

Perform **Jihad** in Allah's cause, for **Jihad** is a tremendous door leading to Paradise. Through it, Allah saves (one) from sadness and grief.''

This is a tremendous **Hadith**, but I did not find it in any of the six collections of **Hadith** through this chain of narration.

However, Imam Ahmad, Abu Dawud and An-Nasa'i recorded a **Hadith** from Amr bin Shuayb, from his father, from his grandfather Abdullah bin Amr, from the Messenger of Allah, and this narration is similar to the one above, and a version from Amr bin Anbasah was recorded by Abu Dawud and An-Nasa'i. T

he Prophet used to choose some types of the war booty for himself; a servant, a horse, or a sword, according to the reports from Muhammad bin Sirin, Amir Ash-Sha`bi and many scholars. For instance, Imam Ahmad and At-Tirmidhi -- who graded it **Hasan** -- recorded from Ibn Abbas that;

the Messenger of Allah chose a sword called `**Dhul-Fiqar**' on the day of **Badr**.

A'ishah narrated that;

> Safiyyah was among the captured women, and the Prophet chose (and married) her (upon his own choice and before distribution of war booty), as Abu Dawud narrated in the Sunan.

... وَلِذِي الْقُرْبَى ...

and to the near relatives (of the Messenger),

> As for the share of the Prophet's relatives, it is paid to Bani Hashim and Bani Al-Muttalib, because the children of Al-Muttalib supported Bani Hashim in **Jahiliyyah** after Islam. They also went to the mountain pass of Abu Talib in support of the Messenger of Allah and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muttalib) did all this in obedience to Allah and His Messenger, while the disbelievers among them did so in support of their tribe and in obedience to Abu Talib, the Messenger's uncle.

Allah said next,

... وَالْيَتَامَى ...

the orphans,

> in reference to Muslim orphans,

... وَالْمَسَاكِينِ ...

> the poor,

... وَابْنَ السَّبِيلِ ...

and the wayfarer,

> the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from.

We will explain this subject in Surah **Bara'h** (9:60), Allah willing, and our reliance and trust is in Him alone.

Allah said,

... إِن كُنتُمْ آمَنتُمْ بِاللّهِ وَمَا أَنزَلْنَا عَلَى عَبْدِنَا ...

If you have believed in Allah and in that which We sent down to Our servant,

Allah says, `Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allah, the Last Day and what We have revealed to Our Messenger.'

In the Two **Sahihs**, it is recorded that Abdullah bin Abbas said, - while narrating the lengthy **Hadith** about the delegation of Bani Abdul Qays - that the Messenger of Allah said to them,

وآمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ. آمُرُكُمْ بِالْإِيمَانِ بِاللهِ ثُمَّ قَالَ:

هَلْ تَدْرُونَ مَا الْإِيمَــانُ بِاللهِ ؟

- شَهَــــادَةُ أَن لَّا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ،
- وَإِقَامُ الصَّلَاةِ
- وَإِيتَاءُ الزَّكَاةِ،
- وَأَن تُؤَدُّوا الْخُمُسَ مِنَ الْمَغْنَمِ

I command you with four and forbid four from you. I command you to believe in Allah.

Do you know what it means to believe in Allah?

- Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah,
- establishing the prayer,
- giving **Zakah** and
- honestly surrendering one-fifth of the war spoils.

Therefore, the Messenger listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhari wrote a chapter in his **Sahih** entitled, "Chapter: Paying the **Khumus** (one-fifth) is Part of Faith.'' He then narrated the above **Hadith** from Ibn Abbas.

Allah said next,

... يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٤١)

on the Day of Criterion, the Day when the two forces met; and Allah is Able to do all things.

> Allah is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of **Badr**. That day was called, `**Al-Furqan**', because Allah raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group.

Ali bin Abi Talhah and Al-Awfi reported that Ibn Abbas said,

> "**Badr** is **Yawm Al-Furqan**; during it, Allah separated between truth and falsehood.''
>
> Al-Hakim collected this statement.
>
> Similar statements were reported from Mujahid, Miqsam, Ubaydullah bin Abdullah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan and several others.

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُم بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنكُمْ

8:42 (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you.

وَلَوْ تَوَاعَدتُّمْ لاَخْتَلَفْتُمْ فِي الْمِيعَـدِ وَلَـكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولاً لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَىَّ عَن بَيِّنَةٍ

Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His knowledge), so that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence.

وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

And surely, Allah is All-Hearer, All-Knower.

Some Details of the Battle of Badr

Allah describes **Yawm Al-Furqan**, (i.e. the day of **Badr**),

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا ...

(And remember) when you (the Muslim army) were on the near side of the valley,

camping in the closest entrance of the valley towards Al-Madinah,

... وَهُم ...

and they,

the idolators, who were camped,

... بِالْعُدْوَةِ الْقُصْوَى ...

on the farther side,

from Al-Madinah, towards Makkah.

... وَالرَّكْبُ ...

and the caravan,

that was under the command of Abu Sufyan, with the wealth that it contained,

... أَسْفَلَ مِنكُمْ ...

on the ground lower than you,

closer to the sea,

... وَلَوْ تَوَاعَدتَّمْ ...

even if you had made a mutual appointment to meet,

you and the idolators,

... لاَخْتَلَفْتُمْ فِي الْمِيعَادِ ...

you would certainly have failed in the appointment,

Muhammad bin Ishaq said, "Yahya bin Abbad bin Abdullah bin Az-Zubayr narrated to me from his father about this **Ayah**

"Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

... وَلَـكِن لِّيَقْضِيَ اللّهُ أَمْراً كَانَ مَفْعُولاً ...

but (you met) that Allah might accomplish a matter already ordained,

Allah had decreed that He would bring glory to Islam and its people, while disgracing **Shirk** and its people. You (the companions) had no knowledge this would happen, but it was out of Allah's compassion that He did that.''

In a **Hadith**, Ka`b bin Malik said,

"The Messenger of Allah and the Muslims marched to intercept the Quraysh caravan, but Allah made them meet their (armed) enemy without appointment.''

Muhammad bin Ishaq said that Yazid bin Ruwman narrated to him that Urwah bin Az-Zubayr said,

"Upon approaching **Badr**, the Messenger of Allah sent Ali bin Abi Talib, Sa`d bin Abi Waqqas, Az-Zubayr bin Al-Awwam and several other Companions to spy the pagans.

They captured two boys, a servant of Bani Sa`id bin Al-`As and a servant of Bani Al-Hajjaj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allah, but found him praying.

The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Companions were upset with that answer, since they thought that the boys belonged to Abu Sufyan (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyan. Thereupon companions left them alone.

When the Prophet ended the prayer, he said,

إِذَا صَدَّقَاكُمْ ضَرَبْتُمُوهُمَا، وَإِذَا كَذَّبَاكُمْ تَرَكْتُمُوهُمَا، صَدَقَا وَاللهِ إِنَّهُمَا لِقُرَيْشٍ ، أَخْبِرَانِي عَنْ قُرَيْش

When they tell you the truth you beat them, but when they lie you let them go They have said the truth, by Allah! They belong to the Quraysh.

addressing to the boys He said: Tell me the news about Quraysh.

The two boys said, `They are behind this hill that you see, on the far side of the valley.'

The Messenger of Allah asked,

كَمِ الْقَوْمُ ؟

How many are they?

They said, `They are many.'

He asked,

مَاعُدَّتُهُمْ ؟

How many?

They said, `We do not know the precise number.'

He asked,

كَمْ يَنْحَرُونَ كُلَّ يَوْمٍ ؟

How many camels do they slaughter every day?

They said, `Nine or ten a day.'

The Messenger of Allah said,

الْقَوْمُ مَا بَيْنَ التِّسْعمِائَةِ إِلَى الْأَلْف

They are between nine-hundred and a thousand.

He asked again,

فَمَنْ فِيهِمْ مِنْ أَشْرَافِ قُرَيْشٍ ؟

Which chiefs of Quraysh are accompanying the army?

They said,

Utbah bin Rabiah,

Shaybah bin Rabiah,

Abu Al-Bakhtari bin Hisham,

Hakim bin Hizam,

Nawfal bin Khuwaylid,

Al-Harith bin Amir bin Nawfal,

Tu`aymah bin Adi bin Nawfal,

An-Nadr bin Al-Harith,

Zam`ah bin Al-Aswad,

Abu Jahl bin Hisham,

Umayyah bin Khalaf,

Nabih and Munabbih sons of Al-Hajjaj,

> Suhayl bin Amr and
>
> Amr bin Abd Wadd.
>
> The Messenger of Allah said to the people,
>
> هَذِهِ مَكَّةُ قَدْ أَلْقَتْ إِلَيْكُمْ أَفْلَاذَ كَبِدِهَا
>
> This is Makkah! She has brought you her most precious sons (its chiefs)!''

Allah said,

... لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَن بَيِّنَةٍ ...

So that those who were to be destroyed might be destroyed after a clear evidence.

Muhammad bin Ishaq commented,

> "So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same.''
>
> This is a sound explanation.

Allah says,

> He made you meet your enemy in one area without appointment, so that He gives you victory over them.' This way, `He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them, وَيَحْيَى مَنْ حَيَّ (and those who were to live might live), those who wish to believe do so, عَن بَيِّنَةٍ (after a clear evidence), and proof. Verily, faith is the life of the heart, as Allah said,

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَـهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِى النَّاسِ كَمَن

> Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ... (6:122)

Allah said next,

... وَإِنَّ اللّهَ لَسَمِيعٌ ...

And surely, Allah is All-Hearer,

> of your invocation, humility and requests for His help,

... عَلِيمٌ (٤٢)

All-Knower.

> meaning; about you, and you deserve victory over your rebellious, disbelieving enemies.

إِذْ يُرِيكَهُمُ اللَّهُ فِى مَنَامِكَ قَلِيلاً

8:43 (And remember) when Allah showed them to you as few in your dream;

وَلَوْ أَرَاكَهُمْ كَثِيراً لَّفَشِلْتُمْ وَلَتَنَـزَعْتُمْ فِى الاٌّمْرِ

if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision.

وَلَـكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

But Allah saved (you). Certainly, He is the All-Knower of that is in the breasts.

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِى أَعْيُنِكُمْ قَلِيلاً وَيُقَلِّلُكُمْ فِى أَعْيُنِهِمْ لِيَقْضِىَ اللَّهُ أَمْراً كَانَ مَفْعُولاً وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ

8:44 And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained, and to Allah return all matters (for decision).

Allah made each Group look few in the Eye of the Other

Allah said,

إِذْ يُرِيكَهُمُ اللّهُ فِي مَنَامِكَ قَلِيلاً ...

(And remember) when Allah showed them to you as few in your dream;

Mujahid said,

"In a dream, Allah showed the Prophet the enemy as few. The Prophet conveyed this news to his Companions and their resolve strengthened.''

Similar was said by Ibn Ishaq and several others.

Allah said,

... وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الأَمْرِ...

If He had shown them to you as many, you would surely, have been discouraged, and you would surely have disputed in making a decision.

you would have cowardly abstained from meeting them and fell in dispute among yourselves,

... وَلَـكِنَّ اللّهَ سَلَّمَ ...

(But Allah saved), from all this, when He made you see them as few,

... إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٤٣)

Certainly, He is the All-Knower of that is in the breasts.

Allah knows what the heart and the inner-self conceal,

يَعْلَمُ خَآئِنَةَ الأٌعْيُنِ وَمَا تُخْفِى الصُّدُورُ

Allah knows the fraud of the eyes, and all that the breasts conceal. (40:19)

Allah's statement,

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلاً ...

And (remember) when you met, He showed them to you as few in your eyes,

demonstrates Allah's compassion towards the believers. Allah made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them.

Abu Ishaq As-Subai`i said, that Abu Ubaydah said that Abdullah bin Mas`ud said,

"They were made to seem few in our eyes during **Badr**, so that I said to a man who was next to me, `Do you think they are seventy?'

He said, `Rather, they are a hundred.'

However, when we captured one of them, we asked him and he said, `We were a thousand.'"

Ibn Abi Hatim and Ibn Jarir recorded it.

Allah said next,

... وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ ....

and He made you appear as few in their eyes,

According to Ikrimah, as recorded by Ibn Abi Hatim,

Allah said, وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ (And (remember) when you met. He showed them to you...),

> He encouraged each of the two groups against the other.
>
> This statement has a **Sahih** chain of narrators.

.. لِيَقْضِيَ اللّهُ أَمْرًا كَانَ مَفْعُولاً وَإِلَى اللّهِ تُرْجَعُ الأمُورُ (٤٤)

so that Allah might accomplish a matter already ordained, and to Allah return all matters (for decision).

Muhammad bin Ishaq said that Yahya bin Abbad bin Abdullah bin Az-Zubayr narrated to him that his father said about Allah's statement, لِيَقْضِيَ اللّهُ أَمْرًا كَانَ مَفْعُولاً (so that Allah might accomplish a matter already ordained),

> "In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters.''

The meaning of this, is that Allah encouraged each group against the other and made them look few in each other's eyes, so that they were eager to meet them. This occurred before the battle started, but when it started and Allah supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number.

Allah said,

> قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَـتِلُ فِى سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَـهُمْ مِّثْلَيْهِمْ رَأْىَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَآءُ إِنَّ فِى ذَلِكَ لَعِبْرَةً لاوْلِى الأَبْصَـرِ
>
> There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of **Badr**). One was fighting in the cause of Allah, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their own eyes twice their number. And Allah

supports with His aid whom He wills. Verily, in this is a lesson for those who understand. (3:13)

This is how we combine these two **Ayat**, and certainly, each one of them is true, all the thanks are due to Allah and all the favors are from Him.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُواْ وَاذْكُرُواْ اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ

8:45 O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allah much, so that you may be successful.

وَأَطِيعُواْ اللَّهَ وَرَسُولَهُ وَلاَ تَنَـزَعُواْ فَتَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُواْ

8:46 And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient.

إِنَّ اللَّهَ مَعَ الصَّـبِرِينَ

Surely, Allah is with the patients.

Manners of War

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُواْ وَاذْكُرُواْ اللّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلَحُونَ (٤٥)

O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allah much, so that you may be successful.

Allah instructs His faithful servants in the manners of fighting and methods of courage when meeting the enemy in battle,

In the Two **Sahihs**, it is recorded that;

> Abdullah bin Abi Awfa said that during one battle, Allah's Messenger waited until the sun declined, then stood among the people and said,
>
> يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، واسْأَلُوا اللهَ الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوف
>
> O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities). But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadows of the swords.
>
> He then stood and said,
>
> اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِم
>
> O Allah! Revealer of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.

The Command for Endurance when the Enemy Engaging

Allah commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle.

They are commanded to remember Allah while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allah and His Messenger in such circumstances adhering to what He commanded them, and abstaining from what He forbade them.

وَأَطِيعُواْ اللّهَ وَرَسُولَهُ وَلاَ تَنَازَعُواْ فَتَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ...

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs,

> They are required to avoid disputing with each other, for this might lead to their defeat and

failure, وَتَذْهَبَ رِيحُكُمْ. (lest your strength departs), so that your strength, endurance and courage do not depart from you,

... وَاصْبِرُواْ إِنَّ اللّهَ مَعَ الصَّابِرِينَ (٤٦)

and be patient. Surely, Allah is with the patients.

In their courage, and obedience to Allah and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come.

Through the blessing of the Messenger and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Adam. They defeated all of these nations, until Allah's Word became the highest and His religion became dominant above all religions.

The Islamic state spread over the eastern and western parts of the world in less than thirty years. May Allah grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

وَلاَ تَكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِيَـرِهِم بَطَراً وَرِئَآءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

8:47 And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah; and Allah is Muhit (eneompassing and thoroughly comprehending) all that they do.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَـنُ أَعْمَـلَهُمْ وقَالَ

8:48 And (remember) when Shaytan made their (evil) deeds seem fair to them and said,

لاَ غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ

"No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help).''

فَلَمَّا تَرَآءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقِبَيْهِ وقَالَ

But when the two forces came in sight of each other, he ran away and said:

إِنِّي بَرِىءٌ مِّنْكُمْ إِنِّي أَرَى مَا لاَ تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

"Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment.''

إِذْ يَقُولُ الْمُنَـفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَـؤُلاءِ دِينُهُمْ

8:49 When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion.''

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.

The Idolators leave Makkah, heading for Badr

Allah says;

وَلاَ تَكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِيَارِهِم بَطَرًا وَرِئَاء النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ ...

And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah;

> After Allah commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes بَطَرًا (boastfully) to suppress the truth, وَرِئَاء النَّاسِ (and to be seen of men), boasting arrogantly with people.

When Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, "No, by Allah! We will not go back until we proceed to the well of **Badr**, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day.''

However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of **Badr**, they brought themselves to death; and in the aftermath of **Badr**, they were thrown in the well of **Badr**, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allah said here,

... وَاللّهُ بِمَا يَعْمَلُونَ مُحِيطٌ (٤٧)

and Allah is **Muhit** (encompassing and thoroughly comprehending) all that they do.

> He knows how and what they came for, and this is why He made them taste the worst punishment.

Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and As-Suddi commented on Allah's statement, وَلاَ تَكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِيَارِهِم بَطَرًا وَرِئَاء النَّاسِ (And be not like those who come out of their homes boastfully and to be seen of men),

> "They were the idolators who fought against the Messenger of Allah at **Badr**.''

Muhammad bin Ka`b said,

> "When the Quraysh left Makkah towards **Badr**, they brought female singers and drums along. Allah revealed this verse,
>
> وَلاَ تَكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِيَارِهِم بَطَرًا وَرِئَـاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ
>
> And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah; and Allah is **Muhit** (encompassing and thoroughly comprehending) all that they do.

Shaytan makes Evil seem fair and deceives the Idolators

Allah said next,

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لاَ غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ ...

And (remember) when **Shaytan** made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you today and verily, I am your neighbor.''

> **Shaytan**, may Allah curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day. He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, "I am your neighbor.''
>
> **Shaytan** appeared to them in the shape of Suraqah bin Malik bin Ju`shum, the chief of Bani Mudlij, so that, as Allah described them,
>
> يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَـنُ إِلاَّ غُرُوراً
>
> He (**Shaytan**) makes promises to them, and arouses in them false desires; and **Shaytan's** promises are nothing but deceptions. (4:120)

... فَلَمَّا تَرَاءتِ الْفِئَتَانِ نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنكُمْ ...

But when the two forces came in sight of each other, he ran away and said: "Verily, I have nothing to do with you.

Ibn Jurayj said that Ibn Abbas commented on this **Ayah**,

> "On the day of **Badr**, **Shaytan**, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, `None can defeat you today! I am your neighbor.' When they met the Muslims and **Shaytan** witnessed the angels coming to their aid, نَكَصَ عَلَى عَقِبَيْهِ (he ran away), he went away in flight while proclaiming, إِنِّي أَرَى مَا لاَ تَرَوْنَ (Verily, I see what you see not).''

Ali bin Abi Talhah said, that Ibn Abbas said about this **Ayah**, لاَ غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ (No one of mankind can overcome you today and verily, I am your neighbor),

> "Shaytan, as well as, his devil army and flag holders, came on the day of **Badr** in the shape of a Suraqah bin Malik bin Ju`shum, man from Bani Mudlij, **Shaytan** said to idolators, `None will defeat you this day, and I will help you.'
>
> When the two armies stood face to face, the Messenger of Allah took a handful of sand and threw it at the faces of the idolators, causing them to retreat.
>
> Jibril, peace be upon him, came towards **Shaytan**, but when **Shaytan**, while holding the hand of a **Mushrik** man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, `O Suraqah! You claimed that you are our neighbor!' He said,
>
> ... إِنِّي أَرَى مَا لاَ تَرَوْنَ إِنِّيَ أَخَافُ اللّهَ وَاللّهُ شَدِيدُ الْعِقَابِ (٤٨)

Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment.

Shaytan said this when he saw the angels.''

The Position of the Hypocrites in Badr

Allah said next,

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَـؤُلاء دِينُهُمْ ...

When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion.''

Ali bin Abi Talhah said that Ibn Abbas commented,

"When the two armies drew closer to each other, Allah made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said, غَرَّ هَـؤُلاء دِينُهُمْ (These people (Muslims) are deceived by their religion), because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allah said, وَمَن يَتَوَكَّلْ عَلَى اللّهِ فَإِنَّ اللّهَ عَزِيزٌ حَكِيمٌ (But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise).

Qatadah commented,

"They saw a group of believers who came in defense of Allah's religion. We were informed that when he saw Muhammad and his Companions, Abu Jahl said, `By Allah! After this day, they will never worship Allah!' He said this in viciousness and transgression.''

Amir Ash-Sha`bi said,

"Some people from Makkah were considering embracing Islam, but when they went with the idolators to **Badr** and saw how few the Muslims were, they said, غَرَّ هَـؤُلاء دِينُهُمْ (These people (Muslims) are deceived by their religion)."

Allah said next,

... وَمَن يَتَوَكَّلْ عَلَى اللّهِ ...

But whoever puts his trust in Allah,

and relies on His grace,

... فَإِنَّ اللّهَ عَزِيزٌ ...

then surely, Allah is All-Mighty,

and verily, those who take His side (in the dispute) are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

... حَكِيمٌ (٤٩)

All-Wise.

in all His actions, for He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُواْ الْمَلَـئِكَةُ

8:50 And if you could see when the angels take away the souls of those who disbelieve (at death);

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ وَذُوقُواْ عَذَابَ الْحَرِيقِ

they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire. "

ذلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّـمٍ لِّلْعَبِيدِ

8:51 "This is because of that which your hands forwarded. And verily, Allah is not unjust to His servants."

Allah says,

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُواْ الْمَلآئِكَةُ...

> And if you could see when the angels take away the souls of those who disbelieve (at death);
>
> > Allah says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter,

... يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ...

> they smite their faces and their backs,
>
> saying to them,

... وَذُوقُواْ عَذَابَ الْحَرِيقِ (٥٠)

> "Taste the punishment of the blazing Fire.''
>
> Ibn Jurayj said that Mujahid said that,
>
> > وَأَدْبَارَهُمْ (and their backs), refers to their back sides, as happened on the day of **Badr**.
>
> Ibn Jurayj also reported from Ibn Abbas,
>
> > "When the idolators faced the Muslims (in **Badr**), the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends.''
>
> Although these **Ayat** are describing **Badr**, they are general in the case of every disbeliever. This is why Allah did not make His statement here restrictive to the disbelievers at **Badr**,
>
> > وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُواْ الْمَلآئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ...
> >
> > And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs,

In Surah **Al-Qital** (or Muhammad) there is a similar **Ayah**, as well as in Surah **Al-An`am**,

وَلَوْ تَرَى إِذِ الظَّـلِمُونَ فِى غَمَرَاتِ الْمَوْتِ وَالْمَلَـئِكَةُ بَاسِطُواْ أَيْدِيهِمْ أَخْرِجُواْ أَنفُسَكُمُ

And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!'' (6:93)

The angels stretch their hands and smite the disbelievers by Allah's command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allah's anger.

There is a **Hadith** narrated from Al-Bara' that;

when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, "Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke.''

The disbeliever's soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul.

Allah states here that angels bring news of the torment of the Fire to the disbelievers.

Allah said next,



This is because of that which your hands forwarded.

meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allah for your deeds,

... وَأَنَّ اللّهَ لَيْسَ بِظَلاَّمٍ لِّلْعَبِيدِ (٥١)

And verily, Allah is not unjust to His servants.

Certainly, Allah does not wrong any of His creatures, for He is the Just, who never puts anything in an inappropriate place. Honored, Glorified, Exalted and Praised be He, the All-Rich, Worthy of all praise.

Muslim recorded that Abu Dharr said that the Messenger of Allah said;

إِنَّ اللهَ تَعَالَى يَقُولُ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا،

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَه

Allah, the Exalted, said, `O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other. Therefore, do not commit injustice against each other.

O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allah for it. Whoever found other than that, has only himself to blame.

This is why Allah said,

كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُواْ بِآيَـتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

8:52 Similar to the behavior of the people of Fir`awn, and of those before them -- they rejected the Ayat of Allah, so Allah punished them for their sins.

إِنَّ اللَّهَ قَوِىٌّ شَدِيدُ الْعِقَابِ

Verily, Allah is All-Strong, severe in punishment.

ذلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّراً نِّعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنْفُسِهِمْ

8:53 That is so because Allah will never change a grace which He has bestowed on a people until they change what is in themselves.

وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And verily, Allah is All-Hearer, All-Knower.

كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ

8:54 Similar to the behavior of the people of Fir`awn, and those before them.

كَذَّبُواْ بآيَـتِ رَبِّهِمْ فَأَهْلَكْنَـهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَونَ وَكُلٌّ كَانُواْ ظَـلِمِينَ

They belied the Ayat of their Lord, so We destroyed them for their sins, and We drowned the people of Fir`awn for they were all wrongdoers.

Allah says,

كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُواْ بِآيَاتِ اللّهِ ...

Similar to the behavior of the people of Fir`awn, and of those before them -- they rejected the **Ayat** of Allah,

Allah says, `The behavior of these rebellious disbelievers against what I sent you with, O Muhammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our **Da'b**, that is, Our behavior (or

custom) and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir`awn and the earlier nations who rejected the Messengers and disbelieved in Our **Ayat**,'

... فَأَخَذَهُمُ اللّهُ بِذُنُوبِهِمْ ...

so Allah punished them for their sins.

Because of their sins, Allah destroyed them

... إِنَّ اللّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ (٥٢)

Verily, Allah is All-Strong, severe in punishment.

none can resist Him or escape His grasp.

ذَلِكَ بِأَنَّ اللّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسِهِمْ وَأَنَّ اللّهَ سَمِيعٌ عَلِيمٌ (٥٣)

That is so because Allah will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allah is All-Hearer, All-Knower.

Allah affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed.

Allah said in another **Ayah**,

إِنَّ اللَّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسِهِمْ وَإِذَآ أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ

Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector. (13:11)

Allah said next,

كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ بآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَونَ وَكُلٌّ كَانُواْ ظَالِمِينَ (٥٤)

Similar to the behavior of the people of Fir`awn, and those before them. They belied the Ayat of their Lord, so We destroyed them for their sins, and We drowned the people of Fir`awn for they were all wrongdoers.

> meaning, He punished Fir`awn and his kind, those who denied His **Ayat**. Allah destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allah did not wrong them, but it is they who wronged themselves.

إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الَّذِينَ كَفَرُواْ فَهُمْ لاَ يُؤْمِنُونَ

8:55 Verily, the worst of living creatures before Allah are those who disbelieve, -- so they shall not believe.

الَّذِينَ عَـهَدْتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لاَ يَتَّقُونَ

8:56 They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwa.

فَإِمَّا تَثْقَفَنَّهُمْ فِى الْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ

8:57 So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.

Striking Hard against Those Who disbelieve and break the Covenants

Allah says;

إِنَّ شَرَّ الدَّوَابِّ عِندَ اللّهِ الَّذِينَ كَفَرُواْ فَهُمْ لاَ يُؤْمِنُونَ (٥٥)

الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لاَ يَتَّقُونَ (٥٦)

Verily, the worst of living creatures before Allah are those who disbelieve, -- so they shall not believe.

They are those with whom you made a covenant, but they break their covenant every time and they do not have **Taqwa**.

Allah states here that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them,

... وَهُمْ لاَ يَتَّقُونَ

and they do not have **Taqwa**.

meaning they do not fear Allah regarding any of the sins they commit.

فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ ...

So if you gain the mastery over them in war,

if you defeat them and have victory over them in war,

... فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ ...

then disperse those who are behind them,

According to Ibn Abbas, Al-Hasan Al-Basri, Ad-Dahhak, As-Suddi, Ata' Al-Khurasani and Ibn Uyaynah,

by severely punishing (the captured people).

This **Ayah** commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

... لَعَلَّهُمْ يَذَّكَّرُونَ (٥٧)

so that they may learn a lesson.

As-Suddi commented,

"They might be careful not to break treaties, so that they do not meet the same end.''

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ إِنَّ اللَّهَ لاَ يُحِبُّ الخَـئِنِينَ

8:58 If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allah likes not the treacherous.

Allah says to His Prophet,

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ ...

If you fear from any people,

with whom you have a treaty of peace,

... خِيَانَةً ...

treachery,

and betrayal of peace treaties and agreements that you have conducted with them,

... فَانبِذْ إِلَيْهِمْ ...

then throw back (their covenant) to them,

meaning their treaty of peace.

... عَلَى سَوَاءٍ ...

on equal terms,

informing them that you are severing the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you and that the bilateral peace treaty is null and void,

... إِنَّ اللّهَ لاَ يُحِبُّ الخَائِنِينَ (٥٨)

Certainly Allah likes not the treacherous.

This even includes treachery against the disbelievers.

Imam Ahmad recorded that Salim bin `Amir said,

"Mu`awiyah was leading an army in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old man riding on his animal said, `**Allahu Akbar** (Allah is the Great), **Allahu Akbar**! Be honest and stay away from betrayal.' The Messenger of Allah said,

وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلَّنَّ عُقْدَةً وَلَا يَشُدَّهَا حَتَّى يَنْقَضِيَ أَمَدُهَا، أَوْ يَنْبُذْ إِلَيْهِمْ عَلَى سَوَاءٍ

Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.

When Mu`awiyah was informed of the Prophet's statement, he retreated.

They found that man to be Amr bin Anbasah, may Allah be pleased with him.''

This **Hadith** was also collected by Abu Dawud At-Tayalisi, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Hibban in his **Sahih**. At-Tirmidhi said, "**Hasan Sahih**.''

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ سَبَقُواْ إِنَّهُمْ لاَ يُعْجِزُونَ

8:59 And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's punishment).

وَأَعِدُّواْ لَهُمْ مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدْوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ

8:60 And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides them, whom you may not know but whom Allah does know.

وَمَا تُنفِقُواْ مِن شَىْءٍ فِى سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لاَ تُظْلَمُونَ

And whatever you shall spend in the cause of Allah shall be repaid unto you, and you shall not be treated unjustly.

Making Preparations for War to strike Fear in the Hearts of the Enemies of Allah

Allah says to His Prophet,

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ سَبَقُواْ إِنَّهُمْ لاَ يُعْجِزُونَ (٥٩)

And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's punishment).

And let not those who disbelieve think that they can outstrip, Do not think that such disbelievers

have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.'

Allah also said,

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَآءَ مَا يَحْكُمُونَ

Or think those who do evil deeds that they can outstrip Us (escape Our punishment) Evil is that which they judge! (29:4)

لاَ تَحْسَبَنَّ الَّذِينَ كَفَرُواْ مُعْجِزِينَ فِى الاٌّرْضِ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ

Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination. (24:57)

and,

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِى الْبِلَـدِ

مَتَـعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest. (3:196-197)

Allah commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability.

Allah said,

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم ...

And make ready against them all you can,

whatever you can muster,

of power, including steeds of war.

Imam Ahmad recorded that Uqbah bin Amir said that;

he heard the Messenger of Allah saying, while standing on the **Minbar**; وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ (And make ready against them all you can of power),

أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ أَلَا إِنَّ الْقُوَّةَ الرَّمْي

Verily, Power is shooting! Power is shooting.

Muslim collected this **Hadith**.

Imam Malik recorded that Abu Hurayrah said,

"The Messenger of Allah said,

الْخَيْلُ لِثَلَاثَةٍ،

- لِرَجُلٍ أَجْرٌ،
- وَلِرَجُلٍ سِتْرٌ،
- وَعَلَى رَجُلٍ وِزْرٌ،

Horses are kept for one of three purposes;

- for some people they are a source of reward,
- for some others they are a means of shelter, and
- for some others they are a source of sin.

فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ مِنَ الْمَرْجِ أَو الرَّوْضَةِ، كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا، فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ،فَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ،

The one for whom they are a source of reward, is he who keeps a horse for Allah's cause (**Jihad**) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him.

وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا، وَلَمْ يَنْسَ حَقَّ اللهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ،

As for the man who tied his horse maintaining self - sufficiency and abstinence from begging, all the while not forgetting Allah's right concerning the neck and back of his horse, then it is a means of shelter for him.

وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً، فَهِيَ عَلَى ذَلِكَ وِزْرٌ

And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins.

When Allah's Messenger was asked about donkeys, he replied,

مَا أَنْزَلَ اللهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةَ الْجَامِعَةَ الْفَاذَّةَ

Nothing has been revealed to me from Allah about them except these unique, comprehensive **Ayat**:

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ

Then anyone who does an atom's weight of good, shall see it. And anyone who does

an atom's weight of evil, shall see it. (99:7-8)''

Al-Bukhari and Muslim collected this Hadith, this is the wording of Al-Bukhari.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Prophet said,

الْخَيْلُ ثَلَاثَةٌ:

- فَفَرَسٌ لِلرَّحْمَنِ،
- وَفَرَسٌ لِلشَّيْطَانِ،
- وَفَرَسٌ لِلْإِنْسَانِ،

There are three reasons why horses are kept:

- A horse that is kept for **Ar-Rahman** (the Most Beneficent),
- a horse kept for **Shaytan** and
- a horse kept for the man.

فَأَمَّا فَرَسُ الرَّحْمَنِ فَالَّذِي يُرْبَطُ فِي سَبِيلِ اللهِ، فَعَلَفُهُ وَرَوْثُهُ وَبَوْلُهُ وَذَكَرَ مَا شَاءَ اللهُ وَأَمَّا فَرَسُ الشَّيْطَانِ، فَالَّذِي يُقَامَرُ أَوْ يُرَاهَنُ عَلَيْهَا، وَأَمَّا فَرَسُ الْإِنْسَانِ، فَالْفَرَسُ يَرْبِطُهَا الْإِنْسَانُ يَلْتَمِسُ بَطْنَهَا، فَهِيَ لَهُ سِتْرٌ مِنَ الْفَقْرِ

As for the horse kept for **Ar-Rahman**, it is the horse that is being kept for the cause of Allah (for **Jihad**), and as such, its food, dung and urine, etc., (he made mention of many things).

As for the horse that is for **Shaytan**, it is one that is being used for gambling.

As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.

Al-Bukhari recorded that Urwah bin Abi Al-Ja`d Al-Bariqi said that the Messenger of Allah said,

الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَم

> Good will remain in the forelocks of horses until the Day of Resurrection, (that is) reward, and the spoils of war.

Allah said next,

... تُرْهِبُونَ ...

to threaten, (or to strike fear),

... بِهِ عَدْوَّ اللّهِ وَعَدُوَّكُمْ ...

the enemy of Allah and your enemy,

> the disbelievers,

... وَآخَرِينَ مِن دُونِهِمْ ...

and others besides them,

According to Mujahid, such as Bani Qurayzah, or Persians, according to As-Suddi.

... لاَ تَعْلَمُونَهُمُ اللّهُ يَعْلَمُهُمْ ...

whom you may not know but whom Allah does know.

Muqatil bin Hayyan and Abdur-Rahman bin Zayd bin Aslam said that this **Ayah** refers to hypocrites, as supported by Allah's statement,

> وَمِمَّنْ حَوْلَكُم مِّنَ الاٌّعْرَابِ مُنَـفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُواْ عَلَى النَّفَاقِ لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ
>
> And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them. (9:101)

Allah said next,

... وَمَا تُنفِقُواْ مِن شَيْءٍ فِي سَبِيلِ اللّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لاَ تُظْلَمُونَ (٦٠)

And whatever you shall spend in the cause of Allah shall be repaid to you, and you shall not be treated unjustly.

Allah says, whatever you spend on **Jihad** will be repaid to you in full.

We also mentioned Allah's statement,

مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَـعِفُ لِمَن يَشَآءُ وَاللَّهُ وَسِعٌ عَلِيمٌ

The parable of those who spend their wealth in the way of Allah, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. (2:261)

وَإِن جَنَحُواْ لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

8:61 But if they incline to peace, you also incline to it, and trust in Allah. Verily, He is the All-Hearer, the All-Knower.

وَإِن يُرِيدُواْ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ

8:62 And if they intend to deceive you, then verily, Allah is All-Sufficient for you.

هُوَ الَّذِى أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

He it is Who has supported you with His help and with the believers.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

8:63 And He has united their (believers') hearts.

لَوْ أَنفَقْتَ مَا فِى الاٌّرْضِ جَمِيعاً مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَـكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ

If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them.

إِنَّهُ عَزِيزٌ حَكِيمٌ

Certainly He is All-Mighty, All-Wise.

The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution

Allah says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,

وَإِن جَنَحُواْ ...

But if they incline,

and seek,

... لِلسَّلْمِ ...

to peace,

if they resort to reconciliation, and seek a treaty of non-hostility,

... فَاجْنَحْ لَهَا ...

you also incline to it,

and accept offers of peace from them.

This is why when the pagans inclined to peace in the year of Hudaybiyyah and sought cessation of hostilities for nine years, between them and the Messenger of Allah he accepted this from them, as well as, accepting other terms of peace they brought forth.

Abdullah bin Al-Imam Ahmad recorded that Ali bin Abi Talib said that the Messenger of Allah said,

إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنِ اسْتَطَعْتَ أَنْ يَكُونَ السِّلْمَ فَافْعَلْ

There will be disputes after me, so if you have a way to end them in peace, then do so.

Allah said next,

... وَتَوَكَّلْ عَلَى اللّهِ ...

and trust in Allah.

Allah says, conduct a peace treaty with those who incline to peace, and trust in Allah.

... إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٦١)

Verily, He is the All-Hearer, the All-Knower.

وَإِن يُرِيدُواْ أَن يَخْدَعُوكَ ...

And if they intend to deceive you,

Verily, Allah will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

... فَإِنَّ حَسْبَكَ اللّهُ ...

then verily, Allah is All-Sufficient for you.

Reminding the Believers of Allah's Favor of uniting Them

Allah mentioned His favor on the Prophet, in that He aided him with believers, the **Muhajirin** and the **Ansar**,

... هُوَ الَّذِيَ أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (٦٢)

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ...

He it is Who has supported you with His help and with the believers. And He has united their hearts.

The **Ayah** says, `it is Allah who gathered the believers' hearts, believing, obeying, aiding and supporting you -- O Muhammad,'

... لَوْ أَنفَقْتَ مَا فِي الأَرْضِ جَمِيعاً مَّا أَلَّفَتْ بَيْنَ قُلُوبِهِمْ ...

If you had spent all that is in the earth, you could not have united their hearts.

because of the enmity and hatred that existed between them.

Before Islam, there were many wars between the **Ansar** tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allah ended all that evil with the light of faith,

وَاذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُم أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَاناً وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَـتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And remember Allah's favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided. (3:103)

In the Two **Sahihs**, it is recorded that when the Messenger of Allah gave a speech to the **Ansar** about the division of war booty collected in the battle of Hunayn, he said to them,

يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي

O Ansar! Did I not find you misguided and Allah guided you by me, poor and Allah enriched you by me, and divided and Allah united you by me.

Every question the Prophet asked them, they said, "Truly, the favor is from Allah and His Messenger.''

Allah said,

... وَلَـكِنَّ اللّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (٦٣)

But Allah has united them. Certainly He is All-Mighty, All-Wise.

> He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allah is All-Wise in all of His decisions and actions.

يَـأَيُّهَا النَّبِىُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

8:64 O Prophet! Allah is sufficient for you and for the believers who follow you.

يَـأَيُّهَا النَّبِىُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

8:65 O Prophet! Urge the believers to fight.

إِن يَكُن مِّنكُمْ عِشْرُونَ صَـبِرُونَ يَغْلِبُواْ مِاْئَتَيْنِ وَإِن يَكُنْ مُّنكُمْ مِّاْئَةٌ يَغْلِبُواْ أَلْفًا مِّنَ الَّذِينَ كَفَرُواْ بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ

If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

الَـنَ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفاً

8:66 Now Allah has lightened your (task), for He knows that there is weakness in you.

فَإِن يَكُن مِّنكُمْ مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ

So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allah.

وَاللَّهُ مَعَ الصَّابِرِينَ

And Allah is with the patient.

Encouraging Believers to fight in Jihad; the Good News that a Few Muslims can overcome a Superior Enemy Force

Allah says;

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (٦٤)

O Prophet! Allah is sufficient for you and for the believers who follow you.

Allah encourages His Prophet and the believers to fight and struggle against the enemy, and wage war against their forces. Allah affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few.

Allah said,

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ...

O Prophet! Urge the believers to fight,

encouraged and called them to fight.

The Messenger of Allah used to encourage the Companions to fight when they faced the enemy. On the day of **Badr** when the idolators came with their forces and supplies, he said to his Companions,

قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْض

Get ready and march forth towards a Paradise as wide as the heavens and earth.

Umayr bin Al-Humam said, "As wide as the heavens and earth!''

The Messenger said, نَعَم (Yes).

Umayr said, "Excellent! Excellent!''

The Messenger asked him,

مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخٍ بَخ

What makes you say, `Excellent! Excellent!'

He said, "The hope that I might be one of its dwellers.''

The Prophet said,

فَإِنَّكَ مِنْ أَهْلِهَا

You are one of its people.

Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, "Verily, if I lived until I finished eating these dates, then it is indeed a long life.''

He went ahead, fought and was killed, may Allah be pleased with him.

Allah said next, commanding the believers and conveying good news to them,

... إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُواْ مِئَتَيْنِ وَإِن يَكُن مِّنكُم مِّئَةٌ يَغْلِبُواْ أَلْفًا مِّنَ الَّذِينَ كَفَرُواْ ...

If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.

The **Ayah** says, one Muslim should endure ten disbelievers.

Allah abrogated this part later on, but the good news remained.

... بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ (٦٥)

because they (the disbelievers) are people who do not understand.

Abdullah bin Al-Mubarak said that Jarir bin Hazim narrated to them that, Az-Zubayr bin Al-Khirrit narrated to him, from Ikrimah, from Ibn Abbas,

"When this verse was revealed, إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُواْ مِئَتَيْنِ (If there are twenty steadfast persons among you, they will overcome two hundred...) it became difficult for the Muslims, when Allah commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

الآنَ خَفَّفَ اللّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنكُم مِّئَةٌ صَابِرَةٌ يَغْلِبُواْ مِئَتَيْنِ...

Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred....

Allah lowered the number (of adversaries that Muslims are required to endure), and thus, made the required patience less, compatible to the decrease in numbers.''

Al-Bukhari recorded a similar narration from Ibn Al-Mubarak. Muhammad bin Ishaq recorded that Ibn Abbas said,

"When this **Ayah** was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a

hundred against a thousand. Allah made this ruling easy for them and abrogated this **Ayah** with another Ayah,

الآنَ خَفَّفَ اللّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ...

Now Allah has lightened your (task), for He knows that there is weakness in you...

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities.''

... وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُواْ أَلْفَيْنِ بِإِذْنِ اللّهِ ...

and if there are a thousand of you, they shall overcome two thousand by the leave of Allah.

... وَاللّهُ مَعَ الصَّابِرِينَ (٦٦)

And Allah is with the patient.

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ

8:67 It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land.

تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ

You desire the goods of this world, but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

لَّوْلاَ كِتَـبٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ

8:68 Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.

فَكُلُواْ مِمَّا غَنِمْتُمْ حَلَـلاً طَيِّباً وَاتَّقُواْ اللَّهَ

8:69 So enjoy what you have gotten of booty in war, lawful and good, and have Taqwa of Allah.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Certainly, Allah is Oft-Forgiving, Most Merciful.

Allah says;

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللّهُ يُرِيدُ الآخِرَةَ وَاللّهُ عَزِيزٌ حَكِيمٌ (٦٧)

It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

Imam Ahmad recorded that Anas said,

"The Prophet asked the people for their opinion about the prisoners of war of Badr, saying,

إِنَّ اللهَ قَدْ أَمْكَنَكُمْ مِنْهُم

Allah has made you prevail above them.

Umar bin Al-Khattab stood up and said, `O Allah's Messenger! Cut off their necks,' but the Prophet turned away from him.

The Messenger of Allah again asked,

يَاأَيُّهَا النَّاسُ إِنَّ اللهَ قَدْ أَمْكَنَكُمْ مِنْهُمْ وَإِنَّمَا هُمْ إِخْوَانُكُمْ بِالْأَمْس

O people! Allah has made you prevail over them, and only yesterday, they were your brothers.

Umar again stood up and said, `O Allah's Messenger! Cut off their necks.'

The Prophet ignored him and asked the same question again and he repeated the same answer.

Abu Bakr As-Siddiq stood up and said, `O Allah's Messenger! I think you should pardon them and set them free in return for ransom.'

Thereupon the grief on the face of Allah's Messenger vanished. He pardoned them and accepted ransom for their release. Allah, the Exalted and Most Honored, revealed this verse,

لَّوْلاَ كِتَابٌ مِّنَ اللّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨)

Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.''

Ali bin Abi Talhah narrated that Ibn Abbas said about Allah's statement, لَّوْلاَ كِتَابٌ مِّنَ اللّهِ سَبَقَ (Were it not a previous ordainment from Allah...),

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you, لَمَسَّكُمْ فِيمَا أَخَذْتُمْ (would have touched you for what you took), because of the captives. عَذَابٌ عَظِيمٌ (a severe torment).

Allah, the Exalted said next, فَكُلُواْ مِمَّا غَنِمْتُمْ حَلاَلاً طَيِّبًا (So enjoy what you have gotten of booty in war, lawful and good).''

Al-Awfi also reported this statement from Ibn Abbas.

A similar statement was collected from Abu Hurayrah, Ibn Mas`ud, Sa`id bin Jubayr, Ata', Al-Hasan Al-Basri, Qatadah and Al-A`mash.

They all stated that, لَّوْلاَ كِتَابٌ مِّنَ اللّهِ سَبَقَ (Were it not a previous ordainment from Allah...),

refers to allowing the spoils of war for this **Ummah**.

Supporting this view is what the Two **Sahihs** recorded that Jabir bin Abdullah said that the Messenger of Allah said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي:

- نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ،
- وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا،
- وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي،
- وَأُعْطِيتُ الشَّفَاعَةَ،
- وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

I have been given five things which were not given to any Prophet before me. (They are:)

- Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
- The earth has been made a place for praying and a purifier for me.
- The booty has been made lawful for me, yet it was not lawful for anyone else before me.
- I have been given the right of intercession (on the Day of Resurrection).
- Every Prophet used to be sent to his people only, but I have been sent to all mankind.

Al-A`mash narrated that Abu Salih said that Abu Hurayrah said that the Messenger of Allah said,

لَمْ تَحِلَّ الْغَنَائِمُ لِسُودِ الرُّؤُوسِ غَيْرَنَا

War booty was never allowed for any among mankind except us.

Abu Hurayrah said; This is why Allah the Most High said,

فَكُلُواْ مِمَّا غَنِمْتُمْ حَلاَلاً طَيِّبًا ...

So enjoy what you have gotten of booty in war, lawful and good.

The Muslims then took the ransom for their captives.

... وَاتَّقُواْ اللّهَ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٦٩)

and have **Taqwa** of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.

In his **Sunan**, Imam Abu Dawud recorded that Ibn Abbas said that;

the Messenger of Allah fixed four hundred (**Dirhams**) in ransom from the people of **Jahiliyyah** in the aftermath of **Badr**.

The majority of the scholars say that;

the matter of prisoners of war is up to the **Imam**. If he decides, he can have them killed, such as in the case of Bani Qurayzah. If he decides, he can accept a ransom for them, as in the case of the prisoners of **Badr**, or exchange them for Muslim prisoners. The Messenger exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa, for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

يَـأَيُّهَا النَّبِىُّ قُل لِّمَن فِى أَيْدِيكُم مِّنَ الاٌّسْرَى إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

8:70 O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.''

وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدْ خَانُواْ اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

8:71 But if they intend to betray you, they indeed betrayed Allah before. So He gave (you) power over them. And Allah is All-Knower, All-Wise.

Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future

Muhammad bin Ishaq reported that Abdullah bin Abbas said that before the battle of **Badr**, the Messenger of Allah said,

إِنِّي قَدْ عَرَفْتُ أَنَّ أُنَاسًا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أُخْرِجُوا كَرْهًا لَا حَاجَةَ لَهُمْ بِقِتَالِنَا فَمَنْ لَقِيَ مِنْكُمْ أَحَدًا مِنْهُمْ أَيْ مِنْ بَنِي هَاشِمٍ فَلَا يَقْتُلْهُ، وَمَنْ لَقِيَ أَبَا الْبُخْتَرِي بْنَ هِشَامٍ مُسْتَكْرِهًا

I have come to know that some people from Bani Hashim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hisham, should not kill him. Whoever meets Al-Abbas bin Abdul-Muttalib, let him not kill him, for he was forced to come (with the pagan army).

Abu Hudhayfah bin Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-Abbas By Allah! If I meet him, I will kill him with the sword.''

When this reached the Messenger of Allah, he said to Umar bin Al-Khattab, O Abu Hafs!

and Umar said, "By Allah that was the first time that the Messenger of Allah called me Abu Hafs.''

أَيُضْرَبُ وَجْهُ عَمِّ رَسُولِ اللهِ بِالسَّيْفِ

Will the face of the Messenger of Allah's uncle be struck with the sword!

Umar said, "O Allah's Messenger! Give me permission to cut off his neck (meaning Abu Hudhayfah) for he has fallen into hypocrisy, by Allah!''

Ever since that happened, Abu Hudhayfah used to say, "By Allah! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allah, the Exalted, forgives me for it through martyrdom.''

Abu Hudhayfah was martyred during the battle of Al-Yamamah, may Allah be pleased with him.

Ibn Abbas said,

"On the eve after **Badr**, the Messenger of Allah spent the first part of the night awake, while the prisoners were bound. His Companions said to him, `O Allah's Messenger! Why do you not sleep!'

Al-Abbas had been captured by a man from Al-Ansar, and the Messenger of Allah said to them,

سَمِعْتُ أَنِينَ عَمِّي الْعَبَّاسِ فِي وِثَاقِهِ فَأَطْلِقُوه

I heard the cries of pain from my uncle Al-Abbas, because of his shackles, so untie him.

When his uncle stopped crying from pain, Allah's Messenger went to sleep.''

In his **Sahih**, Al-Bukhari recorded a **Hadith** from Musa bin Uqbah who said that Ibn Shihab said that Anas bin Malik said that;

some men from Al-Ansar said to the Messenger of Allah, "O Allah's Messenger! Give us permission and we will set free our maternal cousin Al-Abbas without taking ransom from him.''

He said,

لَا وَاللهِ لَا تَذَرُونَ مِنْهُ دِرْهَمًا

No, by Allah! Do not leave any Dirham of it.

And from Yunus Bikkir, from Muhammad bin Ishaq, from Yazid bin Ruwman, from Urwah, from Az-Zuhri that several people said to him,

"The Quraysh sent to the Messenger of Allah concerning ransoming their prisoners, and each tribe paid what was required for their prisoners.

Al-Abbas said, `O Allah's Messenger! I became a Muslims before.'

The Messenger of Allah said,

اللهُ أَعْلَمُ بِإِسْلَامِكَ فَإِنْ يَكُنْ كَمَا تَقُولُ فَإِنَّ اللهُ يُجْزِيكَ وَأَمَّا ظَاهِرُكَ فَقَدْ كَانَ عَلَيْنَا فَافْتَدِ نَفْسَكَ وَابْنَي أَخِيكَ نَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِالْمُطَّلِبِ وَعَقِيلَ بْنَ أَبِي طَالِبِ بْنِ عَبْدِالْمُطَّلِبِ ، وَحَلِيفَكَ عُتْبَةَ بْنَ عَمْرٍو أَخِي بَنِي الْحَارِثِ بْنِ فِهْرٍ

Allah knows if you are Muslim! If what you are claiming is true, then Allah will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfal bin Al-Harith bin Abdul-Muttalib and Aqil bin Abu Talib bin Abdul-Muttalib, and also your ally Utbah bin `Amr, from Bani Al-Harith bin Fihr.

Al-Abbas said, `I do not have that (money), O Allah's Messenger!'

The Messenger said,

فَأَيْنَ الْمَالُ الَّذِي دَفَنْتَهُ أَنْتَ وَأُمُّ الْفَضْلِ فَقُلْتَ لَهَا: إِنْ أُصَبْتُ فِي سَفَرِي هَذَا، فَهَذَا الْمَالُ الَّذِي دَفَنْتُهُ لِبَنِي الْفَضْلِ وَعَبْدِاللهِ وَقُثَمٍ ؟

What about the wealth that you and Umm Al-Fadl buried, and you said to her, `If I am killed in this battle, then this money that I buried is for my children Al-Fadl, Abdullah and Quthm.

Al-Abbas said, `By Allah, O Allah's Messenger! I know that you are Allah's Messenger, for this is a thing that none except Umm Al-Fadl and I knew. However, O Allah's Messenger! Could you count towards my ransom

the twenty Uwqiyah (pertaining to a weight) that you took from me (in the battle)'

The Messenger of Allah said,

لَا ذَاكَ شَيْءٌ أَعْطَانَا اللهُ تَعَالَى مِنْك

No, for that was money that Allah made as war spoils for us from you.

So Al-Abbas ransomed himself, his two nephews and an ally, and Allah revealed this verse,

يَا أَيُّهَا النَّبِيُّ قُل لِّمَن فِي أَيْدِيكُم مِّنَ الأَسْرَى إِن يَعْلَمِ اللّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ (٧٠)

O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.'' (8:70)

Al-Abbas commented, `After I became Muslim, Allah gave me twenty servants in place of the twenty Uwqiyah I lost. And I hope for Allah's forgiveness.''

Al-Hafiz Abu Bakr Al-Bayhaqi recorded, that Anas bin Malik said,

"The Prophet was brought some wealth from Bahrain and said;

انْثُرُوهُ فِي مَسجِدِي

Distribute it in my **Masjid**,

and it was the biggest amount of goods Allah's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-Abbas came to him and said, `O Allah's Messenger! give me (something) too, because I gave ransom for myself and Aqil.'

Allah's Messenger told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so.

He said, `Order someone to help me in lifting it.'

The Prophet refused.

He then said to the Prophet, `Will you please help me to lift it!'

Allah's Messenger refused.

Then Al-Abbas dropped some of it and lifted it on his shoulders and went away.

Allah's Messenger kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger did not get up until the last coin was distributed.''

Al-Bukhari also collected this **Hadith** in several places of his **Sahih** with an abridged chain, in a manner indicating his approval of it.

Allah said,

وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدْ خَانُواْ اللّهَ مِن قَبْلُ ...

But if they intend to betray you, they indeed betrayed Allah before,

meaning, وَإِن يُرِيدُواْ خِيَانَتَكَ (But if they intend to betray you) in contradiction to what they declare to you by words. فَقَدْ خَانُواْ اللّهَ مِن قَبْلُ (they indeed betrayed Allah before), the battle of **Badr** by committing disbelief in Him,

... فَأَمْكَنَ مِنْهُمْ ...

So He gave (you) power over them,

causing them to be captured in **Badr**,

... وَاللّهُ عَلِيمٌ حَكِيمٌ (٧١)

And Allah is All-Knower, All-Wise.

He is Ever Aware of his actions and All-Wise in what He decides.

إِنَّ الَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَـهَدُواْ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَواْ وَّنَصَرُواْ أُوْلَـئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ

8:72 Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allah as well as those who gave (them) asylum and help, -- these are (all) allies to one another.

وَالَّذِينَ ءَامَنُواْ وَلَمْ يُهَاجِرُواْ مَا لَكُم مِّن وَلَـيَتِهِم مِّن شَىْءٍ حَتَّى يُهَاجِرُواْ وَإِنِ اسْتَنصَرُوكُمْ فِى الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلاَّ عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ

And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance;

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

and Allah is the All-Seer of what you do.

The Muhajirin and Al-Ansar are the Supporters of One Another

Allah says;

إِنَّ الَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللّهِ وَالَّذِينَ آوَواْ وَّنَصَرُواْ أُوْلَـئِكَ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ ...

8:72 Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allah as well as those who gave (them) asylum and help, -- these are (all) allies to one another.

Here Allah mentions the types of believers, dividing them into the **Muhajirin**, who left their homes and estates,

emigrating to give support to Allah and His Messenger to establish His religion. They gave up their wealth and themselves in this cause. There are also the **Ansar**, the Muslims of Al-Madinah, who gave asylum to their **Muhajirin** brethren in their own homes and comforted them with their wealth. They also gave aid to Allah and His Messenger by fighting alongside the **Muhajirun**. Certainly they are, بَعْضُهُمْ أَوْلِيَاء بَعْضٍ (allies to one another), for each one of them has more right to the other than anyone else.

This is why Allah's Messenger forged ties of brotherhood between the **Muhajirin** and Ansar, as Al-Bukhari recorded from Ibn Abbas.

They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allah abrogated that practice with the fixed share for near relatives.

Imam Ahmad recorded that Jarir bin Abdullah Al-Bajali said that the Messenger of Allah said,

> الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ، وَالطُّلَقَاءُ مِنْ قُرَيْشٍ، وَالْعُتَقَاءُ مِنْ ثَقِيفٍ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ الْقِيَامَةِ
>
> The **Muhajirun** and **Al-Ansar** are the supporters of each other, while the **Tulaqa** of Quraysh (whom the Prophet set free after conquering Makkah) and **Utaqa** from Thaqif (whom the Prophet set free from captivity after the battle of Hunayn) are supporters of each other until the Day of Resurrection.
>
> Only Ahmad collected this **Hadith**.

Allah praised the **Muhajirin** and the **Ansar** in several **Ayat** of His Book and His Messenger (also praised them too).

Allah said,

وَالسَّـبِقُونَ الاٌّوَّلُونَ مِنَ الْمُهَـجِرِينَ وَالأَنْصَـرِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّـتٍ تَجْرِي تَحْتَهَا الأَنْهَـرُ

And the foremost to embrace Islam of the **Muhajirun** and the **Ansar** and also those who followed them exactly. Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise). (9:100)

لَقَدْ تَابَ الله عَلَى النَّبِىِّ وَالْمُهَـجِرِينَ وَالأَنصَـرِ الَّذِينَ اتَّبَعُوهُ فِى سَاعَةِ الْعُسْرَةِ

Allah has forgiven the Prophet, the **Muhajirin** and the **Ansar** who followed him in the time of distress. (9:117)

and,

لِلْفُقَرَآءِ الْمُهَـجِرِينَ الَّذِينَ أُخْرِجُواْ مِن دِيَـرِهِمْ وَأَمْوَلِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَناً وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَـئِكَ هُمُ الصَّـدِقُونَ

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَـنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

(And there is also a share in this booty) for the poor **Muhajirin**, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful.

And those who, before them, had homes (in Al-Madinah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that. (59:8-9)

The best comment on Allah's statement, **وَلاَ يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ** (...and have no jealousy in their breasts for that which they have been given) is that it means,

> they do not envy the **Muhajirin** for the rewards that Allah gave them for their emigration.

These Ayat indicate that the **Muhajirin** are better in grade than the **Ansar**, and there is a consensus on this ruling among the scholars.

The Believers Who did not emigrate did not yet receive the Benefits of Wilayah

Allah said,

... وَالَّذِينَ آمَنُواْ وَلَمْ يُهَاجِرُواْ مَا لَكُم مِّن وَلاَيَتِهِم مِّن شَيْءٍ حَتَّى يُهَاجِرُواْ ...

And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,

This is the third category of believers, those who believed, but did not perform **Hijrah** and instead remained in their areas. They do not have any share in the war booty or in the fifth (designated for Allah and His Messenger, the relatives of the Prophet, the orphans, the poor and the wayfarer), unless they attend battle.

Imam Ahmad recorded that Buraydah bin Al-Hasib Al-Aslami said,

"When the Messenger of Allah would send a commander with an expedition force or an army, he would advise him to have **Taqwa** of Allah and be kind to the Muslims under his command.

He used to say,

- اغْزُوا بِاسْمِ اللهِ
- فِي سَبِيلِ اللهِ،
- قَاتِلُوا مَنْ كَفَرَ بِاللهِ،

- Fight in the Name of Allah,
- in the cause of Allah.
- Fight those who disbelieve in Allah.

إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ فَأَيَّتُهُنَّ مَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ.

When you meet your **Mushrik** enemy, then call them to one of three choices, and whichever they agree to, then accept it and turn away from them.

ادْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ.

Call them to embrace Islam, and if they agree, accept it from them and turn away from them.

ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَعْلِمْهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ،

Then call them to leave their area and come to areas in which the **Muhajirin** reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the **Muhajirin**.

فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ، فَأَعْلِمْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ نَصِيبٌ،إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ،

If they refuse and decide to remain in their area, make known to them that they will be just like Muslim Bedouins, and that Allah's law applies to them just as it does to all believers. However, they will not have a share in the war booty or **Fai'** (booty without war), unless they perform **Jihad** along with Muslims.

فَإِنْ هُمْ أَبَوْا، فَادْعُهُمْ إِلَى إِعْطَاءِ الْجِزْيَةِ. فَإِنْ أَجَابُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ،

If they refuse all of this, then call them to pay the **Jizyah**, and if they accept, then take it from them and turn away from them.

فَإِنْ أَبَوْا فَاسْتَعِنْ بِاللهِ ثُمَّ قَاتِلْهُمُ

If they refuse all these (three) options, then trust in Allah and fight them.

Muslim collected this **Hadith**.

Allah said next,

... وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ ...

But if they seek your help in religion, it is your duty to help them.

Allah commands, if these Bedouins, who did not perform **Hijrah**, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islam, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace.

... إِلاَّ عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ...

except against a people with whom you have a treaty of mutual alliance;

This was reported from Ibn Abbas.

... وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٧٢)

and Allah is the All-Seer of what you do.

وَالَّذينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الاٌّرْضِ وَفَسَادٌ كَبِيرٌ

8:73 And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.

The Disbelievers are Allies of Each Other; the Muslims are not their Allies

Allah says;

وَالَّذينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاء بَعْضٍ ...

And those who disbelieve are allies of one another,

After Allah mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers.

In his **Mustadrak**, Al-Hakim recorded that Usamah said that the Prophet said,

لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا، وَلَا كَافِرٌ مُسْلِمًا

No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.

The Prophet recited this **Ayah**,

وَالَّذينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاء بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الأَرْضِ وَفَسَادٌ كَبِيرٌ

And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.)

Al-Hakim said, "Its chain is **Sahih**, and they did not record it.''

However, the following, from Usamah bin Zayd, is in the Two **Sahihs**; the Messenger of Allah said,

لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ

Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.

Allah said next,

... إِلاَّ تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الأَرْضِ وَفَسَادٌ كَبِيرٌ (٧٣)

If you do not do so, there will be **Fitnah** and oppression on the earth, and a great corruption,

> meaning, if you do not shun the idolators and offer your loyalty to the believers, **Fitnah** will overcome the people. Then confusion (polytheism and corruption) will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials (corruption and mischief) between people.

وَالَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَـهَدُواْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَواْ وَّنَصَرُواْ أُولَـئِكَ هُمُ الْمُؤْمِنُونَ حَقّاً لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

8:74 And those who believed, and emigrated and strove hard in the cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid -- these are the believers in truth, for them is forgiveness and a generous provision.

وَالَّذِينَ ءَامَنُواْ مِن بَعْدُ وَهَاجَرُواْ وَجَـهَدُواْ مَعَكُمْ فَأُوْلَـئِكَ مِنكُمْ

8:75 And those who believed afterwards, and emigrated and strove hard along with you, they are of you.

وَأُوْلُواْ الاٌّرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَـبِ اللَّهِ

But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah.

إِنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

Verily, Allah is the All-Knower of everything.

Believers in Truth

Allah says;

وَالَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ فِي سَبِيلِ اللّهِ وَالَّذِينَ آوَواْ وَّنَصَرُواْ أُولَـئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٧٤)

And those who believed, and emigrated and strove hard in the cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid -- these are the believers in truth, for them is forgiveness and a generous provision.

After Allah affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allah also affirmed the faith of the believers, just as mentioned in the beginning of this **Surah**, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties.

وَالَّذِينَ آمَنُواْ مِن بَعْدُ وَهَاجَرُواْ وَجَاهَدُواْ مَعَكُمْ فَأُوْلَـئِكَ مِنكُمْ ...

And those who believed afterwards, and emigrated and strove hard along with you, they are of you.

Allah then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter.

Just as Allah said,

وَالسَّـبِقُونَ الاٌّوَّلُونَ

And the foremost to embrace Islam... (9:100), until the end of the **Ayah**.

He also said,

وَالَّذِينَ جَآءُوا مِن بَعْدِهِمْ

And those who came after them ... (59:10)

A **Hadith** that is in the Two **Sahihs**, which is **Mutawatir** and has several authentic chains of narrations, mentions that the Messenger of Allah said,

الْمَرْءُ مَعَ مَنْ أَحَب

One will be in the company of those whom he loves.

Another **Hadith** states,

مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُم

He who loves a people is one of them,

and in another narration, he said,

حُشِرَ مَعَهُم

...will be gathered with them (on the Day of Resurrection).

Inheritance is for Designated Degrees of Relatives

Allah said,

... وَأُوْلُوا الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللّهِ ...

But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah,

meaning, in Allah's decision.

This **Ayah** encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this **Ayah** to argue.

According to Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Qatadah and several others, this **Ayah** abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islam. So it applies to all relatives, and as for those who do not inherit, then this is supported by the **Hadith**,

إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍ حَقَّهُ فَلَا وَصِيَّةٍ لِوَارِث

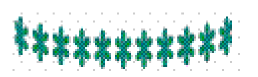
> Indeed Allah had allotted every right to the one who deserves it, so there may be no will for an heir.

Therefore, this **Ayah** also includes those who have a fixed share of inheritance. Allah knows best.

... إِنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٧٥)

Verily, Allah is the All-Knower of everything.

This is the end of the Tafsir of Surah **Al-Anfal**, all praise and thanks are for Allah, in Him we trust, and He is sufficient for us, what an excellent supporter He is.



Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Tawbah

Revealed in Makkah

بَرَآءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ

9:1 Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikin (idolaters), with whom you made a treaty.

فَسِيحُواْ فِى الاٌّرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِى الْكَـفِرِينَ

9:2 So travel freely (O Mushrikin) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allah; and Allah will disgrace the disbelievers.

Why there is no Basmalah in the Beginning of This Surah

This honorable **Surah** was one of the last **Surahs** to be revealed to the Messenger of Allah.

Al-Bukhari recorded that Al-Bara' said,

> "The last **Ayah** to be revealed was, يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِى الْكَلَـلَةِ (They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah.'' (4:176), while the last **Surah** to be revealed was **Bara'ah**.''

The Basmalah was not mentioned in the beginning of this **Surah** because the Companions did not write it in the complete copy of the Qur'an (**Mushaf**) they collected, following the Commander of the faithful, Uthman bin Affan, may Allah be pleased with him.

The first part of this honorable **Surah** was revealed to the Messenger of Allah when he returned from the battle of Tabuk, during the **Hajj** season, which the Prophet thought about attending. But he remembered that the idolators would still attend that **Hajj**, as was usual in past years, and that they perform **Tawaf** around the House while naked. He disliked to associate with them and sent Abu Bakr As-Siddiq, may Allah be pleased with him, to lead **Hajj** that year and show the people their rituals, commanding him to inform the idolators that they would not be allowed to participate in **Hajj** after that season. He commanded him to proclaim, بَرَاءةٌ مِّنَ اللّهِ وَرَسُولِه (Freedom from (all) obligations (is declared) from Allah and His Messenger...), to the people.

When Abu Bakr had left, the Messenger sent Ali bin Abu Talib to be the one to deliver this news to the idolators on behalf of the Messenger, for he was the Messenger's cousin. We will mention this story later.

Publicizing the Disavowal of the Idolators

Allah said,

بَرَاءةٌ مِّنَ اللّهِ وَرَسُولِهِ ...

> Freedom from obligations from Allah and His Messenger,
>
> > is a declaration of freedom from all obligations from Allah and His Messenger,

... إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ (١)

to those of the **Mushrikin**, with whom you made a treaty. So travel freely (**Mushrikin**) for four months (as you will) throughout the land,

> This **Ayah** refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allah said, فَأَتِمُّواْ إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ (So fulfill their treaty for them until the end of their term). (9:4)
>
> So whoever had a covenant with Allah's Messenger then it would last until its period expired, this was reported from Muhammad bin Ka`b Al-Qurazi and others.

We will also mention a **Hadith** on this matter. Abu Ma`shar Al-Madani said that Muhammad bin Ka`b Al-Qurazi and several others said,

> "The Messenger of Allah sent Abu Bakr to lead the **Hajj** rituals on the ninth year (of **Hijrah**). He also sent Ali bin Abi Talib with thirty or forty **Ayat** from **Bara'ah** (**At-Tawbah**), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these **Ayat** on the day of **Arafah** (ninth of **Dhul-Hijjah**). The idolators were given twenty more days (till the end) of **Dhul-Hijjah**, **Muharram**, **Safar**, **Rabi Al-Awwal** and ten days from **Rabi Ath-Thani**.
>
> He proclaimed to them in their camping areas, `No **Mushrik** will be allowed to perform **Hajj** after this year, nor a naked person to perform **Tawaf** around the House.'"

So Allah said,

... وَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِي اللّهِ وَأَنَّ اللّهَ مُخْزِي الْكَافِرِينَ (٢)

but know that you cannot escape (from the punishment of) Allah; and Allah will disgrace the disbelievers.

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ أَنَّ اللَّهَ بَرِىءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

9:3 And a declaration from Allah and His Messenger to mankind on the greatest day of Hajj that Allah is free from obligations to the Mushrikin and so is His Messenger.

فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِى اللَّهِ

So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allah.

وَبَشِّرِ الَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ

And give tidings of a painful torment for those who disbelieve.

Allah says,

وَأَذَانٌ مِّنَ اللّهِ وَرَسُولِهِ ...

And a declaration from Allah and His Messenger,

and a preface warning to the people,

... إِلَى النَّاسِ ...

to mankind

... يَوْمَ الْحَجِّ الأَكْبَرِ ...

on the greatest day of **Hajj**,

the day of Sacrifice, the best and most apparent day of the **Hajj** rituals, during which the largest gathering confers.

... أَنَّ اللّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ ...

that Allah is free from (all) obligations to the **Mushrikin** and so is His Messenger.

also free from all obligations to them.

Allah next invites the idolators to repent,

... فَإِن تُبْتُمْ ...

So if you repent,

from the misguidance and **Shirk** you indulge in,

... فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ ...

it is better for you, but if you turn away,

and persist on your ways,

... فَاعْلَمُواْ أَنَّكُمْ غَيْرُ مُعْجِزِي اللّهِ ...

then know that you cannot escape Allah,

Rather, Allah is capable over you, and you are all in His grasp, under His power and will,

... وَبَشِّرِ الَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ (٣)

And give tidings of a painful torment for those who disbelieve.

earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter.

Al-Bukhari recorded that Abu Hurayrah said,

"Abu Bakr sent me during that **Hajj** with those dispatched on the day of Sacrifice to declare in Mina that no **Mushrik** will be allowed to attend

Hajj after that year, nor will a naked person be allowed to perform Tawaf.''

Humayd said,

"The Prophet then sent Ali bin Abi Talib and commanded him to announce **Bara'ah**.''

Abu Hurayrah said,

"Ali publicized **Bara'ah** with us to the gathering in Mina on the day of Sacrifice, declaring that no **Mushrik** shall perform **Hajj** after that year, nor shall a naked person perform **Tawaf** around the House.''

Al-Bukhari also collected this **Hadith**. this narration of which, Abu Hurayrah said,

"On the day of **Nahr**, Abu Bakr sent me along with other announcers to Mina to make a public announcement that `No pagan is allowed to perform **Hajj** after this year, and no naked person is allowed to perform the **Tawaf** around the **Ka`bah**.'

Abu Bakr was leading the people in that **Hajj** season, and in the year of `The Farewell **Hajj**' when the Prophet performed **Hajj**, no **Mushrik** performed **Hajj**.'''

This is the narration that Al-Bukhari recorded in the Book on **Jihad**.

Muhammad bin Ishaq reported a narration from Abu Jafar Muhammad bin Ali bin Al-Hussein who said,

"When **Bara'ah** was revealed to Allah's Messenger, and he had sent Abu Bakr to oversee the **Hajj** rites for the people, he was asked, `O Messenger of Allah! Why not send this (message) to Abu Bakr?' So he said,



It will not be accepted to have been from me if it is not from a man from my family.

Then he called for Ali and said to him,

اخْرُجْ بِهذِهِ الْقِصَّةِ مِنْ صَدْرِ بَرَاءَةَ وَأَذِّنْ فِي النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِمِنًى، أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ كَافِرٌ، وَلَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللهِ صلى الله عليه وسلّم عَهْدٌ فَهُوَ لَهُ إِلَى مُدَّتِه

Take this section from the beginning of **Bara'ah** and proclaim to the people on the day of the Sacrifice while they are gathered at Mina that no disbeliever will enter Paradise, no idolator will be permitted to perform **Hajj** after the year, there will be no **Tawaf** while naked, and whoever has a covenant with Allah's Messenger (peace be upon him), then it shall be valid until the time of its expiration.

Ali rode the camel of Allah's Messenger named Al-Adba until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, `Are you here as a commander or a follower.'

Ali replied, `A follower.'

They continued on. Abu Bakr lead the people in **Hajj** while the Arabs were camping in their normal locations from **Jahiliyyah**. On the day of Sacrifice, Ali bin Abi Talib stood and proclaimed,

> `O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform **Hajj** next year, there shall be no **Tawaf** while naked, and whoever has a covenant with Allah's Messenger, then it shall be valid until its time of expiration.'

So no idolator performed **Hajj** after that year, **Tawaf** around the House while naked ceased.

Then they returned to Allah's Messenger. So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration.''

إِلاَّ الَّذِينَ عَـهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئاً وَلَمْ يُظَـهِرُوا عَلَيْكُمْ أَحَداً فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ

9:4 Except those of the Mushrikin with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Surely, Allah loves those who have Taqwa.

Allah says;

إِلاَّ الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ ...

Except those of the **Mushrikin** with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term.

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months. They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specific limited term, then the longest it would extend was to the point of its agreed upon termination date.

Hadiths in this regard preceded. So anyone who had a treaty with Allah's Messenger, it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end.

Allah encouraged honoring such peace treaties, saying,

... إِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ (٤)

Surely, Allah loves those who have **Taqwa**.

who keep their promises.

فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُواْ لَهُمْ كُلَّ مَرْصَدٍ

9:5 So when the Sacred Months have passed, then fight the Mushrikin wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush.

فَإِن تَابُواْ وَأَقَامُواْ الصَّلَوةَ وَءاتَوُاْ الزَّكَوةَ فَخَلُّواْ سَبِيلَهُمْ

But if they repent and perform the Salah, and give the Zakah, then leave their way free.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Verily, Allah is Oft-Forgiving, Most Merciful.

This is the Ayah of the Sword

Allah said next,

فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ ...

So when the Sacred Months have passed...,

meaning, `Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.'

Mujahid, Amr bin Shu`ayb, Muhammad bin Ishaq, Qatadah, As-Suddi and Abdur-Rahman bin Zayd bin Aslam said that;

> the four months mentioned in this **Ayah** are the four-month grace period mentioned in the earlier **Ayah**, فَسِيحُواْ فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ (So travel freely for four months throughout the land).

Allah's statement next,

... فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ ...

then fight the **Mushrikin** wherever you find them,

> means, on the earth in general, except for the Sacred Area, for Allah said,
>
> وَلاَ تُقَـتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَـتِلُوكُمْ فِيهِ فَإِن قَـتَلُوكُمْ فَاقْتُلُوهُمْ
>
> And fight not with them at **Al-Masjid Al-Haram**, unless they fight you there. But if they attack you, then fight them. (2:191)

Allah said here,

... وَخُذُوهُمْ ...

and capture them,

> executing some and keeping some as prisoners,

... وَاحْصُرُوهُمْ وَاقْعُدُواْ لَهُمْ كُلَّ مَرْصَدٍ ...

and besiege them, and lie in wait for them in each and every ambush,

> do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam,

... فَإِن تَابُواْ وَأَقَامُواْ الصَّلاَةَ وَآتَوُاْ الزَّكَاةَ فَخَلُّواْ سَبِيلَهُمْ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٥)

But if they repent and perform the **Salah**, and give the **Zakah**, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

Abu Bakr As-Siddiq used this and other honorable **Ayat** as proof for fighting those who refrained from paying the **Zakah**.

These **Ayat** allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations.

Allah mentioned the most important aspects of Islam here, including what is less important. Surely, the highest elements of Islam after the Two Testimonials are the prayer, which is the right of Allah, the Exalted and Ever High, then the **Zakah**, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allah often mentions the prayer and **Zakah** together.

In the Two **Sahihs**, it is recorded that Ibn Umar said that the Messenger of Allah said,

> أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاة
>
> I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the **Zakah**.

This honorable **Ayah** (9:5) was called the **Ayah** of the Sword, about which Ad-Dahhak bin Muzahim said,

> "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term.''

Al-Awfi said that Ibn Abbas commented:

> "No idolator had any more treaty or promise of safety ever since Surah **Bara'ah** was revealed. The four months, in addition to, all peace treaties conducted before **Bara'ah** was revealed and announced had ended by the tenth of the month of **Rabi Al-Akhir**."

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْلَمُونَ

9:6 And if anyone of the Mushrikin seeks your protection then grant him protection so that he may hear the Word of Allah (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not.

Idolators are granted Safe Passage if They seek It

Allah said to His Prophet, peace be upon him,

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ ...

And if anyone of the **Mushrikin**,

> whom you were commanded to fight and We allowed you their blood and property,'

... اسْتَجَارَكَ ...

seeks your protection,

> asked you for safe passage,

... فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللّهِ ...

then grant him protection so that he may hear the Word of Allah (the Qur'an)

> then accept his request until he hears the Words of Allah, the Qur'an. Recite the Qur'an to him and mention a good part of the religion with which you establish Allah's proof against him,

... ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ...

and then escort him to where he can be secure,

> and safe, until he goes back to his land, his home, and area of safety,

... ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْلَمُونَ (٦)

that is because they are men who know not.

> The **Ayah** says, `We legislated giving such people safe passage so that they may learn about the religion of Allah, so that Allah's call will spread among His servants.

Ibn Abi Najih narrated that Mujahid said that this **Ayah**,

> "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muhammad). Therefore, he is safe until he comes to you, hears Allah's Words and then proceeds to the safe area where he came from.''

The Messenger of Allah used to thereafter grant safe passage to those who came to him for guidance or to deliver a message.

On the day of Hudaybiyyah, several emissaries from Quraysh came to him, such as Urwah bin Mas`ud, Mikraz bin Hafs, Suhayl bin `Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the great respect the Muslims had for the Prophet, which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance.

When Musaylimah the Liar sent an emissary to the Messenger of Allah, he asked him, "Do you testify that Musaylimah is a messenger from Allah''

He said, "Yes.''

The Messenger of Allah said,

لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ عُنُقَك

I would have cut off your head, if it was not that emissaries are not killed.

That man, Ibn An-Nawwahah, was later beheaded when Abdullah bin Mas`ud was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allah, Ibn Mas`ud summoned him and said to him, "You are not delivering a message now!''

He commanded that Ibn An-Nawwahah be decapitated, may Allah curse him and deprive him of His mercy.

In summary, those who come from a land at war with Muslims to the area of Islam, delivering a message, for business transactions, to negotiate a peace treaty, to pay the **Jizyah**, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ وَعِندَ رَسُولِهِ إِلاَّ الَّذِينَ عَـهَدْتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ

9:7 How can there be a covenant with Allah and with His Messenger for the Mushrikin except those with whom you made a covenant near Al-Masjid Al-Haram (at Makkah)!

فَمَا اسْتَقَـمُواْ لَكُمْ فَاسْتَقِيمُواْ لَهُمْ

So long as they are true to you, stand you true to them.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Verily, Allah loves those who have Taqwa.

Affirming the Disavowal of the Idolators

Allah mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ ...

How can there be a covenant for the Mushrikin,

a safe resort and refuge, while they persist in **Shirk** with Allah, and disbelief in Him and His Messenger,

... عِندَ اللّهِ وَعِندَ رَسُولِهِ ...

with Allah and with His Messenger

... إِلاَّ الَّذِينَ عَاهَدتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ ...

except those with whom you made a covenant near **Al-Masjid Al-Haram**,

on the day of Hudaybiyyah.

Allah said in another **Ayah** (concerning the day of Hudaybiyyah),

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ

They are the ones who disbelieved and hindered you from **Al-Masjid Al-Haram** and detained the sacrificial animals, from reaching their place of sacrifice. (48:25)

Allah said next,

... فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ...

So long as they are true to you, stand you true to them,

if they keep the terms of the treaties you conducted with them, including peace between you and them for ten years,

...فَاسْتَقِيمُواْ لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٧)

then stand you true to them. Verily, Allah loves those who have **Taqwa**.

The Messenger of Allah and the Muslims preserved the terms of the treaty with the people of Makkah from the month of **Dhul-Qa`dah** in the sixth year (of Hijrah), until the Quraysh broke it and helped their allies, Banu Bakr, against Khuza`ah, the allies of Allah's Messenger.

Aided by the Quraysh, Banu Bakr killed some of Bani Khuza`ah in the Sacred Area! The Messenger of Allah led an invasion army in the month of **Ramadan**, of the eighth year, and Allah opened the Sacred Area for him to rule over them, all thanks are due to Allah.

The Messenger of Allah freed the Quraysh who embraced Islam after they were overpowered and defeated. These numbered around two thousands, and they were referred to by the name **`Tulaqa**' afterwards.

Those among them who remained in disbelief and ran away from Allah's Messenger were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Safwan bin Umayyah, Ikrimah bin Abi Jahl and many others. Allah later on guided them to Islam, and they became excellent believers.

Surely, Allah is worthy of all praise for all His actions and decrees.

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لاَ يَرْقُبُواْ فِيكُمْ إِلاًّ وَلاَ ذِمَّةً

9:8 How when if you are overpowered by them, they regard not the ties, either of kinship, (Ill) or of covenant (Dhimmah)!

يُرْضُونَكُم بِأَفْوَهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَسِقُونَ

With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.

Allah says,

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لاَ يَرْقُبُوا فِيكُمْ إِلاًّ وَلاَ ذِمَّةً يُرْضُونَكُم بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ (٨)

How when if you are overpowered by them, they regard not the ties, either of kinship, (**Ill**) or of covenant (**Dhimmah**)! With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.

Allah encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their **Shirk** in Allah and disbelief in Allah's Messenger.

If these disbelievers have a chance to defeat Muslims, they will cause great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows.

Ali bin Abi Talhah, Ikrimah and Al-Awfi narrated that Ibn Abbas said,

"**Ill** means kinship, while, **Dhimmah** means covenant.''

Ad-Dahhak and As-Suddi said similarly.

اشْتَرَوْاْ بِـَايَـتِ اللَّهِ ثَمَنًا قَلِيلاً فَصَدُّواْ عَن سَبِيلِهِ إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ

9:9 They have purchased with the Ayat of Allah a little gain, and they hindered men from His way; evil indeed is that which they used to do.

لاَ يَرْقُبُونَ فِى مُؤْمِنٍ إِلاًّ وَلاَ ذِمَّةً

9:10 With regard to a believer, they respect not the ties, either of kinship or of covenant!

وَأُوْلَـئِكَ هُمُ الْمُعْتَدُونَ

It is they who are the transgressors.

فَإِن تَابُواْ وَأَقَامُواْ الصَّلَوةَ وَءاتَوُاْ الزَّكَوةَ فَإِخْوَانُكُمْ فِي الدِّينِ

9:11 But if they repent, perform the Salah and give the Zakah, then they are your brethren in religion.

وَنُفَصِّلُ الاٌّيَـتِ لِقَوْمٍ يَعْلَمُونَ

(In this way) We explain the Ayat in detail for a people who know.

Allah admonishes the idolators and encourages the believers to fight against them because,

اشْتَرَوْاْ بِآيَاتِ اللّهِ ثَمَنًا قَلِيلاً ...

They have purchased with the **Ayat** of Allah a little gain,

idolators exchanged following the **Ayat** of Allah with the lower affairs of life that they indulged in,

... فَصَدُّواْ عَن سَبِيلِهِ ...

and they hindered men from His way,

trying to prevent the believers from following the truth,

... إِنَّهُمْ سَاء مَا كَانُواْ يَعْمَلُونَ (٩)

لاَ يَرْقُبُونَ فِي مُؤْمِنٍ إِلاًّ وَلاَ ذِمَّةً ...

evil indeed is that which they used to do, With regard to a believer, they respect not the ties, either of kinship or of covenant!

... وَأُوْلَـئِكَ هُمُ الْمُعْتَدُونَ (١٠)

It is they who are the transgressors.

We explained these meanings before, as well as, the meaning of,

فَإِن تَابُوا وَأَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ (١١)

But if they repent, perform the **Salah** and give the **Zakah**, then they are your brethren in religion. (In this way) We explain the **Ayat** in detail for a people who know.

وَإِن نَّكَثُواْ أَيْمَـنَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُواْ فِى دِينِكُمْ فَقَـتِلُواْ أَئِمَّةَ الْكُفْرِ

9:12 But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief --

إِنَّهُمْ لاَ أَيْمَـنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ

for surely, their oaths are nothing to them -- so that they may stop (evil actions).

The Oaths of the Leaders of Disbelief mean nothing to Them

Allah says,

وَإِن نَّكَثُوا أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ ...

But if they violate their oaths after their covenant,

Allah says, if the idolators with whom you conducted peace treaties for an appointed term break

أَيْمَانَهُم (their oaths),

meaning, terms of their treaties, and covenants.

... وَطَعَنُواْ فِي دِينِكُمْ ...

and attack your religion...

> with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islam by way of criticism and disapproval, they are to be fought.

This is why Allah said afterwards,

... فَقَاتِلُواْ أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لاَ أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ (١٢)

then fight (you) against the leaders of disbelief -- for surely, their oaths are nothing to them -- so that they may stop.

> so that they may refrain from the disbelief, rebellion and the transgression they indulge in.

Qatadah and others said that;

> the leaders of disbelief were Abu Jahl, Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others.

Al-A`mash narrated from Zayd bin Wahb from Hudhayfah;

> "The people of this **Ayah** were never fought again.''
>
> A similar statement was reported from Ali bin Abi Talib, may Allah be pleased with him.

However, this **Ayah** is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this **Ayah** generally applies to them and others as well, Allah knows best.

Al-Walid bin Muslim said that Safwan bin `Amr narrated that Abdur-Rahman bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Sham, he advised them,

> "You will find some people with shaved heads. Therefore, strike the swords upon the parts that

contain the devil, for by Allah, it is better to me to kill one of these people than to kill seventy other men. This is because Allah said, فَقَاتِلُواْ أَئِمَّةَ الْكُفْرِ (then fight (you) against the leaders of disbelief).''

Ibn Abi Hatim collected it.

أَلاَ تُقَـتِلُونَ قَوْماً نَّكَثُواْ أَيْمَـنَهُمْ وَهَمُّواْ بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ

9:13 Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first!

أَتَخْشَوْنَهُمْ

Do you fear them!

فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤُمِنِينَ

Allah has more right that you should fear Him if you are believers.

قَـتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

9:14 Fight against them so that Allah will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people,

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ

9:15 And remove the anger of their (believers') hearts.

وَيَتُوبُ اللَّهُ عَلَى مَن يَشَآءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.

Encouragement to fight the Disbelievers, and some Benefits of fighting Them

Allah says;

أَلاَ تُقَاتِلُونَ قَوْمًا نَّكَثُواْ أَيْمَانَهُمْ وَهَمُّواْ بِإِخْرَاجِ الرَّسُولِ ...

Will you not fight a people who have violated their oaths and intended to expel the Messenger,

These **Ayat** encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger from Makkah.

Allah said in other **Ayat**,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you; they were plotting and Allah too was plotting; and Allah is the best of those who plot. (8:30)

يُخْرِجُونَ الرَّسُولَ وَإِيَّـكُمْ أَن تُؤْمِنُواْ بِاللَّهِ رَبِّكُمْ

...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah your Lord! (60:1)

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ الأَرْضِ لِيُخْرِجُوكَ مِنْهَا

And verily, they were about to frighten you so much as to drive you out from the land. (17:76)

Allah's statement,

... وَهُم بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ ...

while they did attack you first,

refers to the battle of **Badr** when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before.

It was also said that these **Ayat** refer to the idolators breaking the peace agreement with Muslims and aiding Bani Bakr, their allies, against Khuza`ah, the ally of the Messenger of Allah. This is why the Messenger of Allah marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allah.

Allah said,

... أَتَخْشَوْنَهُمْ فَاللّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤُمِنِينَ (١٣)

Do you fear them!

Allah has more right that you should fear Him if you are believers.

Allah says here, `Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.'

Allah next said, while ordering the believers and explaining the wisdom of ordaining **Jihad** against them, all the while able to destroy their enemies with a command from Him,

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (١٤)

Fight against them so that Allah will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.

This **Ayah** includes all believers, even though Mujahid, Ikrimah and As-Suddi said that it refers to Khuza`ah.

Concerning the believers, Allah said;

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ...

and remove the anger of their hearts,

then

... وَيَتُوبُ اللّهُ عَلَى مَن يَشَاء ...

Allah accepts the repentance of whom He wills,

from His servants,

... وَاللّهُ عَلِيمٌ ...

Allah is All-Knowing,

in what benefits His servants,

... حَكِيمٌ (١٥)

All-Wise,

in His actions and statements, whether narrative or legislative.

Allah does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ اللَّهِ وَلاَ رَسُولِهِ وَلاَ الْمُؤْمِنِينَ وَلِيجَةً

9:16 Do you think that you shall be left alone while Allah has not yet tested those among you who have striven hard and fought, and have not taken Walijah besides Allah and His Messenger, and the believers.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Allah is well-acquainted with what you do.

Among the Wisdom of Jihad is to test the Muslims

Allah said,

أَمْ حَسِبْتُمْ ...

Do you think,

O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent

... أَن تُتْرَكُوا ...

that you shall be left alone,

This is why Allah said next,

... وَلَمَّا يَعْلَمِ اللّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللّهِ وَلاَ رَسُولِهِ وَلاَ الْمُؤْمِنِينَ وَلِيجَةً ...

while Allah has not yet tested those among you who have striven hard and fought and have not taken **Walijah** besides Allah and His Messenger, and the believers...,

meaning, supporters and confidants. Rather, they are sincere for Allah and His Messenger inwardly and outwardly.

Allah also said;

الم

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Alif-Lam-Mim.

Do people think that they will be left alone because they say: "We believe,'' and will not be tested.

And We indeed tested those who were before them. And Allah will certainly make known those who are true, and will certainly make known those who are liars... (29:1-3)

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

Do you think that you will enter Paradise before Allah tests those of you who fought (in His cause) and (also) tests those who are patient. (3:142)

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. (3:179)

In summary, since Allah legislated **Jihad** for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him.

... وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٦)

Allah is well-acquainted with what you do.

Allah, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allah knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allah's judgment and decision.

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ الله شَـهِدِينَ عَلَى أَنفُسِهِم بِالْكُفْرِ

9:17 It is not for the Mushrikin, to maintain the Masjids of Allah, while they witness against themselves of disbelief.

أُوْلَـئِكَ حَبِطَتْ أَعْمَـلُهُمْ وَفِى النَّارِ هُمْ خَـلِدُونَ

The works of such are in vain and in Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَـجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَأَقَامَ الصَّلَوةَ وَءَاتَى الزَّكَوةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى

9:18 The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give Zakah and fear none but Allah.

أُوْلَـئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

It is they who are on true guidance.

It is not for Idolators to maintain the Masjids of Allah

Allah says;

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ الله شَاهِدِينَ عَلَى أَنفُسِهِمْ بِالْكُفْرِ ...

It is not for the **Mushrikin**, to maintain the **Masjids** of Allah, while they witness against themselves of disbelief.

Allah says that it is not fitting that those who associate others with Allah in worship should maintain the **Masjids** of Allah that were built in His Name alone without partners.

Those who read the **Ayah**, "**Masjid Allah**'', said that;

it refers to **Al-Masjid Al-Haram**, the most honored **Masjid** on the earth, which was built, from the first day, for the purpose of worshipping Allah alone without partners. It was built by **Khalil Ar-Rahman** (the Prophet Ibrahim) peace be upon him.

The idolators do this while they themselves testify to their disbelief with their statements and actions.

As-Suddi said,

"If you ask a Christian, `What is your religion', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a **Sabi'** and a **Mushrik**!'"

... أُوْلَئِكَ حَبِطَتْ أَعْمَالُهُمْ ...

The works of such are in vain,

because of their **Shirk**,

... وَفِي النَّارِ هُمْ خَالِدُونَ (١٧)

and in Fire shall they abide.

Allah said in another **Ayah**,

وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُواْ أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

And why should not Allah punish them while they hinder (men) from **Al-Masjid Al-Haram**, and they are not its guardians! None can be its guardians except those with **Taqwa**, but most of them know not. (8:34)

Believers are the True Maintainers of the Masjids

Allah said,

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّهِ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day.

Therefore, Allah testifies to the faith of those who maintain the **Masjids**.

Abdur-Razzaq narrated that `Amr bin Maymun Al-Awdi said,

"I met the Companions of the Prophet and they were saying, `The **Masjids** are the Houses of Allah on the earth. It is a promise from Allah that He is generous to those who visit Him in the **Masjids**.''

Allah said next,

... وَأَقَامَ الصَّلاَةَ ...

perform the **Salah**,

one of the major acts of worship practiced by the body,

... وَآتَى الزَّكَاةَ ...

and give the **Zakah**,

which is the best act that benefits other people,

... وَلَمْ يَخْشَ إِلاَّ اللّهَ ...

and fear none but Allah,

they fear only Allah, the Exalted, and none else,

... فَعَسَى أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ (١٨)

It is they who are on true guidance.

Ali bin Abi Talhah said that Ibn Abbas said about Allah's statement, إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّهِ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ (The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day),

"He who singles out Allah (in worship), has faith in the Last Day.''

And he said;

"He who believes in what Allah has revealed,

وَأَقَامَ الصَّلاَةَ (perform the Salah), establishes the five daily prayers,

وَلَمْ يَخْشَ إِلاَّ اللّهَ (and fear none but Allah), worships Allah alone,

فَعَسَى أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ

it may be they who are on true guidance.

Allah says, `It is they who are the successful ones in truth.'

Similarly, Allah said to His Prophet,

عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا

> It may be that your Lord will raise you to **Maqam Mahmud**, (17:79)
>
> Allah says here,
>
> `Your Lord (O Muhammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).'

Every `might' in the Qur'an means `shall'.''

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَجَـهَدَ فِى سَبِيلِ اللَّهِ

9:19 Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Haram as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah!

لاَ يَسْتَوُونَ عِندَ اللَّهِ

They are not equal before Allah.

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah guides not those people who are the wrongdoers.

الَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَـهَدُواْ فِى سَبِيلِ اللَّهِ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللَّهِ

9:20 Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah.

وَأُوْلَـئِكَ هُمُ الْفَائِزُونَ

They are the successful.

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَنٍ وَجَنَّـتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

9:21 Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

خَـلِدِينَ فِيهَآ أَبَداً

9:22 They will dwell therein forever.

إِنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ

Verily, with Allah is a great reward.

Providing Pilgrims with Water and maintaining the Sacred Masjid are not equal to Faith and Jihad

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَجَاهَدَ فِي سَبِيلِ اللّهِ ...

Do you consider the providing of drinking water to the pilgrims and the maintenance of **Al-Masjid Al-Haram** as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah!

In his **Tafsir**, Al-`Awfi reported that Ibn Abbas explained this **Ayah**:

> "The idolators said, `Maintaining **Al-Masjid Al-Haram** and providing water for pilgrims are better than embracing the faith and performing **Jihad**.'
>
> They used to boast and show off among the people because they claimed, they were the people and maintainers of **Al-Masjid Al-Haram**. Allah mentioned their arrogance and rejection (of the faith), saying to `the people of **Al-Haram**', who were idolators,
>
> قَدْ كَانَتْ ءَايَـتِى تُتْلَى عَلَيْكُمْ فَكُنتُمْ عَلَى أَعْقَـبِكُمْ تَنكِصُونَ
>
> مُسْتَكْبِرِينَ بِهِ سَـمِراً تَهْجُرُونَ
>
> Indeed My **Ayat** used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the Qur'an) by night. (23:66-67)
>
> They used to boast about being those who maintained the Sacred Sanctuary, **بِهِ سَـمِراً** (talking about it by night).
>
> They used to talk about this by night while shunning the Qur'an and the Prophet.
>
> Allah declared that faith and **Jihad** with the Prophet are better than the idolators' maintaining **Al-Masjid Al-Haram** and providing water for pilgrims. These actions -- maintaining and serving Allah's House -- will not benefit them with Allah because they associate others with Him.

Allah the Exalted said,

... لاَ يَسْتَوُونَ عِندَ اللّهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٩)

They are not equal before Allah. And Allah guides not those people who are the wrongdoers.

> those who claimed they are the maintainers of the House. Allah described them with injustice, on account of their **Shirk**, and thus, their maintaining the **Masjid** will not avail them.''

Ali bin Abi Talhah reported that Ibn Abbas said,

"This **Ayah** was revealed about Al-Abbas bin Abdul-Muttalib, for when he was captured in the battle of **Badr**, he said, `If you rushed before us to embrace Islam, perform **Hijrah** and **Jihad**, we were maintaining **Al-Masjid Al-Haram**, providing water for the pilgrims and setting the indebted free.'

Allah, the Exalted and Ever High, said,

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَجَاهَدَ فِي سَبِيلِ اللّهِ لاَ يَسْتَوُونَ عِندَ اللّهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ

Do you consider the providing of drinking water to the pilgrims and the maintenance of **Al-Masjid Al-Haram** as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah! They are not equal before Allah. And Allah guides not those people who are the wrongdoers.

> Allah says, `All these actions were performed while committing **Shirk**, and I do not accept the (good deeds) that are performed while in a state of **Shirk**.'''

Ad-Dahhak bin Muzahim said,

"Muslims came to Al-Abbas and his friends who were captured during the battle of **Badr** and

admonished them for their **Shirk**. Al-Abbas said, `By Allah! We used to maintain **Al-Masjid Al-Haram**, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.' Allah revealed this verse, أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ (Do you consider the providing of drinking water to the pilgrims...''

There is a **Hadith** (from the Prophet) about the **Tafsir** of this **Ayah** that we should mention.

Abdur-Razzaq recorded that An-Nu`man bin Bashir said that;

> a man said, "I do not care if I do not perform an action after embracing Islam other than providing drinking water for pilgrims (who visit the **Ka`bah** at Makkah).''
>
> Another man said, "I do not care if I do not perform an action after embracing Islam other than maintaining **Al-Masjid Al-Haram**.''
>
> A third man said, "**Jihad** in the cause of Allah is more righteous than what you have said.''
>
> Umar admonished them, "Do not raise your voices next to the **Minbar** of the Messenger of Allah,''
>
> and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet and ask him.''
>
> This verse was revealed, أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ (Do you consider the providing of drinking water to the pilgrims and the maintenance of **Al-Masjid Al-Haram**), until, لاَ يَسْتَوُونَ عِندَ اللّهِ (They are not equal before Allah).

Then Allah said;

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللّهِ وَأُوْلَئِكَ هُمُ الْفَائِزُونَ (٢٠)

Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ (٢١)

Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللّهَ عِندَهُ أَجْرٌ عَظِيمٌ (٢٢)

They will dwell therein forever. Verily, with Allah is a great reward.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ ءَابَآءَكُمْ وَإِخْوَنَكُمْ أَوْلِيَآءَ إِنِ اسْتَحَبُّواْ الْكُفْرَ عَلَى الإِيمَـنِ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ

9:23 O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَنُكُمْ وَأَزْوَجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَلٌ اقْتَرَفْتُمُوهَا وَتِجَـرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَـكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُواْ حَتَّى يَأْتِىَ اللَّهُ بِأَمْرِهِ

9:24 Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment).

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الْفَـسِقِينَ

And Allah guides not the people who are rebellious.

The Prohibition of taking the Idolators as Supporters, even with Relatives

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ آبَاءكُمْ وَإِخْوَانَكُمْ أَوْلِيَاء إَنِ اسْتَحَبُّواْ الْكُفْرَ عَلَى الإِيمَانِ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (٢٣)

O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.

Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith.

Allah warns,

لاَّ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُواْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَـئِكَ كَتَبَ فِى قُلُوبِهِمُ الإِيمَـنَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a **Ruh** (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow. (58:22)

Al-Hafiz Al-Bayhaqi recorded that Abdullah bin Shawdhab said,

"The father of Abu Ubaydah bin Al-Jarrah was repeatedly praising the idols to his son on the day of **Badr**, and Abu Ubaydah kept avoiding him. When Al-Jarrah persisted, his son Abu Ubaydah headed towards him and killed him. Allah revealed this Ayah in his case,

لاَّ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُ

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger.'' (58:22)

Allah commanded His Messenger to warn those who prefer their family, relatives or tribe to Allah, His Messenger and **Jihad** in His cause,

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا ...

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, (amassed and collected),

... وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا ...

the commerce in which you fear a decline, and the dwellings in which you delight,

and prefer and love because they are comfortable and good. If all these things,

... أَحَبَّ إِلَيْكُم مِّنَ اللّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُواْ ...

are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait...

for what will befall you of Allah's punishment and torment,

... حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٢٤)

until Allah brings about His decision. And Allah guides not the people who are rebellious.

Imam Ahmad recorded that Zuhrah bin Ma`bad said that his grandfather said,

> "We were with the Messenger of Allah, while he was holding the hand of Umar bin Al-Khattab. Umar said, `By Allah! You, O Messenger of Allah, are dearer to me than everything, except for myself.'
>
> The Messenger of Allah said,
>
> لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِه
>
> > None among you will attain faith until I become dearer to him than even himself.
>
> Umar said, `Verily, now, you are dearer to me than myself, by Allah!'
>
> The Messenger of Allah said, يَا عُمَرَ الْآنَ (Now, O `Umar)!''
>
> Al-Bukhari also collected this **Hadith**.

Imam Ahmad and Abu Dawud (this is the version of Abu Dawud) recorded that Ibn Umar said,

> "I heard the Messenger of Allah saying,
>
> إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ بِأَذْنَابِ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُم
>
> If you transact in **`Iynah** (a type of **Riba**), follow the tails of cows (tilling the land), become content with agriculture and abandoned **Jihad**, Allah will send on you disgrace that He will not remove until, you return to your religion.''

لَقَدْ نَصرَكُمُ اللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

9:25 Truly, Allah has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُوداً لَّمْ تَرَوْهَا وَعذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَآءُ الْكَـفِرِينَ

9:26 Then Allah did send down His Sakinah (tranquility) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَلِكَ عَلَى مَن يَشَآءُ

9:27 Then after that Allah will accept the repentance of whom He wills.

وَاللَّهُ غَفُورٌ رَّحِيمٌ

And Allah is Oft-Forgiving, Most Merciful.

The Outcome of Victory by Way of the Unseen Aid

Allah says;

لَقَدْ نَصرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ (٢٥)

Truly, Allah has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

Ibn Jurayj reported from Mujahid that;

this was the first Ayah of **Bara'ah** in which Allah, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger. Allah mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many.

On the day of Hunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allah Allah then sent down His aid and support to His Messenger and the believers who remained with him, so that they were aware that victory is from Allah alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allah's leave, and Allah is ever with those who are patient.

We will explain this subject in detail below,

The Battle of Hunayn

The battle of Hunayn occurred after the victory of Makkah, in the month of Shawwal of the eighth year of **Hijrah**.

After the Prophet conquered Makkah and things settled, most of its people embraced Islam and he set them free. News came to the Messenger of Allah that the tribe of Hawazin were gathering their forces to fight him, under the command of Malik bin Awf An-Nadri, as well as, the entire tribe of Thaqif, the tribes of Banu Jusham, Banu Sa`d bin Bakr, a few people of Awza` from

Banu Hilal and some people from Bani Amr bin Amir and Awf bin Amir.

They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allah marched to meet them with the army that he brought to conquer Makkah, ten thousand from the **Muhajirin**, the **Ansar** and various Arab tribes. Along with them came the **Tulaqa** numbering two thousand men.

The Messenger took them along to meet the enemy. The two armies met in Hunayn, a valley between Makkah and At-Ta'if.

The battle started in the early part of the morning, when the Huwazin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwazin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allah described them.

The Messenger of Allah remained firm in his position while riding his mule, Ash-Shahba'. He was leading his mule towards the enemy, while his uncle Al-Abbas was holding its right-hand rope and (his cousin) Abu Sufyan bin Al-Harith bin Abdul-Muttalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allah was declaring his name aloud and saying,

إِلَيَّ عِبَادَ اللهِ إِلَيَّ أَنَا رَسُولُ الله

> O servants of Allah! Come back to me! I am the Messenger of Allah!

He repeated these words,

أَنَا النَّبِيُّ لَاكَذِبْ. أَنَا ابْنُ عَبْدِالْمُطَّلِب

> I am the Prophet, not lying! I am the son of Abdul-Muttalib!

There remained between a hundred and eighty Companions with the Prophet. These included

- Abu Bakr,
- Umar,

- Al-Abbas,
- Ali,
- Al-Fadl bin Abbas,
- Abu Sufyan bin Al-Harith,
- Ayman the son of Umm Ayman and
- Usamah bin Zayd.

There were many other Companions, may Allah be pleased with them.

The Prophet commanded his uncle Al-Abbas, whose voice was rather loud, to call at the top of his voice, "O Companions of the **Samurah** (tree)' referring to the **Muhajirin** and **Ansar** who gave their pledge under the tree during the pledge of **Ridwan**, not to run away and retreat.

He also called, "O Companions of **Surah Al-Baqarah**.''

Upon hearing that, those heralded started saying,

"Here we are!

Here we are!''

Muslims started returning in the direction of the Messenger of Allah. If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allah on foot.

When a large crowd gathered around the Messenger of Allah, he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allah,



O Allah! Fulfill Your promise to me!

Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat.

The Muslims pursued the enemy, killing and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allah.

In the Two **Sahihs**, it is recorded that Shubah said that Abu Ishaq said that;

> Al-Bara bin Azib said to a man who asked him, "O Abu Amarah! Did you run away during Hunayn and leave the Messenger of Allah?''
>
> Al-Bara' said, "But the Messenger of Allah did not run away. Hawazin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawazin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allah proclaiming, -- while Abu Sufyan was holding the bridle of his white mule,
>
> أَنَا النَّبِيُّ لَاكَذِبْ أَنَا ابْنُ عَبْدِالْمُطَّلِب
>
> I am the Prophet, not lying, I am the son of Abdul-Muttalib!"
>
> This shows the great courage on behalf of the Prophet in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allah was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him.
>
> May Allah's peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allah and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions.

Allah said,



Then Allah did send down His **Sakinah** on His Messenger,

> He sent down tranquility and reassurance to His Messenger,

... وَعَلَى الْمُؤْمِنِينَ ...

and on the believers,

> who remained with him,

... وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا ...

and sent down forces which you saw not, (this refers to angels).

... وَعذَّبَ الَّذِينَ كَفَرُواْ وَذَلِكَ جَزَاء الْكَافِرِينَ (٢٦)

and punished the disbelievers. Such is the recompense of disbelievers.

Imam Abu Jafar bin Jarir (At-Tabari) said that Al-Qasim narrated to them, that Al-Hasan bin Arafah said that Al-Mu`tamir bin Sulayman said from `Awf bin Abi Jamilah Al-Arabi who said that he heard Abdur-Rahman, the freed slave of Ibn Barthan saying,

> "A man who participated in Hunayn with the idolators narrated to me, `When we met the Messenger of Allah and his Companions on the day of Hunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allah. At that time, men with white handsome faces intercepted us and said: `Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us.'"

Allah said,

ثُمَّ يَتُوبُ اللّهُ مِن بَعْدِ ذَلِكَ عَلَى مَن يَشَاء وَاللّهُ غَفُورٌ رَّحِيمٌ (٢٧)

Then after that Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful.

Allah forgave the rest of Huwazin when they embraced Islam and went to the Prophet, before he arrived at Makkah in the Jiranah area. This occurred twenty days after the battle of Hunayn.

The Messenger gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former.

The Prophet released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the **Tulaqa**, so that their hearts would be inclined towards Islam. He gave each of them a hundred camels, and the same to Malik bin Awf An-Nasri whom he appointed chief of his people (Huwazin) as he was before.

Malik bin Awf said a poem in which he praised the Messenger of Allah for his generosity and extraordinary courage.

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُوا۟ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا

9:28 O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year;

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن شَآءَ

and if you fear poverty, Allah will enrich you if He wills, out of His bounty.

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

Surely, Allah is All-Knowing, All-Wise.

قَـتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللَّهِ وَلاَ بِالْيَوْمِ الاٌّخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ حَتَّى يُعْطُواْ الْجِزْيَةَ عَن يَدٍ وَهُمْ صَـغِرُونَ

9:29 Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.

Idolators are no longer allowed into Al-Masjid Al-Haram

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا ...

O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year;

Allah commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from **Al-Masjid Al-Haram**.

After the revelation of this **Ayah**, idolators were no longer allowed to go near the **Masjid**.

This **Ayah** was revealed in the ninth year of **Hijrah**. The Messenger of Allah sent Ali in the company of Abu Bakr that year to publicize to the idolators that no **Mushrik** will be allowed to perform **Hajj** after that year, nor a naked person allowed to perform Tawaf around the House.

Allah completed this decree, made it a legislative ruling, as well as, a fact of reality.

Abdur-Razzaq recorded that Jabir bin Abdullah commented on the **Ayah**, يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا (O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year),

> "Unless it was a servant or one of the people of **Dhimmah**.''

Imam Abu Amr Al-Awza'i said,

> "Umar bin Abdul-Aziz wrote (to his governors) to prevent Jews and Christians from entering the **Masjids** of Muslims, and he followed his order with Allah's statement, إِنَّمَا الْمُشْرِكُونَ نَجَسٌ (Verily, the **Mushrikin** are impure).

Ata said,

> "All of the Sacred Area (the **Haram**) is considered a **Masjid**, for Allah said, فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا (So let them not come near Al-**Masjid Al-Haram** (at Makkah) after this year).''

This **Ayah** indicates that idolators are impure and that the believers are pure. In the **Sahih** is the following,

> الْمُؤْمِنُ لَا يَنْجُس
>
> The believer does not become impure.

Allah said,

... وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّهُ مِن فَضْلِهِ ...

and if you fear poverty, Allah will enrich you, out of His bounty.

Muhammad bin Ishaq commented,

> "The people said, `Our markets will be closed, our commerce disrupted, and what we earned will vanish.'

So Allah revealed this verse, وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّهُ مِن فَضْلِهِ (and if you fear poverty, Allah will enrich you, out of His bounty), from other resources, إِن شَاء (if He wills), until, وَهُمْ صَاغِرُونَ (... and feel themselves subdued).

This **Ayah** means, `this will be your compensation for the closed markets that you feared would result.'

Therefore, Allah compensated them for the losses they incurred because they severed ties with idolators, by the **Jizyah** they earned from the People of the Book.''

Similar statements were reported from Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr, Qatadah and Ad-Dahhak and others.

Allah said,

... إِنَّ اللّهَ عَلِيمٌ ...

Surely, Allah is All-Knowing, (in what benefits you),

... حَكِيمٌ (٢٨)

All-Wise,

in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allah compensated Muslims for their losses by the amount of **Jizyah** that they took from the people of **Dhimmah**.

The Order to fight People of the Scriptures until They give the Jizyah

Allah said,

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ ...

Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the **Jizyah** with willing submission, and feel themselves subdued.

Therefore, when People of the Scriptures disbelieved in Muhammad, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allah's Law and religion. Had they been true believers in their religions, that faith would have directed them to believe in Muhammad, because all Prophets gave the good news of Muhammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allah, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets . Hence Allah's statement,

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ ...

> Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture,

This honorable **Ayah** was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allah's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allah commanded His Messenger to fight the People of the Scriptures, Jews and Christians, on the ninth year of **Hijrah**, and he prepared his army to fight

the Romans and called the people to **Jihad** announcing his intent and destination.

The Messenger sent his intent to various Arab areas around Al-Madinah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madinah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat.

The Messenger of Allah marched, heading towards Ash-Sham to fight the Romans until he reached Tabuk, where he set camp for about twenty days next to its water resources. He then prayed to Allah for a decision and went back to Al-Madinah because it was a hard year and the people were weak, as we will mention, Allah willing.

Paying Jizyah is a Sign of Kufr and Disgrace

Allah said,

... حَتَّى يُعْطُواْ الْجِزْيَةَ ...

until they pay the **Jizyah**,

if they do not choose to embrace Islam,

... عَن يَدٍ ...

with willing submission,

in defeat and subservience,

... وَهُمْ صَاغِرُونَ (٢٩)

and feel themselves subdued.

disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of **Dhimmah** or elevate them above Muslims, for they are miserable, disgraced and humiliated.

Muslim recorded from Abu Hurayrah that the Prophet said,

لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ

Do not initiate the **Salam** to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.

This is why the Leader of the faithful Umar bin Al-Khattab, may Allah be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace.

The scholars of **Hadith** narrated from Abdur-Rahman bin Ghanm Al-Ashari that he said,

"I recorded for Umar bin Al-Khattab, may Allah be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Sham:

\`In the Name of Allah, Most Gracious, Most Merciful.

This is a document to the servant of Allah Umar, the Leader of the faithful, from the Christians of such and such city.

- When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion.
- We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims.
- We will not prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors (of our houses of worship) for the wayfarer and passerby.
- Those Muslims who come as guests, will enjoy boarding and food for three days.
- We will not allow a spy against Muslims into our churches and homes or hide deceit (or betrayal) against Muslims.

- We will not teach our children the Qur'an, publicize practices of **Shirk**, invite anyone to **Shirk** or prevent any of our fellows from embracing Islam, if they choose to do so.
- We will respect Muslims, move from the places we sit in if they choose to sit in them.
- We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons.
- We will not encrypt our stamps in Arabic, or sell liquor.
- We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets.
- We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices (with prayer) at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets.
- We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims.
- We will be guides for Muslims and refrain from breaching their privacy in their homes.'

When I gave this document to Umar, he added to it,

- We will not beat any Muslim.

- These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our **Dhimmah** (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'''

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَـرَى الْمَسِيحُ ابْنُ اللَّهِ

9:30 And the Jews say: "Uzayr (Ezra) is the son of Allah,'' and the Christians say: "The Messiah is the son of Allah.''

ذلِكَ قَوْلُهُم بِأَفْوَهِهِمْ يُضَـهِئُونَ قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ

That is their saying with their mouths, resembling the saying of those who disbelieved aforetime.

قَـتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

May Allah fight them, how they are deluded away from the truth!

اتَّخَذُواْ أَحْبَـرَهُمْ وَرُهْبَـنَهُمْ أَرْبَاباً مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَآ أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَـهاً وَحِداً لاَّ إِلَـهَ إِلاَّ هُوَ

9:31 They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He.

سُبْحَـنَهُ عَمَّا يُشْرِكُونَ

Praise and hallowed be He above what they associate (with Him).''

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allah tells;

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللّهِ وَقَالَتْ النَّصَارَى الْمَسِيحُ ابْنُ اللّهِ ...

And the Jews say: "Uzayr (Ezra) is the son of Allah,''

and the Christians say: "The Messiah is the son of Allah.''

Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted.

As for the Jews, they claimed that `Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over `Isa, it is obvious. This is why Allah declared both groups to be liars,

... ذَلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ ...

That is their saying with their mouths,

but they have no proof that supports their claim, other than lies and fabrications,

... يُضَاهِؤُونَ ...

resembling, (imitating),

... قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ ...

the saying of those who disbelieved aforetime.

They imitate the previous nations who fell into misguidance just as Jews and Christians did,

... قَاتَلَهُمُ اللّهُ ...

may Allah fight them,

Ibn Abbas said,

"May Allah curse them.''

... أَنَّى يُؤْفَكُونَ (٣٠)

how they are deluded away from the truth!

how they deviate from truth, when it is apparent, exchanging it for misguidance.

Allah said next,

اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ...

They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam.

Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a **Hadith** via several chains of narration, from Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of **Jahiliyyah**. When the call of the Messenger of Allah reached his area, Adi ran away to Ash-Sham, and his sister and several of his people were captured.

The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was known for his generosity, went to Al-Madinah. When the people announced his arrival, Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this **Ayah**;

اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ ...

They took their rabbis and their monks to be their lords besides Allah.

Adi commented, "I said, `They did not worship them.'''

The Prophet said,

بَلَى إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُم

Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.

The Messenger of Allah said to Adi,

يَا عَدِيُّ مَا تَقُولُ؟

O Adi what do you say?

أَيُفِرُّكَ أَنْ يُقَالَ: اللهُ أَكْبَرَ؟

Did you run away (to Ash-Sham) so that **'Allahu Akbar'** (Allah is the Great) is not pronounced?

فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرَ مِنَ اللهِ؟

Do you know of anything greater than Allah?

مَا يُفِرُّكَ؟

What made you run away?

أَيُفِرُّكَ أَنْ يُقَالَ: لَا إِلَهَ إِلَّا اللهُ ؟

Did you run away so that **`La ilaha illallah'** is not pronounced?

فَهَلْ تَعْلَمُ مَنْ إِلهٌ إِلَّا اللهُ ؟

Do you know of any deity worthy of worship except Allah?

The Messenger invited Adi to embrace Islam, and he embraced Islam and pronounced the Testimony of Truth. The face of the Messenger of Allah beamed with pleasure and he said to Adi,

إِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضَالُّون

Verily, the Jews have earned the anger (of Allah) and the Christians are misguided.

Hudhayfah bin Al-Yaman, Abdullah bin Abbas and several others said about the explanation of, **اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ**

أَرْبَابًا مِّن دُونِ اللّهِ (They took their rabbis and their monks to be their lords besides Allah...),

> that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.

This is why Allah said,

... وَمَا أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَـهًا وَاحِدًا ...

while they were commanded to worship none but One God,

> Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

... لاَّ إِلَـهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (٣١)

None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).

> Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of worship except Him.

يُرِيدُونَ أَن يُطْفِئُواْ نُورَ اللَّهِ بِأَفْوَهِهِمْ وَيَأْبَى اللَّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَـفِرُونَ

9:32 They want to extinguish Allah's Light with their mouths, but Allah will not allow except that His Light should be perfected even though the disbelievers hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

9:33 It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the idolators hate (it).

People of the Scriptures try to extinguish the Light of Islam

Allah says,

يُرِيدُونَ أَن يُطْفِؤُواْ نُورَ اللّهِ بِأَفْوَاهِهِمْ ...

They (the disbelieving idolators and People of the Scriptures) want to extinguish the Light of Allah with their mouths,

They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allah was sent with.

Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the Messenger was sent with will certainly shine and spread.

Allah replied to the idolators' desire and hope,

... وَيَأْبَى اللّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (٣٢)

but Allah will not allow except that His Light should be perfected even though the disbelievers (**Kafirun**) hate (it).

Linguistically a **Kafir** is the person who covers something.

For instance, night is called **Kafiran** (covering) because it covers things (with darkness).

The farmer is called **Kafiran**, because he covers seeds in the ground.

Allah said in an **Ayah**,

أَعْجَبَ الْكُفَّارَ نَبَاتُهُ

thereof the growth is pleasing to the (**Kuffar**) tillers. (57:20)

Islam is the Religion That will dominate over all Other Religions

Allah said next,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ ...

It is He Who has sent His Messenger with guidance and the religion of truth.

`Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger came with.

`religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

... لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (٣٣)

to make it (Islam) superior over all religions, even though the idolators hate (it).

It is recorded in the **Sahih** that the Messenger of Allah said,

إِنَّ اللهَ زَوَى لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا

Allah made the eastern and western parts of the earth draw near for me (to see), and the rule of my **Ummah** will extend as far as I saw.

Imam Ahmad recorded from Tamim Ad-Dari that he said,

"I heard the Messenger of Allah saying,

لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللهُ بَيْتَ مَدَرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ، يُعِزُّ عَزِيزًا وَيُذِلُّ ذَلِيلًا، عِزًّا يُعِزُّ اللهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللهُ بِهِ الْكُفْرَ

This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this

religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). Might with which Allah elevates Islam (and its people) and disgrace with which Allah humiliates disbelief (and its people).

Tamim Ad-Dari (who was a Christian before Islam) used to say,

"I have come to know the meaning of this **Hadith** in my own people.

- Those who became Muslims among them acquired goodness, honor and might.
- Disgrace, humiliation and **Jizyah** befell those who remained disbelievers.''

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ كَثِيراً مِّنَ الاٌّحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَـطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ

9:34 O you who believe! Verily, there are many of the Ahbar (rabbis) and the Ruhban (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.

يَوْمَ يُحْمَى عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنوبُهُمْ وَظُهُورُهُمْ

9:35 On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs,

هَـذَا مَا كَنَزْتُمْ لأَنفُسِكُمْ فَذُوقُواْ مَا كُنتُمْ تَكْنِزُونَ

(and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.''

Warning against Corrupt Scholars and Misguided Worshippers

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّ كَثِيرًا مِّنَ الأَحْبَارِ وَالرُّهْبَانِ ...

O you who believe! Verily, there are many of the **Ahbar** (rabbis) and the **Ruhban** (monks) who,

As-Suddi said that;

the **Ahbar** are Jewish rabbis, while the **Ruhban** are Christian monks.

This statement is true, for **Ahbar** are Jewish rabbis, just as Allah said,

لَوْلاَ يَنْهَـهُمُ الرَّبَّـنِيُّونَ وَالاٌّحْبَارُ عَن قَوْلِهِمُ الإِثْمَ وَأَكْلِهِمُ السُّحْتَ

Why do not the **Ahbar** (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things. (5:63)

The **Ruhban** are Christian monks or worshippers, while the **`Qissisun'** are their scholars.

Allah said in another **Ayah**,

ذلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَاناً

This is because among them, there are **Qissisin** and **Ruhban**... (5:82)

This Ayah warns against corrupt scholars and misguided worshippers.

Sufyan bin Uyaynah said,

"Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians.''

An authentic **Hadith** declares,

لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ الْقُذَّةِ بِالْقُذَّة

You will follow the ways of those who were before you, step by step.

They asked, "Jews and Christians?''

He said, **فَمَن** (Who else)!

In another narration, they asked, "Persia and Rome?''

He said,

فَمَنِ النَّاسِ إِلَّا هَؤُلَاءِ ؟

And who else if it was not them?

These texts warn against imitating them in action and statement, for they, as Allah stated,

... لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ ...

devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah.

They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property.

For instance, the Jews were respected by the people of **Jahiliyyah** and collected gifts, taxes and presents from them.

When Allah sent His Messenger, the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allah extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allah, the Exalted.

Allah said next,

... وَيَصُدُّونَ عَن سَبِيلِ اللّهِ ...

and hinder (them) from the way of Allah.

> Therefore, they illegally devour people's property and hinder them from following the truth.
>
> They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness.
>
> The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

Torment of Those Who hoard Gold and Silver

Allah said,

... وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ (٣٤)

And those who hoard (Kanz) gold and silver and spend them not in the way of Allah, announce unto them a painful torment.

> This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt.

Ibn Al-Mubarak once said,

> "What corrupted the religion, except kings and wicked **Ahbar** and **Ruhban**."

As for **Kanz**, it refers to the wealth on which **Zakah** has not been paid, according to Malik, who narrated this from Abdullah bin Dinar from Ibn Umar that.

Al-Bukhari recorded that Az-Zuhri said that Khalid bin Aslam said that Abdullah bin Umar said,

> "This was before **Zakah** was ordained. When **Zakah** was ordained, Allah made it a cleanser for wealth.''

Umar bin Abdul-`Aziz and Irak bin Malik said that this **Ayah** was abrogated by Allah's statement,

> خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً
>
> Take Sadaqah (alms) from their wealth. (9:103)

There are many **Hadiths** that admonish hoarding gold and silver. We will mention here some of these **Hadiths**.

Abdur-Razzaq recorded a **Hadith** from Ali about Allah's statement, وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ (And those who hoard up gold and silver...) Ali said that the Prophet said,

> تَبًّا لِلذَّهَبِ تَبًّا لِلْفِضَّة
>
> Woe to gold! Woe to silver.
>
> He repeated this statement thrice, and this **Hadith** was hard on the Companions of the Messenger of Allah, who said, "What type of wealth should we use!''
>
> Umar said, "I will find out for you,'' and he asked, "O Allah's Messenger! Your statement was hard for your Companions. They asked, `What wealth should we use?'''
>
> The Prophet answered,
>
> لِسَانًا ذَاكِرًا وَقَلْبًا شَاكِرًا وَزَوْجَةً تُعِينُ أَحَدَكُمْ عَلَى دِينِه
>
> A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.

Allah's statement,

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنوبُهُمْ وَظُهُورُهُمْ هَـذَا مَا كَنَزْتُمْ لأَنفُسِكُمْ فَذُوقُواْ مَا كُنتُمْ تَكْنِزُونَ (٣٥)

On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.''

These words will be said to them as a way of admonishing, criticizing and mocking them.

Allah also said;

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

Then pour over his head the torment of boiling water. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!'' (44:48-49)

There is a saying that goes,

"He who covets a thing and prefers it to Allah's obedience, will be punished with it.''

Because hoarding money was better to these people than Allah's pleasure, they were punished with it.

For instance, Abu Lahab, may Allah curse him, was especially active in defying the Messenger of Allah, and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life.

Likewise, money was precious to those who hoarded it in this life. Therefore, money will

produce the worst harm for them in the Hereafter, when it will be heated in the Fire of **Jahannam**, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it.

Imam Abu Jafar Ibn Jarir recorded that Thawban said that the Messenger of Allah used to declare,

مَنْ تَرَكَ بَعْدَهُ كَنْزًا مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يَتْبَعُهُ وَيَقُولُ: وَيْلَكَ مَا أَنْتَ؟ فَيَقُولُ: أَنَا كَنْزُكَ الَّذِي تَرَكْتَهُ بَعْدَكَ وَلَا يَزَالُ يَتْبَعُهُ حَتَّى يُلْقِمَهُ يَدَهُ فَيَقْضِمَهَا ثُمَّ يَتْبَعُهَا سَائِرَ جَسَدِه

Whoever leaves a treasure behind (on which he did not pay the Zakah), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, `Woe to you! Who are you!' The snake will say, `I am your treasure that you left behind,' and will keep following him until the man gives it his hand; the snake will devour it and then devour his whole body.

Ibn Hibban also collected this **Hadith** in his **Sahih**.

Part of this **Hadith** was also collected in the Two **Sahihs** from Abu Hurayrah.

In his **Sahih**, Muslim recorded from Abu Hurayrah that the Messenger of Allah said,

مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ يَوْمَ الْقِيَامَةِ صَفَائِحُ مِنْ نَارٍ، فَيُكْوَى بِهَا جَنْبُهُ وَجَبْهَتُهُ وَظَهْرُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّار

Every man who does not pay the **Zakah** due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty

thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.

In the Tafsir of this **Ayah**, Al-Bukhari recorded that Zayd bin Wahb said,

"I passed by Abu Dharr in the area of Rabadhah and asked him, `What made you reside in this area?'

He said, `We were in Ash-Sham when I recited this **Ayah**,

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.

Mu`awiyah said, `This **Ayah** is not about us, it is only about the People of the Book.'

So I (Abu Dharr) said, `Rather, it is about us and them.''

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْراً فِي كِتَـبِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَت وَالاٌّرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ

9:36 Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are sacred.

ذلِكَ الدِّينُ الْقَيِّمُ فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَـتِلُونَكُمْ كَآفَّةً

That is the right religion, so wrong not yourselves therein, and fight against the Mushrikin idolaters collectively as they fight against you collectively.

The Year consists of Twelve Months

Allah said,

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللّهِ يَوْمَ خَلَقَ السَّمَاوَات وَالأَرْضَ ...

Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth;

Imam Ahmad recorded that Abu Bakrah said that the Prophet said in a speech during his **Hajj**,

أَلَا إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَان

The division of time has turned to its original form which was current when Allah created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession **Dhul-Qa`dah**, **Dhul-Hijjah** and **Muharram**, and (the fourth is) **Rajab** of (the tribe of) **Mudar** which comes between **Jumada** (**Ath-Thaniyah**) and **Sha`ban**.''

The Prophet then asked,

أَيُّ يَوْمٍ هَذَا ؟

What is the day today?

We said, "Allah and His Messenger know better.

He kept quiet until we thought that he might give that day another name.

أَلَيْسَ يَوْمَ النَّحْرِ؟

He said: Isn't it the day of **Nahr**?

We replied, "Yes.''

أيُّ شَهْرٍ هَذَا ؟

He further asked, Which month is this?

We again said, "Allah and His Messenger know better,'' and he kept quiet and made us think that he might give it another name.

أَلَيْسَ ذَا الحِجَّةِ؟

Then he said, (Isn't it the month of **Dhul-Hijjah**?

We replied, "Yes.''

أيُّ بَلَدٍ هَذَا ؟

He asked, What town is this?

We said, "Allah and His Messenger know better,'' and he kept quiet until we thought that he might change its name.

أَلَيْسَتِ الْبَلْدَةَ ؟

He asked, Isn't this the (Sacred) Town?

We said, "Yes.''

He said,

فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا.

Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours.

وَستَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ،

Verily, you will meet your Lord and He will question you about your actions.

أَلَا لَا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا

Behold! Do not revert to misguidance after me by striking the necks of one another.

هَلْ بَلَّغْتُ ؟

Have I conveyed?

أَلَا لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ فَلَعَلَّ مَنْ يُبَلِّغُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَه

It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.

Al-Bukhari and Muslim collected this **Hadith**.

In a small book collected by Shaykh Alam ad-Din As-Sakhawi, entitled, Al-Mashhur fi Asma' Al-Ayam wash-Shuhur, he mentioned that;

- **Muharram** is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not.

The author said, "...and

- **Safar** is so named because they used to leave their homes during that month for fighting and traveling. When saying **`Safir'** a place, it means to leave it...
- **Rabi Al-Awwal** is called that because they used to do **Irtiba** in it, that is to maintain one's property... and
- **Rabi Al-Akhir**, was so named for the same reasons.
- **Jumada** is called that because the water would dry up (**Jamud**) then....They say **Jumada Al-Uwla** and **Al-Awwal**, or **Jumada Al-Akhar** or **Al-Akhirah**.
- **Rajab** comes from **Tarjib**, meaning to honor.

- **Shaban** because the tribes would separate and return to their homes.
- **Ramadan** was so named because of the severity of the **Ramda**' - that is - the heat, and they say that the branch **Ramadat** when it is thirsty...And the saying that it is a Name of Allah is a mistake, for there is no proof or support for that...''

The Sacred Months

Allah said,

... مِنْهَا أَرْبَعَةٌ حُرُمٌ ...

of them four are sacred.

The Arabs used to consider these months sacred during the time of **Jahiliyyah**, except for a group of them called Al-Basl, who held eight months of the year to be sacred as way of exaggeration in religion.

The Prophet said,

ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَان

Three are in succession; **Dhul-Qa`dah**, **Dhul-Hijjah** and **Muharram**, and (the fourth is) **Rajab** (of (the tribe of) Mudar which comes between **Jumada** (**Ath-Thani**)) and **Shaban**.

The Prophet said "**Rajab** of Mudar'' to attest to the custom of **Mudar**, in saying that **Rajab** is the month that is between **Jumada** and **Shaban**, not as the tribe of Rabiah thought, that it is between **Shaban** and **Shawwal**, which is **Ramadan** in the present calendar.

The four Sacred Months were made four, three in succession and one alone, so that the **Hajj** and **Umrah** are performed with ease.

- **Dhul-Qadah**, the month before the **Hajj** month, was made sacred because they refrained from fighting during that month.

- **Dhul-Hijjah**, the next month, was made sacred because it is the month of **Hajj**, during which they performed **Hajj** rituals.
- **Muharram**, which comes next, was made sacred so that they are able to go back to their areas in safety (after performing **Hajj**).
- **Rajab**, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform **Umrah** and visit the House and then go back to their areas safely.

Allah said next,

... ذَلِكَ الدِّينُ الْقَيِّمُ ...

That is the right religion,

> that is the Straight Law, requiring implementing Allah's order concerning the months that He made sacred and their true count as it was originally written by Allah.

Allah said,

... فَلاَ تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ ...

so wrong not yourselves therein,

> during these Sacred Months, for sin in them is worse than sin in other months.
>
> Likewise, sins in the Sacred City are written multiplied,
>
> وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ
>
> ...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment. (22:25)

Similarly, sin in general is worse during the Sacred Months.

Ali bin Abi Talhah narrated that Ibn Abbas said, Allah's statement, إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ (Verily, the number of months with Allah...), is connected to فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ (so wrong not yourselves therein),

> "In all (twelve) months. Allah then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them.''

Qatadah said about Allah's statement, فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ (so wrong not yourselves therein),

> "Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allah makes things graver than others as He will.''

He also said,

> "Allah has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the **Masajid** above other areas of the earth, **Ramadan** and the Sacred Months above all months, Friday above the other days and **Laylatul-Qadr** (The Night of Decree) above all nights.
>
> Therefore, sanctify what Allah has sanctified, for doing so is the practice of people of understanding and comprehension.''

Fighting in the Sacred Months

Allah said,

... وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً ...

and fight against the idolators collectively, (all of you),

... كَمَا يُقَاتِلُونَكُمْ كَآفَّةً ...

as they fight against you collectively, (all of them),

... وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ (٣٦)

But know that Allah is with those who have **Taqwa**,

and know that initiating battle during the Sacred Months is forbidden.

Allah said in other **Ayat**,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُحِلُّواْ شَعَآئِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ

O you who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month. (5:2)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَـتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُواْ عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (**Qisas**). Then whoever transgresses the prohibition against you, you transgress likewise against him. (2:194)

and,

فَإِذَا انسَلَخَ الأَشْهُرُ الْحُرُمُ فَاقْتُلُواْ الْمُشْرِكِينَ

Then when the Sacred Months have passed, kill the idolators... (9:5)

As for Allah's statement,

... وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً ...

And fight against the idolators collectively as they fight against you collectively,

it includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein.

Allah said in other **Ayat**,

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَـتُ قِصَاصٌ

The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (**Qisas**). (2:194)

وَلاَ تُقَـتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَـتِلُوكُمْ فِيهِ فَإِن قَـتَلُوكُمْ فَاقْتُلُوهُمْ

And fight not with them at **Al-Masjid Al-Haram**, unless they (first) fight you there. But if they attack you, then kill them. (2:191)

As for the Messenger of Allah laying siege to At-Ta'if until the Sacred Month started, it was a continuation of the battle against Hawazin and their allies from Thaqif. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allah marched to meet them and when they took refuge in At-Ta'if, the Prophet laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger broke the siege and went back (to Makkah). So fighting that carries over into it (the Sacred Month) is not the same as initiating warfare during it, Allah knows best.

إِنَّمَا النَّسِىءُ زِيَادَةٌ فِى الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُواْ يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِئُواْ عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّواْ مَا حَرَّمَ اللَّهُ

9:37 The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful.

زُيِّنَ لَهُمْ سُوءُ أَعْمَـلِهِمْ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْكَـفِرِينَ

The evil of their deeds is made fair-seeming to them. And Allah guides not the people who disbelieve.

Admonishing the Preference of Opinion in a Religious Matter

Allah says;

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِؤُوا عِدَّةَ مَا حَرَّمَ اللّهُ فَيُحِلُّوا مَا حَرَّمَ اللّهُ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ (٣٧)

The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allah guides not the people who disbelieve.

Allah admonishes the idolators for choosing their wicked opinions over Allah's Law. They changed Allah's legislation based upon their vain desires, allowing what Allah prohibited and prohibiting what Allah allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islam they innovated a change in the Sacred Month of **Muharram**, delaying it to the month of **Safar**! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allah decided!

Ali bin Abi Talhah said that Ibn Abbas commented on Allah's statement, إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ (The postponing (of a Sacred Month) is indeed an addition to disbelief),

> "Junadah bin Awf bin Umayyah Al-Kinani, known as Abu Thumamah, used to attend the **Hajj** season every year and declare, `Abu Thumamah is never rejected nor refuted!,' and he used to treat **Safar** as sacred for people one year (and un-sanctify **Muharram**) and treat **Muharram** as sacred another year (and un-sanctify **Safar** in that year). This is why Allah said, إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ (The postponing (of a Sacred Month) is indeed an addition to disbelief). Allah says, `They allow **Muharram** one year and make it sacred another year.'"
>
> Al-Awfi narrated a similar statement from Ibn Abbas.

Layth bin Abi Sulaym narrated that Mujahid said,

> "There was a man from Bani Kinanah who would attend the **Hajj** season every year riding his donkey. He would proclaim, `O people! I am never rejected, denied or refuted in what I say. We made this coming **Muharram** sacred, and **Safar** not!' The following year he would come again and declare the same words then say, `We made this coming **Safar** sacred and delayed **Muharram** (revoked its sanctity).' This is the meaning of Allah's statement, لِّيُوَاطِؤُواْ عِدَّةَ مَا حَرَّمَ اللّهُ (in order to adjust the number of months forbidden by Allah), to four months. Allah says, `They allow what Allah disallowed by delaying the Sacred Month.'"

The idolators used to allow **Muharram** one year and sanctify **Safar** in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify **Muharram** and continue the year, **Safar**, **Rabi`**, until the end of the year.

... يُحِلِّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِؤُواْ عِدَّةَ مَا حَرَّمَ اللّهُ فَيُحِلُّواْ مَا حَرَّمَ اللّهُ...

> They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful.

Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, **Muharram**, and postpone and delay it another year to **Safar**.

In his book of **Sirah**, Imam Muhammad bin Ishaq presented a very useful beneficial discussion on this matter. He said;

> "The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allah sanctified of them and sanctifying what Allah allowed of them, was "Al-Qalammas''. He was Hudhayfah bin Abd Fuqaym bin Adi bin Amr bin Thalabah bin Al-Harith bin Malik bin Kinanah bin Khuzaymah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Madd bin Adnan.
>
> His son Abbad maintained this practice, then after him his son Qala bin Abbad did the same, Then his son Umayyah bin Qala, then his son Awf bin Umayyah, then his son Abu Thumamah Junadah bin Awf. He was the last one of his sons (to continue this practice) before Islam.
>
> The Arabs used to gather around him when **Hajj** finished, and he would stand and give them a speech in which he sanctifies **Rajab**, **Dhul-Qadah** and **Dhul-Hijjah**. He would defer the sanctity of **Muharram** to **Safar** one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allah made sacred. Therefore, he would allow what Allah prohibited and prohibit what Allah allowed.''
>
> Allah knows best.

يَأَيُّهَا الَّذِينَ ءَامَنُواْ مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُواْ فِى سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الاٌّرْضِ

9:38 O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah, you cling heavily to the earth!

أَرَضِيتُم بِالْحَيَوةِ الدُّنْيَا مِنَ الاٌّخِرَةِ

Are you pleased with the life of this world rather than the Hereafter

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِى الاٌّخِرَةِ إِلاَّ قَلِيلٌ

But little is the enjoyment of the life of this world compared to the Hereafter.

إِلاَّ تَنفِرُواْ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

9:39 If you march not forth, He will punish you with a painful torment and will replace you by another people;

وَلاَ تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

and you cannot harm Him at all, and Allah is able to do all things.

Admonishing clinging to Life rather than rushing to perform Jihad

Allah admonishes those who lagged behind the Messenger of Allah in the battle of Tabuk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

يَا أَيُّهَا الَّذِينَ آمَنُواْ مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُواْ فِي سَبِيلِ اللّهِ ...

O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah,

if you are called to perform **Jihad** in the cause of Allah,

... اثَّاقَلْتُمْ إِلَى الأَرْضِ ...

you cling heavily to the earth,

reclining to remain in peace, shade and ripe fruits.

... أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الآخِرَةِ ...

Are you pleased with the life of this world rather than the Hereafter,

why do you do this, is it because you prefer this life instead of the Hereafter Allah.

next diminishes the eagerness for this worldly life and increases it for the Hereafter,

... فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الآخِرَةِ إِلاَّ قَلِيلٌ (٣٨)

But little is the enjoyment of the life of this world compared to the Hereafter.

Imam Ahmad recorded that Al-Mustawrid, a member of Bani Fihr, said that the Messenger of Allah said,

مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ،فَلْيَنْظُرْ بِمَ تَرْجِعُ ؟

The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry?

The Prophet pointed with his index finger. Muslim collected this **Hadith**.

Ath-Thawri narrated that Al-A`mash said about the **Ayah**, فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الآخِرَةِ إِلاَّ قَلِيلٌ (But little is the enjoyment of the life of this world compared to the Hereafter).

"What compares to the provision a traveler takes.''

Abdul-Aziz bin Abi Hazim narrated that his father said,

"When Abdul-Aziz bin Marwan was dying he said, `Bring the shroud I will be covered with so that I inspect it.'

When it was placed before him, he looked at it and said, `Is this what I will end up with from this life!'

He then turned his back and cried, while saying, `Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'''

Allah warns those who do not join **Jihad**,

إِلاَّ تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ...

If you march not forth, He will punish you with a painful torment,

Ibn Abbas said,

"Allah's Messenger called some Arabs to mobilize, but they lagged behind and Allah withheld rain from coming down on them, and this was their torment.''

Allah said,

... وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ...

and will replace you by another people,

who will give aid to His Prophet and establish his religion. Allah said in another **Ayah**,

الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ

And if you turn away (from the obedience to Allah), He will exchange you for some other people and they will not be your likes. (47:38)

... وَلاَ تَضُرُّوهُ شَيْئًا ...

and you cannot harm Him at all,

> you can never harm Allah when you lag behind and stay away from joining **Jihad**,

... وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣٩)

and Allah is able to do all things.

> He is able to destroy the enemies without your help.

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ

9:40 If you help him (Muhammad) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two;

إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا

when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allah is with us.''

فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ

Then Allah sent down His Sakinah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise.

Allah supports His Prophet

Allah said,

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ ...

If you help him (Muhammad) not (it does not matter), for Allah did indeed help him,

> if you do not support His Prophet, then it does not matter, for Allah will help, support, suffice and protect him, just as He did,

... إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ ...

when the disbelievers drove him out, the second of the two;

During the year of the **Hijrah**, the idolators tried to kill, imprison or expel the Prophet, who escaped with his friend and Companion, Abu Bakr bin Abi Quhafah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madinah.

... إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا ...

when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allah is with us.''

> While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger.
>
> The Prophet kept reassuring him and strengthening his resolve, saying,
>
> يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا
>
> O Abu Bakr! What do you think about two, with Allah as their third!

Imam Ahmad recorded from Anas that Abu Bakr said to him,

"I said to the Prophet when we were in the cave, `If any of them looks down at his feet, he will see us.'

He said,

يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا

O Abu Bakr! What do you think about two with Allah as their third!''

This is recorded in the Two Sahihs. This is why Allah said,

... فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ ...

Then Allah sent down His **Sakinah** upon him,

sent His aid and triumph to His Messenger,

or they say it refers to Abu Bakr,

... وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا ...

and strengthened him with forces which you saw not, (the angels),

... وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا ...

and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost;)

Ibn Abbas commented,

"'The word of those who disbelieved', is **Shirk**, while, `The Word of Allah' is `**La ilaha illallah**.''

It is recorded in the Two **Sahihs** that Abu Musa Al-Ashari said,

"The Messenger of Allah was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allah?'

The Prophet said,

مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ الله

He who fights so that Allah's Word is superior, then he fights in Allah's cause.''

Allah said next,

... وَاللّهُ عَزِيزٌ ...

and Allah is All-Mighty,

in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never made to suffer injustice,

... حَكِيمٌ (٤٠)

All-Wise,

in His statements and actions.

انْفِرُواْ خِفَافًا وَثِقَالاً وَجَـهِدُواْ بِأَمْوَلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ اللَّهِ

9:41 March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah.

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

This is better for you, if you but knew.

Jihad is required in all Conditions

Allah says;

انْفِرُواْ خِفَافًا وَثِقَالاً ...

March forth, whether you are light or heavy,

Sufyan Ath-Thawri narrated from his father from Abu Ad-Duha, Muslim bin Subayh, who said,

> "This **Ayah**, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy), was the first part to be revealed from Surah **Bara'ah**.''

Mutamir bin Sulayman narrated that his father said,

> "Hadrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of **Jihad**) because they are ill or old. This **Ayah** was revealed, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy).''

Allah commanded mass mobilization together with the Messenger of Allah for the battle of Tabuk, to fight the disbelieving, People of the Book, the Romans, Allah's enemies. Allah ordained that the believers all march forth with the Messenger regardless whether they felt active, lazy, at ease or had difficult circumstances, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy).

Ali bin Zayd narrated that Anas said that Abu Talhah commented (on this **Ayah**),

> "Whether you are old or young, Allah did not leave an excuse for anyone.''
>
> Abu Talhah marched to Ash-Sham and fought until he was killed.
>
> In another narration, Abu Talhah recited Surah **Bara'ah** until he reached this **Ayah**,
>
> انْفِرُواْ خِفَافًا وَثِقَالاً وَجَاهِدُواْ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللّهِ...
>
> March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah.
>
> He then said, "I see that Allah had called us to mobilize whether we are old or young. O my children! Prepare my supplies.''

His children said, `May Allah grant you His mercy! You conducted **Jihad** along with the Messenger of Allah until he died, then with Abu Bakr until he died, then with Umar until he died. Let us perform **Jihad** in your place.''

Abu Talhah refused and he went to the sea (under the command of Muawiyah) where he died. They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island.

As-Suddi said,

" انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy), whether you are rich, poor, strong, or weak.

A man came forward, and he was fat, complained, and asked for permission to stay behind (from **Jihad**), but the Prophet refused. Then this **Ayah**, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy) was revealed, and it became hard on the people. So Allah abrogated it with this **Ayah**,

لَّيْسَ عَلَى الضُّعَفَاءِ وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِ ...

There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger..." (9:91)

Ibn Jarir said that Hibban bin Zayd Ash-Sharabi narrated to him,

"We mobilized our forces with Safwan bin Amr, who was the governor of Hims towards the city of Ephsos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents

of Damascus, riding on his animal. I said to him, `O uncle! Allah has given you an excuse (to lag behind).'

He said, `O my nephew! Allah has mobilized us whether we are light or heavy.

Verily, those whom Allah loves, He tests them. Then to Allah is their return and eternal dwelling. Allah tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allah, the Exalted and Most Honored, and worshipping none else.'''

Next, Allah encourages spending in His cause and striving with one's life in His pleasure and the pleasure of His Messenger,

... وَجَاهِدُواْ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (٤١)

and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew.

Allah says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allah will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter.

The Prophet said,

تَكَفَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَنْزِلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَة

Allah promised the **Mujahid** in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.

So Allah said;

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. (2:216)

Imam Ahmad recorded that Anas said that the Messenger of Allah said to a man,

أَسْلِمْ

Embrace Islam,

but the man said, "I dislike doing so.''

The Messenger said,

أَسْلِمْ وَإِنْ كُنْتَ كَارِهًا

Embrace Islam even if you dislike it.''

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لاَّتَّبَعُوكَ وَلَـكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ

9:42 Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allah: "If we only could, we would certainly have come forth with you.''

يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَـذِبُونَ

They destroy themselves, and Allah knows that they are liars.

Why Hypocrites would not join in Jihad

Allah admonishes those who lagged behind and did not join the Prophet for the battle of Tabuk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

لَوْ كَانَ عَرَضًا قَرِيبًا ...

Had it been a near gain,

According to Ibn Abbas, booty right in front of them,

... وَسَفَرًا قَاصِدًا ...

and an easy journey,

travel for only a short distance,

... لاَّتَّبَعُوكَ ...

they would have followed you.

... وَلَـكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ...

but, the distance was long for them), to Ash-Sham,

... وَسَيَحْلِفُونَ بِاللّهِ ...

and they would swear by Allah,

when you return to them,

... لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ...

If we only could, we would certainly have come forth with you,

had not there been a valid excuse, we would have gone out with you,

... يُهْلِكُونَ أَنفُسَهُمْ وَاللّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ (٤٢)

They destroy themselves, and Allah knows that they are liars.

عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُواْ وَتَعْلَمَ الْكَـذِبِينَ

9:43 May Allah forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars!

لاَ يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ أَن يُجَـهِدُواْ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ

9:44 Those who believe in Allah and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives;

وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

and Allah is the All-Knower of those who have Taqwa.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لاَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ

9:45 It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.

Moderately criticizing the Prophet for allowing the Hypocrites to stay behind

Allah says;

عَفَا اللّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ ...

May Allah forgive you. Why did you grant them leave,

Ibn Abi Hatim recorded that Awn said,

"Have you heard criticism softer than this, starting with forgiveness before criticism,"

Muwarriq Al-Ijli and others said similarly.

Qatadah said,

"Allah criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in Surah **An-Nur**,

فَإِذَا اسْتَـْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ

So if they ask your permission for some affairs of theirs, give permission to whom you will of them.'' (24:62)

Ata' Al-Khurasani said similarly.

Mujahid said,

"This **Ayah** was revealed about some people who said,

`Ask permission from the Messenger of Allah (to stay behind), and whether he agrees, or disagrees, remain behind!'''

Allah said,

... حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُواْ ...

...until those who told the truth were manifest to you,

in reference to valid excuses,

... وَتَعْلَمَ الْكَاذِبِينَ (٤٣)

and you had known the liars.

Allah says, `Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so.

Allah asserts that none who believe in Allah and His Messenger seek his permission to remain behind from fighting,

لاَ يَسْتَأْذِنُكَ ...

would not ask your leave,

to stay behind from **Jihad**,

... الَّذِينَ يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ أَن يُجَاهِدُواْ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ...

Those who believe in Allah and the Last Day, to be exempted from fighting with their properties and their lives.

because they consider **Jihad** an act of worship. This is why when Allah called them to perform **Jihad**, they obeyed and hasten to act in His obedience,

... وَاللّهُ عَلِيمٌ بِالْمُتَّقِينَ (٤٤)

إِنَّمَا يَسْتَأْذِنُكَ ...

and Allah is the All-Knower of those who have **Taqwa**.

Those who ask your leave,

to remain behind, without a valid excuse,

... الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

those who believe not in Allah and the Last Day,

they do not hope for Allah's reward in the Hereafter for their good actions,

... وَارْتَابَتْ قُلُوبُهُمْ ...

and whose hearts are in doubt,

about the validity of what you brought them,

... فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ (٤٥)

so in their doubts they waver.

They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those.

Verily, those whom Allah misguides, will never find a way for themselves to guidance.

وَلَوْ أَرَادُواْ الْخُرُوجَ لأَعَدُّواْ لَهُ عُدَّةً

9:46 And if they had intended to march out, certainly, they would have made some preparation for it;

وَلَـكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُواْ مَعَ الْقَـعِدِينَ

but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home).''

لَوْ خَرَجُواْ فِيكُم مَّا زَادُوكُمْ إِلاَّ خَبَالاً وَلاّوْضَعُواْ خِلَـلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّـعُونَ لَهُمْ

9:47 Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you -- and there are some among you who would have listened to them.

وَاللَّهُ عَلِيمٌ بِالظَّـلِمِينَ

And Allah is the All-Knower of the wrongdoers.

Exposing Hypocrites

Allah said,

وَلَوْ أَرَادُواْ الْخُرُوجَ ...

And if they had intended to march out,

with you to participate in **Jihad**,

... لأَعَدُّواْ لَهُ عُدَّةً ...

certainly, they would have made some preparation for it,

they would have prepared for such task,

... وَلَـكِن كَرِهَ اللّهُ انبِعَاثَهُمْ ...

but Allah was averse to their being sent forth,

Allah hated that they should go with you,

... فَثَبَّطَهُمْ ...

so He made them lag behind, and stay away (from **Jihad**),

... وَقِيلَ اقْعُدُواْ مَعَ الْقَاعِدِينَ (٤٦)

and it was said (to them): "Sit you among those who sit (at home).''

as a part of what was decreed for them (not that He legislated that they stay behind).

Allah then explained why He disliked that they march with the believers, saying,

لَوْ خَرَجُواْ فِيكُم مَّا زَادُوكُمْ إِلاَّ خَبَالاً ...

Had they marched out with you, they would have added to you nothing except disorder,

because they are cowards and failures,

... ولأَوْضَعُواْ خِلاَلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ ...

and they would have hurried about in your midst sowing sedition among you,

They would have rushed to spread false stories, hatred and discord among you,

... وَفِيكُمْ سَمَّاعُونَ لَهُمْ ...

and there are some among you who would have listened to them.

who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers.

Muhammad bin Ishaq said,

"Those who sought permission (from the Messenger to lag behind) included some of the

chiefs, such as Abdullah bin Ubayy bin Salul and Al-Jadd bin Qays, who were masters of their people. Allah also made them lag behind because He knew that if they went along with the Messenger they would sow sedition in his army.''

There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable, وَفِيكُمْ سَمَّاعُونَ لَهُمْ (and there are some among you who would have listened to them).

Allah next reminds of His perfect knowledge, saying,

... وَاللّهُ عَلِيمٌ بِالظَّالِمِينَ (٤٧)

And Allah is the All-Knower of the wrongdoers.

Allah says that He knows what occurred, what will occur and if anything would have occurred, how it would occur, such as, لَوْ خَرَجُواْ فِيكُم مَّا زَادُوكُمْ إِلاَّ خَبَالاً (Had they marched out with you, they would have added to you nothing except disorder), indicating what they would have done had they marched, even though they did not.

Allah said in similar **Ayat**,

وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ

But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars. (6:28)

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّواْ وَّهُم مُّعْرِضُونَ

Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth). (8:23)

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُواْ أَنفُسَكُمْ أَوِ اخْرُجُواْ مِن دِيَـرِكُمْ مَّا فَعَلُوهُ إِلاَّ قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِهِ لَكَانَ خَيْراً لَّهُمْ وَأَشَدَّ تَثْبِيتاً

وَإِذاً لاّتَيْنَـهُمْ مِّن لَّدُنَّـآ أَجْراً عَظِيماً

وَلَهَدَيْنَـهُمْ صِرَطاً مُّسْتَقِيماً

And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes,'' very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction.

And indeed We would then have bestowed upon them a great reward from Ourselves.

And indeed We would have guided them to the straight way. (4:66-68)

لَقَدِ ابْتَغَوُاْ الْفِتْنَةَ مِن قَبْلُ وَقَلَّبُواْ لَكَ الأُمُورَ حَتَّى جَآءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَـرِهُونَ

9:48 Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allah became manifest though they hated it.

Allah encourages His Prophet against hypocrites

Allah says;

لَقَدِ ابْتَغَوُاْ الْفِتْنَةَ مِن قَبْلُ وَقَلَّبُواْ لَكَ الأُمُورَ ...

Verily, they had plotted sedition before, and had upset matters for you,

`For a long time,'

Allah says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.'

This occurred soon after the Prophet migrated to Al-Madinah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madinah waged war against the Messenger. When Allah gave victory to the Prophet in **Badr** and raised high his word,

Abdullah bin Ubayy and his fellows said,

"This (Islam) is a matter that has prevailed.''

They embraced Islam outwardly, and whenever Allah elevated Islam and its people in might, hypocrites increased in rage and disappointment,

... حَتَّى جَاء الْحَقُّ وَظَهَرَ أَمْرُ اللّهِ وَهُمْ كَارِهُونَ (٤٨)

until the truth (victory) came and the decree of Allah became manifest though they hated it.

وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلاَ تَفْتِنِّي

9:49 And among them is he who says: "Grant me leave and put me not into trial.''

أَلاَ فِي الْفِتْنَةِ سَقَطُواْ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

Allah tells,

وَمِنْهُم مَّن يَقُولُ ...

And among them is he who says:

Allah says, some hypocrites say to you, O Muhammad,

... ائْذَن لِّي ...

Grant me leave, (to stay behind),

... وَلاَ تَفْتِنِّي ...

and put me not into trial,

> if I go with you and see the women of the Romans.

Allah, the Exalted, replied,

... أَلاَ فِي الْفِتْنَةِ سَقَطُواْ ...

Surely, they have fallen into trial,

> because of the statement they uttered.

Muhammad bin Ishaq reported from Az-Zuhri, Yazid bin Ruwman, Abdullah bin Abi Bakr, Asim bin Qatadah and several others that they said,

> "The Messenger of Allah said to Al-Jadd bin Qays from Bani Salimah,
>
> هَلْ لَكَ يَا جَدُّ الْعَامَ فِي جِلَادِ بَنِي الْأَصْفَرِ؟
>
> `Would you like to fight the yellow ones (Romans) this year?
>
> He said, `O Allah's Messenger! Give me permission (to remain behind) and do not cause **Fitnah** for me. By Allah! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.'
>
> The Messenger of Allah turned away from him and said,
>
> قَدْ أَذِنْتُ لَك
>
> I give you permission.
>
> In Al-Jadd's case, this **Ayah** was revealed, **وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلاَ تَفْتِنِّي** (And among them is he who says: "Grant me leave and put me not into trial)."
>
> Therefore, Allah says that the **Fitnah** that he fell into because of not joining the Messenger of Allah (in **Jihad**) and preferring his safety to the safety

of the Messenger is worse than the **Fitnah** that he falsely claimed to fear.''

It was reported from Ibn Abbas, Mujahid and several others that;

this **Ayah** was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah.

It is also recorded in the **Sahih** that the Messenger of Allah asked,

مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَةَ ؟

Who is your chief, O Bani Salamah?

They said, "Al-Jadd bin Qays, although we consider him a miser.''

The Messenger of Allah said,

وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ وَلَكِنْ سَيِّدُكُمُ الْفَتَى الْجَعْدُ الْأَبْيَضُ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُور

There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Bara' bin Ma'rur.

Allah said next,

... وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٤٩)

And verily, Hell is surrounding the disbelievers.

and they will never be able to avoid, avert, or escape from it.

إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا۟ وَّهُمْ فَرِحُونَ

9:50 If good befalls you, it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand,'' and they turn away rejoicing.

قُل لَّن يُصِيبَنَآ إِلاَّ مَا كَتَبَ اللَّهُ لَنَا

9:51 Say: "Nothing shall ever happen to us except what Allah has ordained for us.

هُوَ مَوْلَـنَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

He is our Mawla (protector).'' And in Allah let the believers put their trust.

Allah emphasizes the enmity that the hypocrites have for the Prophet

Allah tells;

إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ...

If good befalls you, it grieves them,

If a blessing, such as victory and triumph over the enemies, is given to the Prophet, thus pleasing him and his Companions, it grieves the hypocrites,

... وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ ...

but if a calamity overtakes you, they say: "We took our precaution beforehand,

they say, we took precautions when we did not join him,

... وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ (٥٠)

and they turn away rejoicing.

Allah directed His Prophet to reply to the perfect enmity they have towards him,

قُل ...

Say, (to them),

... لَّن يُصِيبَنَا إِلاَّ مَا كَتَبَ اللّهُ لَنَا ...

Nothing shall ever happen to us except what Allah has ordained for us.

for we are under His control and decree,

... هُوَ مَوْلاَنَا ...

He is our **Mawla**,

Master and protector,

... وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (٥١)

And in Allah let the believers put their trust.

and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلاَ إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا

9:52 Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allah will afflict you with a punishment from Himself or at our hands.

فَتَرَبَّصُواْ إِنَّا مَعَكُمْ مُّتَرَبِّصُونَ

So wait, we too are waiting with you.''

قُلْ أَنفِقُواْ طَوْعاً أَوْ كَرْهاً لَّن يُتَقَبَّلَ مِنكُمْ

9:53 Say: "Spend willingly or unwillingly, it will not be accepted from you.

إِنَّكُمْ كُنتُمْ قَوْماً فَسِقِينَ

Verily, you are ever a people who are rebellious.''

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَـتُهُمْ إِلا أَنَّهُمْ كَفَرُواْ بِاللَّهِ وَبِرَسُولِهِ وَلاَ يَأْتُونَ الصَّلَوةَ إِلاَّ وَهُمْ كُسَالَى وَلاَ يُنفِقُونَ إِلاَّ وَهُمْ كَـرِهُونَ

9:54 And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger, and that they came not to the Salah except in a lazy state, and that they offer not contributions but unwillingly.

Allah said,

قُلْ ...

Say, (O Muhammad to them),

... هَلْ تَرَبَّصُونَ بِنَا ...

Do you wait for us, (anything),

... إِلاَّ إِحْدَى الْحُسْنَيَيْنِ ...

except one of the two best things,

According to the meaning given by Ibn Abbas, Mujahid, Qatadah, and others.

martyrdom or victory over you,

... وَنَحْنُ نَتَرَبَّصُ بِكُمْ ...

while we await for you,

that this will touch you,

... أَن يُصِيبَكُمُ اللّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا ...

either that Allah will afflict you with a punishment from Himself or at our hands,

either capture or killing,

... فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ (٥٢)

So wait, we too are waiting with you.

Allah said next,

قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا ..

Say: Spend willingly or unwillingly,

for whatever you spend either way,

.... لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ (٥٣)

it will not be accepted from you. Verily, you are ever a people who are rebellious.

Allah says,

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ ...

And nothing prevents their contributions from being accepted from them,

Allah mentions the reason behind not accepting their charity from them,

... إِلاَّ أَنَّهُمْ كَفَرُوا بِاللّهِ وَبِرَسُولِهِ ...

except that they disbelieved in Allah and in His Messenger.

and the deeds are accepted if they are preceded with faith,

... وَلاَ يَأْتُونَ الصَّلاَةَ إِلاَّ وَهُمْ كُسَالَى ...

and that they came not to the **Salah** except in a lazy state.

Therefore, they neither have good intention nor eagerness to perform the acts (of faith),

... وَلاَ يُنفِقُونَ إِلاَّ وَهُمْ كَارِهُونَ (٥٤)

and that they offer not contributions but unwillingly.

The Truthful, to whom the Truth was revealed, Muhammad, peace be upon him, said that;

Allah does not stop giving rewards until you (believers) stop performing good deeds, and that Allah is **Tayyib** (Good and Pure) and only accepts what is **Tayyib**. This is why Allah does not accept charity or good deeds from the people described in these **Ayat**, because He only accepts it from those who have **Taqwa**.

فَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ

9:55 So let not their wealth nor their children amaze you;

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـفِرُونَ

in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

Allah says to His Messenger,

فَلاَ تُعْجِبْكَ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُمْ ...

So let not their wealth nor their children amaze you...

In similar **Ayat**, Allah said,

وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَجاً مِّنْهُمْ زَهْرَةَ الْحَيَوةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى

And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting. (20:131)

and,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

> Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not. (23:55-56)

Allah said next,

... إِنَّمَا يُرِيدُ اللّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَاةِ الدُّنْيَا ...

in reality Allah's plan is to punish them with these things in the life of this world,

According to the meaning given by Al-Hasan Al-Basri.

> by taking the **Zakah** due on their money from them and spending it in Allah's cause,

Allah's statement,

... وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ (٥٥)

and that their souls shall depart while they are disbelievers.

> means, so that when Allah brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe.
>
> We seek refuge from such an end, which includes being led astray gradually by these things which they have.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَـكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

9:56 They swear by Allah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

لَوْ يَجِدُونَ مَلْجَئاً أَوْ مَغَـرَاتٍ أَوْ مُدَّخَلاً لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ

9:57 Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

Exposing Hypocrites' Fright and Fear

Allah describes to His Prophet the fright, fear, anxiety and nervousness of the hypocrites,

وَيَحْلِفُونَ بِاللّهِ إِنَّهُمْ لَمِنكُمْ ...

They swear by Allah that they are truly of you,

swearing a sure oath,

... وَمَا هُم مِّنكُمْ ...

while they are not of you,

in reality,

... وَلَـكِنَّهُمْ قَوْمٌ يَفْرَقُونَ (٥٦)

but they are a people who are afraid,

and this is what made them swear.

لَوْ يَجِدُونَ مَلْجَأً ...

Should they find a refuge,

such as a fort in which they hide and fortify themselves,

... أَوْ مَغَارَاتٍ ...

or caves, (in some mountains),

... أَوْ مُدَّخَلاً ...

or a place of concealment,

According to the explanation given by Ibn Abbas, Mujahid and Qatadah,

a tunnel or a hole in the ground,

... لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ (٥٧)

they would turn straightway thereto with a swift rush.

away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islam and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allah's statement,

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلاً لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَـتِ فَإِنْ أُعْطُواْ مِنْهَا رَضُواْ وَإِن لَّمْ يُعْطَوْاْ مِنهَا إِذَا هُمْ يَسْخَطُونَ

9:58 And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!

وَلَوْ أَنَّهُمْ رَضُوْاْ مَآ ءاتَـهُمُ اللَّهُ وَرَسُولُهُ وَقَالُواْ

9:59 Would that they were content with what Allah and His Messenger gave them and had said:

حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّآ إِلَى اللَّهِ رَغِبُونَ

"Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger. We implore Allah (to enrich us).''

Hypocrites question the Integrity of the Messenger when distributing Alms

Allah said next,

وَمِنْهُم ...

And of them, (among the hypocrites),

... مَّن يَلْمِزُكَ ...

who accuse you,

or question your integrity,

... فِي ...

concerning, (division of),

... الصَّدَقَاتِ ...

the alms,

when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves.

This is why,

... فَإِنْ أُعْطُوا مِنْهَا ...

If they are given part thereof,

meaning, from the **Zakah**,

... رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنهَا إِذَا هُمْ يَسْخَطُونَ (٥٨)

They are pleased, but if they are not given thereof, behold! They are enraged!

angry for themselves.

Qatadah commented on Allah's statement, وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ. (And of them are some who accuse you concerning the alms),

"Allah says, `Some of them question your integrity in the matter of distribution of the alms.'

We were told that a Bedouin man, who had recently embraced Islam, came to the Prophet, when he was dividing some gold and silver, and said to him, `O Muhammad! Even though Allah commanded you to divide in fairness, you have not done so.'

The Prophet of Allah said,

وَيْلَكَ فَمَنْ ذَا الَّذِي يَعْدِلُ عَلَيْكَ بَعْدِي ؟

Woe to you! Who would be fair to you after me then?

The Prophet of Allah said next,

احْذَرُوا هَذَا وَأَشْبَاهَهُ

فَإِنَّ فِي أُمَّتِي أَشْبَاهُ هَذَا يَقْرَءُونَ الْقُرآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ

فَإِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُم

Beware of this man and his likes!

There are similar persons in my **Ummah** who recite the Qur'an, but the Qur'an will not go beyond their throat.

If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.

We were also told that the Prophet of Allah used to say,

وَالَّذِي نَفْسِي بِيَدِهِ مَا أُعْطِيكُمْ شَيْئًا وَلَا أَمْنَعُكُمُوهُ إِنَّمَا أَنَا خَازِن

By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.''

This statement from Qatadah is similar to the **Hadith** that the Two Sheikhs narrated from Abu Sa`id about the story of Dhul-Khuwaysirah, whose name was Hurqus. Hurqus protested against the Prophet's division of the war spoils of Hunayn, saying,

"Be fair, for you have not been fair!''

The Prophet said,

لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِل

I would have become a loser and a failure if I was not fair!

The Messenger said after that man left,

إِنَّهُ يَخْرُجُ مِنْ ضِئْضِىءِ هَذَا قَوْمٌ يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ؛ فَإِنَّهُمْ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاء

Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.

Allah said next, while directing such people to what is more beneficial for them than their behavior,

وَلَوْ أَنَّهُمْ رَضُوْاْ مَا آتَاهُمُ اللّهُ وَرَسُولُهُ وَقَالُواْ حَسْبُنَا اللّهُ سَيُؤْتِينَا اللّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللّهِ رَاغِبُونَ (٥٩)

Would that they were content with what Allah and His Messenger gave them and had said: "Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger (from alms). We implore Allah (to enrich us).''

This honorable **Ayah** contains a gracious type of conduct and an honorable secret.

Allah listed; contentment with what He and His Messenger give, trusting in Allah alone -- by saying; **وَقَالُواْ حَسْبُنَا اللّهُ** (and they had said: Allah is sufficient for us), and hoping in Allah alone, and He made these the indications of obedience to the Messenger, adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

إِنَّمَا الصَّدَقَـتُ لِلْفُقَرَآءِ وَالْمَسَـكِينِ وَالْعَـمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى الرِّقَابِ وَالْغَـرِمِينَ وَفِى سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ

9:60 As-Sadaqat (i.e., Zakah) are only for the Fuqara', and Al-Masakin and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause, and for Ibn As-Sabil;

فَرِيضَةً مِّنَ اللَّهِ

a duty imposed by Allah.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knower, All-Wise.

Expenditures of Zakah (Alms)

Allah commands;

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاء وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللّهِ وَابْنِ السَّبِيلِ...

As-Sadaqat (i.e., **Zakah**) are only for the **Fuqara**, and **Al-Masakin** and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause, and for **Ibn As-Sabil**;

After Allah mentioned the protest that the ignorant hypocrites mentioned to the Prophet about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else.

Allah mentioned the expenditures of **Zakah** in this **Ayah**, starting with the **Fuqara** (the poor) because they have more need than the other categories, since their need is pressing and precarious.

It was reported that Ibn Abbas, Mujahid, Al-Hasan Al-Basri, Ibn Zayd and several others said that;

> the **Faqir** is a graceful person who does not ask anyone for anything, while the **Miskin** is the one who follows after people, begging.

Qatadah said,

> "The **Faqir** is the ill person, while the **Miskin** is physically fit.''

We will now mention the Hadiths about each of these eight categories

The Fuqara (Poor)

Ibn Umar said that the Messenger of Allah said,

لَا تَحِلُّ الصَّدَقَةُ لِغَنِيَ وَلَا لِذِي مِرَّةٍ سَوِي

The alms should not be given to the wealthy and the physically fit.

Ahmad, Abu Dawud and At-Tirmidhi collected this Hadith.

The Masakin (Needy)

Abu Hurayrah narrated that the Messenger of Allah said,

لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَان

The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two.

They asked, "Then who is the needy person, O Allah's Messenger!''

He said,

الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا

The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.

The Two Sheikhs collected this **Hadith**

Those employed to collect Alms

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allah, who are not allowed to accept any **Sadaqah**.

Muslim recorded that Abdul-Muttalib bin Rabi`ah bin Al-Harith and Al-Fadl bin Al-Abbas went to the Messenger of Allah asking him to employ them to collect the alms. The Messenger replied,

إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاس

Verily, the alms are not allowed for Muhammad nor the relatives of Muhammad, for it is only the dirt that the people discard.

Al-Mu'allafatu Qulubuhum

There are several types of **Al-Mu'allafatu Qulubuhum**.

- There are those who are given alms to embrace Islam. For instance, the Prophet of Allah gave something to Safwan bin Umayyah from the war spoils of Hunayn, even though he attended it while a **Mushrik**. Safwan said, "He kept giving me until he became the dearest person to me after he had been the most hated person to me.''

Imam Ahmad recorded that Safwan bin Umayyah said,

> "The Messenger of Allah gave me (from the spoils of) Hunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me.''

Muslim and At-Tirmidhi collected this **Hadith**, as well.

- Some of **Al-Mu'allafatu Qulubuhum** are given from alms so that they become better in Islam and their heart firmer in faith. For instance, the Prophet gave some of the chiefs of the **Tulaqa** a hundred camels each after the battle of Hunayn, saying,

> إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكِبَّهُ اللهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّم
>
> I give a man (from the alms) while another man is dearer to me than him, for fear that Allah might throw him on his face in the fire of **Jahannam**.

It is recorded in the Two **Sahihs** that Abu Sa`id said that;

> Ali sent the Messenger of Allah a gold nugget still in its dirt from Yemen. The Prophet divided it between four men: Al-Aqra bin Habis, Uyaynah

bin Badr, Alqamah bin Ulathah and Zayd Al-Khayr, saying,

أَتَأَلَّفُهُم

To draw their hearts closer.

Some people are given because some of his peers might embrace Islam, while others are given to collect alms from surrounding areas, or to defend Muslim outposts.

Allah knows best.

The Riqab

Al-Hasan Al-Basri, Muqatil bin Hayyan, Umar bin Abdul-Aziz, Sa`id bin Jubayr, An-Nakha`i, Az-Zuhri and Ibn Zayd said;

Riqab means those slaves who make an agreement with the master to pay a certain ransom for their freedom.''

Similar was reported from Abu Musa Al-Ash`ari.

Ibn Abbas and Al-Hasan said,

"It is allowed to use **Zakah** funds to buy the freedom of slaves,''

indicating that **`Riqab'** has more general meanings than merely giving money to slaves to buy their freedom or one's buying a slave and freeing him on an individual basis.

A **Hadith** states that;

for every limb (of the servant) freed, Allah frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

وَمَا تُجْزَوْنَ إِلاَّ مَا كُنتُمْ تَعْمَلُونَ

And you will be requited nothing except for what you used to do. (37:39)

Virtue of freeing Slaves

In the **Musnad**, there is a **Hadith** from Al-Bara bin Azib that a man asked,

> "O Allah's Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire.''
>
> The Messenger of Allah said,
>
> أَعْتِقِ النَّسَمَةَ وفُكَّ الرَّقَبَةَ
>
> Emancipate the person and free the neck (slave).
>
> The man asked, "O Allah's Messenger! Are they not one and the same?''
>
> He said,
>
> لَا، عِتْقُ النَّسَمَةِ أَنْ تُفْرِدَ بِعِتْقِهَا، وفَكُّ الرَّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا
>
> No, you emancipate a person by freeing him on your own, but you untie a neck (slave) by helping in its price.

Al-Gharimun (the Indebted)

There are several types of indebted persons. They include;

- those who incur expenses in solving disputes between people,
- those who guarantee a loan that became due, causing financial strain to them, and
- those whose funds do not sufficiently cover their debts.
- It also includes those who indulged in a sin and repented from it.

These types have a right to a part of alms (designated for **Al-Gharimun**).

Qabisah bin Mukhariq Al-Hilali said,

> "I carried a debt (resolving a dispute between people) and went to the Messenger of Allah asking him to help pay it.

The Messenger said,

أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا

Be patient until some alms are brought to us so that we give it to you.

He then said,

يَا قَبِيصَةُ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدِ ثَلَاثَةٍ:

O Qabisah! Begging is only allowed for three:

- رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكَ،
- وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ
- وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَرَابَةِ قَوْمِهِ فَيَقُولُونَ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ

- a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops.
- A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood.
- And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, `So-and-so was overcome by poverty.' This man is allowed to beg until he collects what sustains his livelihood.

أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا

Other than these cases, begging is an unlawful amount that one illegally devours.

Muslim collected this **Hadith**.

Abu Sa`id said,

> "During the time of the Messenger of Allah, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet said,
>
> تَصَدَّقُوا عَلَيْه
>
> Give him charity.
>
> The people did that but the amount collected did not cover his debts. The Prophet said to the man's debtors,
>
> خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِك
>
> Take what was collected, you will have nothing beyond that."
>
> Muslim collected this **Hadith**.

In the Cause of Allah

In the cause of Allah is exclusive for the benefit of the fighters in **Jihad**, who do not receive compensation from the Muslim Treasury.

Ibn As-Sabil (Wayfarer)

Ibn As-Sabil is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the **Zakah** for what suffices him to reach his destination, even if he had money there.

The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the **Zakah** money to suffice for his trip and back.

This is proven in the **Ayah** as well as the following **Hadith**.

Imams Abu Dawud and Ibn Majah recorded that Ma`mar said that Zayd bin Aslam said that Ata bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

لَا تَحِلُّ الصَّدَقَةُ لِغَنِيَ إِلَّا لِخَمْسَةٍ:

- لِعَامِلٍ عَلَيْهَا،
- أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ،
- أَوْ غَارِمٍ،
- أَوْ غَازٍ فِي سَبِيلِ اللهِ،
- أَوْ مِسْكِينٍ تُصُدِّقَ عَلَيْهِ مِنْهَا فَأَهْدَى لِغَنِي

Sadaqah is not rightful for a wealthy person except in five cases:

- those employed to collect it,
- one who bought a charity item with his money,
- a **Gharim** (debtor),
- a fighter in the cause of Allah, or
- a poor man who gets a part of the **Zakah** so he gives it as a gift to a rich man.

Allah's statement,

... فَرِيضَةً مِّنَ اللّهِ ...

a duty imposed by Allah,

means, a decision, decree and division ordained by Allah,

... وَاللّهُ عَلِيمٌ ...

And Allah is All-Knower,

knowledgeable of all things outwardly and inwardly and what benefits His servants,

... حَكِيمٌ (٦٠)

All-Wise,

in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ

9:61 And among them are men who annoy the Prophet and say: "He is (lending his) ear (to every news).''

قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ

Say: "He listens to what is best for you; he believes in Allah; has faith in the believers; and is a mercy to those of you who believe.''

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

But those who annoy Allah's Messenger, will have a painful torment.

Hypocrites annoy the Prophet

Allah says,

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ ...

And among them are men who annoy the Prophet and say:

Allah says, some hypocrites bother the Messenger of Allah by questioning his character, saying,

... هُوَ أُذُنٌ ...

he is (lending his) ear,

to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us.

Similar was reported from Ibn Abbas, Mujahid and Qatadah.

Allah said,

... قُلْ أُذُنُ خَيْرٍ لَّكُمْ ...

Say: "He listens to what is best for you,''

he knows who's saying the truth and who is lying,

... يُؤْمِنُ بِاللّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ ...

he believes in Allah; has faith in the believers,

he believes the believers,

... وَرَحْمَةٌ لِّلَّذِينَ آمَنُواْ مِنكُمْ ...

and is a mercy to those of you who believe,''

and a proof against the disbelievers,

... وَالَّذِينَ يُؤْذُونَ رَسُولَ اللّهِ لَهُمْ عَذَابٌ أَلِيمٌ (٦١)

But those who annoy Allah's Messenger, will have a painful torment.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ إِن كَانُواْ مُؤْمِنِينَ

9:62 They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.

أَلَمْ يَعْلَمُواْ أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِداً فِيهَا

9:63 Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein.

ذَلِكَ الْخِزْىُ الْعَظِيمُ

That is the extreme disgrace.

Hypocrites revert to Lies to please People

Allah says;

يَحْلِفُونَ بِاللّهِ لَكُمْ لِيُرْضُوكُمْ وَاللّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ إِن كَانُواْ مُؤْمِنِينَ (٦٢)

They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.

Qatadah said about Allah's statement, يَحْلِفُونَ بِاللّهِ لَكُمْ لِيُرْضُوكُمْ (They swear by Allah to you (Muslims) in order to please you),

"A hypocrite man said, `By Allah! They (hypocrites) are our chiefs and masters. If what Muhammad says is true, they are worse than donkeys.'

A Muslim man heard him and declared, `By Allah! What Muhammad says is true and you are worse than a donkey!'

The Muslim man conveyed what happened to the Prophet who summoned the hypocrite and asked him,

مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ ؟

What made you say what you said?

That man invoked curses on himself and swore by Allah that he never said that.

Meanwhile, the Muslim man said, `O Allah! Assert the truth of the truthful and expose the lies of the liar.'

Allah revealed this Verse.'"

Allah's statement,

أَلَمْ يَعْلَمُواْ أَنَّهُ مَن يُحَادِدِ اللّهَ وَرَسُولَهُ ...

Know they not that whoever opposes and shows hostility to Allah and His Messenger,

means, have they not come to know and realize that those who defy, oppose, wage war and reject Allah, thus becoming on one side while Allah and His Messenger on another side,

... فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ...

certainly for him will be the fire of Hell to abide therein,

in a humiliating torment,

... ذَلِكَ الْخِزْيُ الْعَظِيمُ (٦٣)

That is the extreme disgrace.

that is the greatest disgrace and the tremendous misery.

يَحْذَرُ الْمُنَـفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِم

9:64 The hypocrites fear lest a Surah should be revealed about them, showing them what is in their hearts.

قُلِ اسْتَهْزِءُواْ إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ

Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear.''

The Hypocrites fear Public Exposure of Their Secrets

Allah tells;

يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِم ...

The hypocrites fear lest a **Surah** should be revealed about them, showing them what is in their hearts.

Mujahid said,

> "The hypocrites would say something to each other then declare, `We wish that Allah does not expose this secret of ours,''

There is a similar **Ayah** to this one, that is, Allah's statement,

> وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِى أَنفُسِهِمْ لَوْلاَ يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ
>
> And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say!''
>
> Hell will be sufficient for them; they will burn therein. And worst indeed is that destination! (58:8)

Allah said in this **Ayah**,

... قُلِ اسْتَهْزِؤُواْ إِنَّ اللّهَ مُخْرِجٌ مَّا تَحْذَرُونَ (٦٤)

Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear.''

> He will expose and explain your reality to His Messenger through revelation.
>
> Allah said in other **Ayat**,
>
> أَمْ حَسِبَ الَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَـنَهُمْ
>
> وَلَوْ نَشَآءُ لأَرَيْنَـكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ
>
> Or do those in whose hearts is a disease, think that Allah will not expose their ill-wills?
>
> Had We so willed, We could have shown them clearly to you, so that you would know them by

their marks; but you will know them by the tone of their speech! (47:29-30)

This is why, according to Qatadah, this Surah is called **`Al-Fadihah'** (the Exposing), because it exposed the hypocrites.

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ

9:65 If you ask them (about this), they declare: "We were only talking idly and joking.''

قُلْ أَبِاللَّهِ وَءَايَـتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ

Say: "Was it at Allah, and His Ayat and His Messenger that you were mocking!''

لاَ تَعْتَذِرُواْ قَدْ كَفَرْتُمْ بَعْدَ إِيمَـنِكُمْ

9:66 Make no excuse; you disbelieved after you had believed.

إِن نَّعْفُ عَن طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُواْ مُجْرِمِينَ

If We pardon some of you, We will punish others among you because they were criminals.

The Hypocrites rely on False, Misguided Excuses

Allah said,

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِؤُونَ (٦٥)

If you ask them (about this), they declare: "We were only talking idly and joking.''

Say: "Was it at Allah, and His Ayat and His Messenger that you were mocking!''

Abdullah bin Umar said,

> "During the battle of Tabuk, a man was sitting in a gathering and said, `I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.'
>
> A man in the **Masjid** said, `You lie. You are a hypocrite, and I will surely inform the Messenger of Allah.'
>
> This statement was conveyed to the Messenger of Allah and also a part of the Qur'an was revealed about it.'''

Abdullah bin Umar said,

> "I have seen that man afterwards holding onto the shoulders of the Messenger's camel while stones were falling on him, declaring, `O Allah's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allah was reciting,
>
> أَبِاللّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِؤُونَ
>
> 'Was it at Allah, and His Ayat and His Messenger that you were mocking.'''

Allah said,

لاَ تَعْتَذِرُواْ قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ ...

Make no excuse; you disbelieved after you had believed.

on account of your statement and mocking,

... إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً ...

If We pardon some of you, We will punish others among you,

for not all of you will be forgiven, some will have to taste the torment,

... بِأَنَّهُمْ كَانُواْ مُجْرِمِينَ (٦٦)

because they were criminals,

they were criminals because of this terrible, sinful statement.

الْمُنَـفِقُونَ وَالْمُنَـفِقَاتُ بَعْضُهُمْ مِّن بَعْضٍ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُواْ اللَّهَ فَنَسِيَهُمْ

9:67 The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allah, so He has forgotten them.

إِنَّ الْمُنَـفِقِينَ هُمُ الْفَـسِقُونَ

Verily, the hypocrites are the rebellious.

وَعَدَ الله الْمُنَـفِقِينَ وَالْمُنَـفِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَـلِدِينَ فِيهَا هِىَ حَسْبُهُمْ

9:68 Allah has promised the hypocrites -- men and women -- and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them.

وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

Allah has cursed them and for them is the lasting torment.

Other Characteristics of Hypocrites

Allah says;

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ ...

The hypocrites, men and women, are one from another;

Allah admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

... يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ...

they enjoin evil, and forbid the good, and they close their hands,

from spending in Allah's cause,

... نَسُواْ اللّهَ ...

They have forgotten Allah,

they have forgotten the remembrance of Allah,

... فَنَسِيَهُمْ ...

so He has forgotten them.

by treating them as if He has forgotten them. Allah also,

وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـذَا

And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. (45:34)

Allah said,

... إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ (٦٧)

Verily, the hypocrites are the rebellious!

the rebellious from the way of truth who embrace the wicked way,

وَعَدَ الله الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ ...

Allah has promised the hypocrites -- men and women -- and the disbelievers, the fire of Hell,

on account of their evildoing mentioned here,

... خَالِدِينَ فِيهَا ...

therein shall they abide.

for eternity, they and the disbelievers,

... هِيَ حَسْبُهُمْ ...

It will suffice them.

as a torment,

... ولَعَنَهُمُ اللّهُ ...

Allah has cursed them,

He expelled and banished them (from His mercy),

... ولَهُمْ عَذَابٌ مُّقِيمٌ (٦٨)

and for them is the lasting torment.

كَالَّذِينَ مِن قَبْلِكُمْ كَانُواْ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالاً وَأَوْلَـدًا

9:69 Like those before you: they were mightier than you in power, and more abundant in wealth and children.

فَاسْتَمْتَعُواْ بِخَلَـقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَـقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُمْ بِخَلَـقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُواْ

They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you indulged in play and pastime as they indulged in play and pastime.

أُوْلَـئِكَ حَبِطَتْ أَعْمَـلُهُمْ فِي الدُّنْيَا وَالاٌّخِرَةِ وَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

Allah says,

كَالَّذِينَ مِن قَبْلِكُمْ كَانُواْ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالاً وَأَوْلاَدًا فَاسْتَمْتَعُواْ بِخَلاقِهِمْ فَاسْتَمْتَعْتُم بِخَلاَقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُمْ ...

Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed,

Allah says, these people were touched by torment in this life and the Hereafter, just as those before them.

Allah's statement,

... بِخَلَاقِهِمْ ...

their portion,

According to Al-Hasan Al-Basri,

means, (they mocked) their religion.

Allah's statement,

... وَخُضْتُمْ كَالَّذِي خَاضُواْ ...

and you indulged in play and pastime as they indulged in play and pastime,

indulged in lies and falsehood,



Such are they whose deeds are in vain,

their deeds are annulled; they will not acquire any rewards for them because they are invalid,

... فِي الْدُنْيَا وَالآخِرَةِ وَأُوْلَئِكَ هُمُ الْخَاسِرُونَ (٦٩)

in this world and in the Hereafter. Such are they who are the losers.

because they will not acquire any rewards for their actions.

Ibn Abbas commented,

"How similar is this night to the last night, كَالَّذِينَ مِن قَبْلِكُمْ (Like those before you...). These are the Children of Israel, with whom we were compared.

The Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّهُمْ حَتَّى لَوْ دَخَلَ الرَّجُلُ مِنْهُمْ جُحْرَ ضَبَ لَدَخَلْتُمُوه

By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!''

Abu Hurayrah narrated that the Messenger of Allah said,

وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، وَبَاعًا بِبَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبَ لَدَخَلْتُمُوه

By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.

They asked, "Who, O Allah's Messenger, the People of the Book?''

He said, Who else.''

This **Hadith** is similar to another **Hadith** collected in the **Sahih**.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَهِيمَ وِأَصْحَـبِ مَدْيَنَ وَالْمُؤْتَفِكَـتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَـتِ

9:70 Has not the story reached them of those before them -- The people of Nuh, `Ad, Thamud, the people of Ibrahim, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs.

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

So it was not Allah Who wronged them, but they used to wrong themselves.

Advising the Hypocrites to learn a Lesson from Those before Them

Allah advises the hypocrites who reject the Messengers,

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ ...

Has not the story reached them of those before them!

have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

... قَوْمِ نُوحٍ ...

The people of Nuh,

and the flood that drowned the entire population of the earth, except those who believed in Allah's servant and Messenger Nuh, peace be upon him,



and **`Ad**,

who perished with the barren wind when they rejected **Hud**, peace be upon him,

... وَثَمُودَ ...

and **Thamud**,

who were overtaken by the **Sayhah** (awful cry) when they denied Salih, peace be upon him, and killed the camel,

... وَقَوْمِ إِبْرَاهِيمَ ...

and the people of Ibrahim,

over whom He gave Ibrahim victory and the aid of clear miracles. Allah destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allah curse him,

... وأَصْحَابِ مَدْيَنَ ...

and the dwellers of Madyan,

the people of Shu`ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

... وَالْمُؤْتَفِكَاتِ ...

and the overturned cities,

the people of Lut who used to live in Madyan.

Allah said in another **Ayah**,

وَالْمُؤْتَفِكَةَ أَهْوَى

And He destroyed the overturned cities. (53:53),

meaning the people of the overturned cities in reference to Sadum (Sodom), their major city. Allah destroyed them all because they rejected Allah's Prophet Lut, peace be upon him, and because they committed the sin that none before them had committed (homosexuality).

... أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

to them came their Messengers with clear proofs.

and unequivocal evidence,

... فَمَا كَانَ اللّهُ لِيَظْلِمَهُمْ ...

So it was not Allah Who wronged them,

when He destroyed them, for He established the proofs against them by sending the Messengers and dissipating the doubts,

... وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ (٧٠)

but they used to wrong themselves.

on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَـتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

9:71 The believers, men and women, are supporters of one another; they enjoin good, and forbid evil;

وَيُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ

they perform the Salah, and give the Zakah, and obey Allah and His Messenger.

أُوْلَـئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Allah will have His mercy on them. Surely, Allah is All-Mighty, All-Wise.

Qualities of Faithful Believers

After Allah mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ ...

The believers, men and women, are supporters of one another;

they help and aid each other.

Surely, an authentic **Hadith** states,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

The believer to the believer is just like a building, its parts support each other.

and the Prophet crossed his fingers together.

In the **Sahih** it is recorded,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ

The example of the believers in the compassion and mercy they have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.

Allah's statement,

... يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ...

...they enjoin good, and forbid evil,

this is similar to,

وَلْتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Let there arise out of you a group of people inviting to all that is good, enjoining **Al-Ma`ruf** and forbidding the **Munkar**... (3:104)

Allah said next,

... وَيُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ ...

they perform the **Salah**, and give the **Zakah**,

they obey Allah and are kind to His creation,

... وَيُطِيعُونَ اللّهَ وَرَسُولَهُ ...

and obey Allah and His Messenger,

concerning what he commands and refraining from what he prohibits,

... أُوْلَـئِكَ سَيَرْحَمُهُمُ اللّهُ ...

Allah will have mercy on them.

Therefore, Allah will give mercy to those who have these qualities,

... إِنَّ اللّهَ عَزِيزٌ ...

Surely, Allah is All-Mighty,

He grants glory to those who obey Him, for indeed, might and glory is from Allah Who gives it to His Messenger and the believers,

... حَكِيمٌ (٧١)

All-Wise,

in granting these qualities to the believers, while giving evil characteristics to hypocrites.

Surely, Allah's wisdom is perfect in all His actions; praise and glory be to Him.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا وَمَسَـكِنَ طَيِّبَةً فِى جَنَّاتِ عَدْنٍ

9:72 Allah has promised the believers -- men and women, -- Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of `Adn (Eden; Paradise).

وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

But the greatest bliss is the good pleasure of Allah. That is the supreme success.

Good News for the Believers of Eternal Delight

Allah tells;

وَعَدَ اللّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

Allah has promised the believers -- men and women, --

Allah describes the joys and eternal delight He has prepared for the believers, men and women in,

... جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا ...

Gardens under which rivers flow to dwell therein forever, (for eternity),

... وَمَسَاكِنَ طَيِّبَةً ...

... فِي جَنَّاتِ عَدْنٍ ...

and beautiful mansions,

built beautifully in good surroundings.

In the Two **Sahihs**, it is recorded that Abu Musa, Abdullah bin Qays Al-Ashari said that the Messenger of Allah said,

جَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا،

وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ

Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver.

Only the Veil of Pride of Allah's Face separates the people from gazing at Him, in the garden of Eden.

He also narrated that the Messenger of Allah said,

إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا فِي السَّمَاءِ لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ بَعْضًا

For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.

The Two **Sahihs** collected this **Hadith**.

It is recorded in the Two **Sahihs** that Abu Hurayrah said that the Messenger of Allah said,

مَنْ آمَنَ بِاللهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، فَإِنَّ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجَرَ فِي سَبِيلِ اللهِ، أَوْ (جَلَسَ) فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا

Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause, or remains in the land where he is born.

The people said, "O Allah's Messenger! Shall we acquaint the people with this good news''

He said,

إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَن

Paradise has one-hundred grades which Allah has prepared for the **Mujahidin** who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah, ask Him for **Al-Firdaws** which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the **`Arsh** (Throne) of the Beneficent.

Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said,

إِذَا صَلَّيْتُمْ عَلَيَّ فَسَلُوا اللهَ لِيَ الْوَسِيلَةَ

If you invoke Allah for **Salah** (blessings) on me, then also invoke Him to grant me **Al-Wasilah**.

He was asked, "What is **Al-Wasilah**, O Allah's Messenger!''

He said,

أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ وَأَرْجُو أَنْ أَكُونَ أَنَا هُو

The highest grade in Paradise, it will be for only one man, and I hope I am that man.

The **Musnad** contains a **Hadith** from Sa`d bin Mujahid At-Ta'i, that Abu Al-Mudillah said, that Abu Hurayrah said,

"We said, `O Allah's Messenger! Talk to us about Paradise, what is it built of?'

He said,

لِبَنَةٌ ذَهَبٍ ولَبِنَةٌ فِضَّةٍ، ومِلَاطُهَا الْمِسْكُ وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ، وتُرَابُهَا الزَّعْفَرَانُ. مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ وَيَخْلُدُ لَايَمُوتُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُه

A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.''

Allah said next,

... وَرِضْوَانٌ مِّنَ اللّهِ أَكْبَرُ ...

But the greatest bliss is the good pleasure of Allah,

meaning, Allah's pleasure is more grand, greater and better than the delight the believers will be enjoying (in Paradise).

Imam Malik narrated, that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ

Allah, the Exalted and Ever High, will say to the people of Paradise, `O residents of Paradise!'

فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ.

They will say, **`Labbayka** (here we are!), our Lord, and **Sa`dayk** (we are happy at your service!) and all the good is in Your Hand.'

فَيَقُولُ: هَلْ رَضِيتُمْ ؟

He will ask them, `Are you pleased?'

فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِك،

They will say, `Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation!'

فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ ؟

He will say, `Should I give you what is better than all this?'

فَيَقُولُونَ: يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟

They will say, `O Lord! What is better than all this!'

فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

He will say, `I will grant you My pleasure and will never afterwards be angry with you.'

The Two **Sahihs** collected the Hadith of Malik.

And,

... ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٧٢)

That is the supreme success.

يَأَيُّهَا النَّبِىُّ جَـهِدِ الْكُفَّـرَ وَالْمُنَـفِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

9:73 O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, -- and worst indeed is that destination.

يَحْلِفُونَ بِاللَّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلَـمِهِمْ

9:74 They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam,

وَهَمُّواْ بِمَا لَمْ يَنَالُواْ وَمَا نَقَمُواْ إِلاَ أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ

and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.

فَإِن يَتُوبُواْ يَكُ خَيْراً لَّهُمْ وَإِن يَتَوَلَّوْاْ يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِى الدُّنْيَا وَالاٌّخِرَةَ

If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter.

وَمَا لَهُمْ فِى الاٌّرْضِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

And there is none for them on earth as a protector or a helper.

The Order for Jihad against the Disbelievers and Hypocrites

Allah commands His Messenger;

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٧٣)

O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, -- and worst indeed is that destination.

Allah commanded His Messenger to strive hard against the disbelievers and the hypocrites and to be harsh against them. Allah also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

Ibn Mas`ud commented on Allah's statement, جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ (Strive hard against the disbelievers and the hypocrites),

> "With the hand, or at least have a stern face with them.''

Ibn Abbas said,

> "Allah commanded the Prophet to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them.''

Ad-Dahhak commented,

> "Perform Jihad against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihad performed against them.''
>
> Similar was said by Muqatil and Ar-Rabi.

Al-Hasan and Qatadah said,

> "Striving against them includes establishing the (Islamic Penal) Law of equality against them.''

In combining these statements, we could say that Allah causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allah knows best.

Allah tells;

يَحْلِفُونَ بِاللّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلاَمِهِمْ ...

They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam,

Reason behind revealing Ayah

Al-Amawi said in his Book on Battles,

"Muhammad bin Ishaq narrated that Az-Zuhri said that Abdur-Rahman bin Abdullah bin Ka`b bin Malik narrated from his father, from his grandfather that he said,

`Among the hypocrites who lagged behind (from battle) and concerning whom the Qur'an was revealed, was Al-Julas bin Suwayd bin As-Samit, who was married to the mother of Umayr bin Sa`d. Umayr was under the care of Al-Julas. When the Qur'an was revealed about the hypocrites, exposing their practices, Al-Julas said, `By Allah! If this man (Muhammad) is saying the truth, then we are worse than donkeys.'

Umayr bin Sa`d heard him and said, `By Allah, O Julas! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.'

So `Umayr went to the Messenger of Allah and told him what Al-Julas said.

On realizing this, Al-Julas went to the Prophet and swore by Allah that he did not say what Umayr bin Sa`d conveyed, he said.

`He lied on me,' Al-Julas said. Allah sent in his case this verse,

يَحْلِفُونَ بِاللّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلاَمِهِمْ ...

> They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam... until the end of **Ayah**.

The Messenger of Allah conveyed this **Ayah** to Al-Julas, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy.'"

Imam Abu Ja`far Ibn Jarir recorded that Ibn `Abbas said,

"The Messenger of Allah was sitting under the shade of a tree when he said,

إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ فَيَنْظُرُ إِلَيْكُمْ بِعَيْنَي الشَّيْطَانِ فَإِذَا جَاءَ فَلَا تُكَلِّمُوه

A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.

A man who looked as if he was blue (so dark) came and the Messenger of Allah summoned him and said,

عَلَامَ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ

Why do you curse me, you and your companions?

That man went and brought his friends and they swore by Allah that they did nothing of the sort, and the Prophet pardoned them.

Allah, the Exalted and Most Honored revealed this verse, يَحْلِفُونَ بِاللّهِ مَا قَالُواْ (They swear by Allah that they said nothing (bad)...).

Hypocrites try to kill the Prophet

Allah said next,

... وَهَمُّواْ بِمَا لَمْ يَنَالُواْ ...

and they resolved that which they were unable to carry out.

It was said that this **Ayah** was revealed about Al-Julas bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allah (about Al-Julas' statement we mentioned earlier).

It was also said that it was revealed in the case of Abdullah bin Ubayy who plotted to kill the Messenger of Allah.

As-Suddi said,

> "This verse was revealed about some men who wanted to crown Abdullah bin Ubayy even if the Messenger of Allah did not agree."

It was reported that;

> some hypocrites plotted to kill the Prophet, while he was at the battle of Tabuk, riding one night.

They were a group of more than ten men. Ad-Dahhak said, "This **Ayah** was revealed about them.''

In his book, Dala'il An-Nubuwah, Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Hudhayfah bin Al-Yaman said,

"I was holding the bridle of the Messenger's camel while Ammar was leading it, or vise versa. When we reached Al-Aqabah, twelve riders intercepted the Prophet. When I alerted the Messenger, he shouted at them and they all ran away. The Messenger of Allah asked us,

هَلْ عرَفْتُمُ الْقَوْمَ ؟

Did you know who they were?

We said, `No, O Allah's Messenger! They had masks However, we know their horses.'

He said,

هؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَهَلْ تَدْرُونَ مَا أَرَادُوا ؟

They are the hypocrites until the Day of Resurrection. Do you know what they intended?

We said, `No.'

He said,

أَرَادُوا أَنْ يُزَاحِمُوا رَسُولَ اللهِ فِي الْعَقَبَةِ فَيَلْقُوهُ مِنْهَا

They wanted to mingle with the Messenger of Allah and throw him from the Aqabah (to the valley).

We said, `O Allah's Messenger! Should you ask their tribes to send the head of each one of them to you?'

He said,

لَا. أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ بِقَتْلِهِمْ ثُمَّ قَالَ اللَّهُمَّ ارْمِهِمْ بِالدُّبَيْلَة

No, for I hate that the Arabs should say that Muhammad used some people in fighting and

when Allah gave him victory with their help, he commanded that they be killed.

He then said, O Allah! Throw the **Dubaylah** at them.

We asked, `What is the **Dubaylah**, O Allah's Messenger!'

He said,

شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى نِيَاطِ قَلْبِ أَحَدِهِمْ فَيَهْلِك

A missile of fire that falls on the heart of one of them and brings about his demise.''

Abu At-Tufayl said,

"Once, there was a dispute between Hudhayfah and another man, who asked him, `I ask you by Allah, how many were the Companions of Al-Aqabah?'

The people said to Hudhayfah, `Tell him, for he asked you.'

Hudhayfah said, `We were told that they were fourteen men, unless you were one of them, then the number is fifteen!

I testify by Allah that twelve of them are at war with Allah and His Messenger in this life and when the witness comes forth for witness.

Three of them were pardoned, for they said, `We did not hear the person whom the Messenger sent to announce something, and we did not know what the people had plotted,' for the Prophet had been walking when he said,

إِنَّ الْمَاءَ قَلِيلٌ فَلَا يَسْبِقْنِي إِلَيْهِ أَحَد

Water is scarce, so none among you should reach it before me.

When he found that some people had reached it before him, he cursed them.'''

Ammar bin Yasir narrated in a **Hadith** collected by Muslim, that Hudhayfah said to him that the Prophet said,

> فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ ولَا يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ: ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ سِرَاجٌ مِنْ نَارٍ يَظْهَرُ بَيْنَ أَكْتَافِهِمْ حَتَّى يَنْجُمَ فِي صُدُورِهِم
>
> Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the **Dubaylah**, which is a missile made of fire that appears between their shoulders and pierces their chest.
>
> This is why Hudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allah gave their names to him and none else.

Allah said next,

... وَمَا نَقَمُواْ إِلاَّ أَنْ أَغْنَاهُمُ اللّهُ وَرَسُولُهُ مِن فَضْلِهِ ...

and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.

> This **Ayah** means, the Messenger did not commit an error against them, other than that Allah has enriched them on account of the Prophet's blessed and honorable mission! And had Allah guided them to what the Prophet came with, they would have experienced its delight completely.
>
> The Prophet once said to the Ansar,
>
> أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي
>
> Have I not found you misguided and Allah guided you through me, divided and Allah united you through me, and poor and Allah enriched you through me!

Whenever the Messenger asked them a question, they replied, "Allah and His Messenger have granted the favor.''

This type of statement, وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّه (And they had no fault except that they believed in Allah...), (85:8) is uttered when there is no wrong committed.

Allah called the hypocrites to repent,

... فَإِن يَتُوبُوا يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالآخِرَةِ ...

If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter.

The **Ayah** says, if they persist on their ways, Allah will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation,

... وَمَا لَهُمْ فِي الأَرْضِ مِن وَلِيٍّ وَلاَ نَصِيرٍ (٧٤)

And there is none for them on earth as a protector or a helper.

who will bring happiness to them, aid them, bring about benefit or fend off harm.

وَمِنْهُمْ مَّنْ عَـهَدَ اللَّهَ لَئِنْ ءاتَـنَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّـلِحِينَ

9:75 And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His bounty, we will verily, give Sadaqah and will be certainly among the righteous.''

فَلَمَّآ ءَاتَاهُمْ مِّن فَضْلِهِ بَخِلُوا۟ بِهِ وَتَوَلَّوا۟ وَّهُمْ مُّعْرِضُونَ

9:76 Then when He gave them of His bounty, they became stingy, and turned away, averse.

فَأَعْقَبَهُمْ نِفَاقاً فِى قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَآ أَخْلَفُوا۟ اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ

9:77 So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allah which they had promised to Him and because they used to tell lies.

أَلَمْ يَعْلَمُوا۟ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّـمُ الْغُيُوبِ

9:78 Know they not that Allah knows their secret ideas, and their Najwa (secret counsels), and that Allah is the All-Knower of things unseen.

Hypocrites seek Wealth but are Stingy with Alms

Allah says,

وَمِنْهُم مَّنْ عَاهَدَ اللّهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥)

فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوا وَّهُم مُّعْرِضُونَ (٧٦)

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ ...

And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His bounty, we will verily, give Sadaqah and will be certainly among the righteous.''

Then when He gave them of His bounty, they became stingy, and turned away, averse. So He punished them

by putting hypocrisy into their hearts till the Day whereon they shall meet Him,

> Allah says, some hypocrites give Allah their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allah the Exalted, on the Day of Resurrection.
>
> We seek refuge with Allah from such an end.

Allah said,

...بِمَا أَخْلَفُواْ اللّهَ مَا وَعَدُوهُ ...

...because they broke that (covenant) with Allah which they had promised to Him)

> He placed hypocrisy in their hearts because they broke their promise and lied.
>
> ... وَبِمَا كَانُواْ يَكْذِبُونَ (٧٧)
>
> and because they used to tell lies.

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

> آيَةُ الْمُنَافِقِ ثَلَاثٌ:
>
> - إِذَا حَدَّثَ كَذَبَ،
> - وَإِذَا وَعَدَ أَخْلَفَ،
> - وَإِذَا ائْتُمِنَ خَانَ
>
> There are three signs for a hypocrite:
>
> - if he speaks, he lies;
> - if he promises, he breaks the promise; and
> - if he is entrusted, he betrays the trust.

Allah said,

أَلَمْ يَعْلَمُواْ أَنَّ اللّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ ...

Know they not that Allah knows their secret ideas, and their **Najwa**,

Allah states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allah for it. Truly,

Allah knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

... وَأَنَّ اللّهَ عَلاَّمُ الْغُيُوبِ (٧٨)

and that Allah is the All-Knower of things unseen.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَـتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ

9:79 Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them -- so they mock at them (believers);

سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Allah will throw back their mockery on them, and they shall have a painful torment.

Hypocrites defame Believers Who give the Little Charity They can afford

Allah warns;

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ ...

Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them --

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity.

If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allah stands not in need of this man's charity.

Al-Bukhari recorded that Ubaydullah bin Sa\`id said that Abu An-Nu\`man Al-Basri said that Shu\`bah narrated that Sulayman said that Abu Wa'il said that Abu Mas\`ud said,

"When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, \`He is showing off.'

Another man came and gave a Sa\` (a small measure of food grains); they said, \`Allah is not in need of this small amount of charity.'

Then the Ayah was revealed; الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ (Those who defame the volunteers...).''

Muslim collected this **Hadith** in the **Sahih**.

Al-Awfi narrated that Ibn Abbas said,

"One day, the Messenger of Allah went out to the people and called them to bring forth their

charity, and they started bringing their charity. Among the last to come forth was a man who brought a **Sa`** of dates, saying, `O Allah's Messenger! This is a **Sa`** of dates. I spent the night bringing water and earned two **Sa`** of dates for my work. I kept one **Sa`** and brought you the other **Sa`**.'

The Messenger of Allah ordered him to add it to the charity.

Some men mocked that man, saying, `Allah and His Messenger are not in need of this charity. What benefit would this **Sa`** of yours bring'

Abdur-Rahman bin Awf asked Allah's Messenger, `Are there any more people who give charity?'

The Messenger of Allah said,

لَمْ يَبْقَ أَحَدٌ غَيْرُك

None besides you!

Abdur-Rahman bin Awf said, `I will give a hundred Uqiyah of gold as a charity.'

Umar bin Al-Khattab said to him, `Are you crazy?'

Abdur-Rahman said, `I am not crazy.'

Umar said, `Have you given what you said would give!'

Abdur-Rahman said, `Yes. I have eight thousand (Dirhams), four thousand I give as a loan to my Lord and four thousand I keep for myself.'

The Messenger of Allah said,

بَارَكَ اللهُ لَكَ فِيمَا أَمْسَكْتَ وَفِيمَا أَعْطَيْتَ

May Allah bless you for what you kept and what you gave away.

However, the hypocrites defamed him, `By Allah! Abdur-Rahman gave what he gave just to show off.'

They lied, for Abdur-Rahman willingly gave that money, and Allah revealed about his innocence and the innocence of the fellow who was poor and brought only a **Sa`** of dates.

Allah said in His Book,

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ ...

Those who defame such of the believers who give charity voluntarily.'''

A similar story was narrated from Mujahid and several others.

Ibn Ishaq said,

"Among the believers who gave away charity were Abdur-Rahman bin Awf who gave four thousand Dirhams and Asim bin Adi from Bani Ajlan.

This occurred after the Messenger of Allah encouraged and called for paying charity.

Abdur-Rahman bin Awf stood and gave away four thousand Dirhams.

Asim bin Adi also stood and gave a hundred **Wasaq** of dates, but some people defamed them, saying, `They are showing off.' As for the person who gave the little that he could afford, he was Abu Aqil, from Bani Anif Al-Arashi, who was an ally of Bani Amr bin Awf. He brought a **Sa`** of dates and added it to the charity. They laughed at him, saying, `Allah does not need the **Sa`** of Abu Aqil.'''

Allah said,

... فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللّهُ مِنْهُمْ ...

so they mock at them (believers); Allah will throw back their mockery on them,

rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment,

is equitable to the action. Allah treated them the way mocked people are treated, to aid the believers in this life. Allah has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

... وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٩)

and they shall have a painful torment.

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُواْ بِاللَّهِ وَرَسُولِهِ

9:80 Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them because they have disbelieved in Allah and His Messenger.

وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْفَـسِقِينَ

And Allah guides not those people who are rebellious.

The Prohibition of asking for Forgiveness for Hypocrites

Allah says,

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُواْ بِاللّهِ وَرَسُولِهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٨٠)

Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them because they have disbelieved in Allah and His Messenger. And Allah guides not those people who are rebellious.

Allah says to His Prophet that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allah to forgive them seventy times, Allah will not forgive them.

The number seventy here was mentioned to close the door on this subject, for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy.

Ash-Sha`bi said that;

when Abdullah bin Ubayy was dying, his son went to the Prophet and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him.''

The Prophet said,

مَا اسْمُكَ

"What is you name?"

He said, "Al-Hubab bin Abdullah.''

The Prophet said,

بَلْ أَنْتَ عَبْدُاللهِ بْنُ عَبْدِاللهِ إِنَّ الْحُبَابَ اسْمُ شَيْطَان

Rather, you are Abdullah bin Abdullah, for Al-Hubab is a devil's name.

The Prophet went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite''

He said,

إِنَّ اللهَ قَالَ:

Allah said, (إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً ...(and even) if you ask seventy times for their forgiveness...),

وَلَأَسْتَغْفِرَنَّ لَهُمْ سَبْعِينَ وَسَبْعِينَ وَسَبْعِينَ

Verily, I will ask Allah to forgive them seventy times and seventy more and seventy more.)''

Similar narrations were collected from Urwah bin Az-Zubayr, Mujahid, Qatadah bin Di`amah and Ibn Jarir.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَـفَ رَسُولِ اللَّهِ وَكَرِهُوا أَن يُجَـهِدُوا بِأَمْوَلِهِمْ وَأَنْفُسِهِمْ فِى سَبِيلِ اللَّهِ وَقَالُوا لاَ تَنفِرُوا فِى الْحَرِّ

9:81 Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the cause of Allah, and they said: "March not forth in the heat.''

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا يَفْقَهُونَ

Say: "The fire of Hell is more intense in heat;'' if only they could understand!

فَلْيَضْحَكُوا قَلِيلاً وَلْيَبْكُوا كَثِيرًا جَزَآءً بِمَا كَانُوا يَكْسِبُونَ

9:82 So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

Hypocrites rejoice because They remained behind from Tabuk!

Allah says;

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللّهِ ...

Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah;

Allah admonishes the hypocrites who lagged behind from the battle of Tabuk with the Companions of the Messenger of Allah, rejoicing that they remained behind after the Messenger departed for the battle,

... وكَرِهُوا أَن يُجَاهِدُوا ...

they hated to strive and fight, (along with the Messenger),

... بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللّهِ وَقَالُوا ...

with their properties and their lives in the cause of Allah, and they said, (to each other),

... لاَ تَنفِرُوا فِي الْحَرِّ ...

"March not forth in the heat.''

Tabuk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said, **لاَ تَنفِرُوا فِي الْحَرِّ** ("March not forth in the heat).''

Allah said to His Messenger,

... قُلْ ...

Say, (to them),

... نَارُ جَهَنَّمَ ...

"The fire of Hell...,

which will be your destination because of your disobedience,

... أَشَدُّ حَرًّا ...

". ..is more intense in heat;''

than the heat that you sought to avoid; it is even more intense than fire.

Imam Malik narrated that Abu Az-Zinad said that Al-A`raj narrated that Abu Hurayrah said that the Messenger of Allah said,

نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَهَا جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّم

The fire that the son of Adam kindles is but one part of seventy parts of the Fire of **Jahannam**.

They said, "O Allah's Messenger! This fire alone is enough.''

He said,

فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا

(Hellfire) was favored by sixty-nine parts.

The Two **Sahihs** collected this **Hadith**.

Al-A`mash narrated that Abu Ishaq said that An-Nu`man bin Bashir said that the Messenger of Allah said,

إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لِمَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارِ جَهَنَّمَ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ، لَا يَرَى أَنَّ أَحَدًا مِنْ أَهْلِ النَّارِ أَشَدُّ عَذَابًا مِنْهُ وَإِنَّهُ أَهْوَنُهُمْ عَذَابًا

On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of **Jahannam** causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.

The Two **Sahihs** collected this **Hadith**.

There are many other **Ayat** and Prophetic **Hadiths** on this subject.

Allah said in His Glorious Book,

كَلاَّ إِنَّهَا لَظَى

نَزَّاعَةً لِّلشَّوَى

By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp! (70:15-16)

هَـذَانِ خَصْمَانِ اخْتَصَمُواْ فِى رَبِّهِمْ فَالَّذِينَ كَفَرُواْ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارِ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَالْجُلُودُ

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ

كُلَّمَآ أَرَادُواْ أَن يَخْرُجُواْ مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

Al-Hamim (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!'' (22:19-22)

إِنَّ الَّذِينَ كَفَرُواْ بِـَايَـتِنَا سَوْفَ نُصْلِيهِمْ نَاراً كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَـهُمْ جُلُوداً غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

Surely, those who disbelieved in Our **Ayat**, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. (4:56)

Allah said here,

... قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا يَفْقَهُونَ (٨١)

Say: "The fire of Hell is more intense in heat;'' if only they could understand!

meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allah during the heat, so as to save themselves from the Fire of **Jahannam**, which is

much more severe. Allah, the Exalted, then warns the hypocrites against their conduct,

فَلْيَضْحَكُواْ قَلِيلاً ...

So let them laugh a little...

Ibn Abi Talhah reported that Ibn Abbas commented,

"Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allah, the Exalted and Most Honored, they will start crying forever without end.''

... وَلْيَبْكُواْ كَثِيرًا جَزَاء بِمَا كَانُواْ يَكْسِبُونَ (٨٢)

and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَإِن رَّجَعَكَ اللَّهُ إِلَى طَآئِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ

9:83 If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say:

لَّن تَخْرُجُواْ مَعِىَ أَبَدًا وَلَن تُقَـتِلُواْ مَعِىَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُواْ مَعَ الْخَـلِفِينَ

"Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind.''

Hypocrites are barred from participating in Jihad

Allah commands His Messenger, peace be upon him,

فَإِن رَّجَعَكَ اللَّهُ ...

If Allah brings you back, (from this battle),

... إِلَى طَآئِفَةٍ مِّنْهُمْ ...

to a party of them,

in reference to the twelve (hypocrite) men, according to Qatadah,

... فَاسْتَأْذَنُوكَ لِلْخُرُوجِ ...

and they ask your permission to go out,

with you to another battle,

... فَقُل لَّن تَخْرُجُوا مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا ...

say: "Never shall you go out with me nor fight an enemy with me...''

as an admonishment and punishment for them.

Allah mentioned the reason for this decision,

... إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ مَرَّةٍ ...

"You were pleased to sit (inactive) on the first occasion...''

Allah said in a similar **Ayah**,

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time. (6:110)

The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allah said concerning the **Umrah** of Hudaybiyyah,

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا

Those who lagged behind will say, when you set forth to take the spoils. (48:15)

Allah said next,

... فَاقْعُدُواْ مَعَ الْخَالِفِينَ (٨٣)

"...then you sit (now) with those who lag behind.''

in reference to the men who lagged behind from (Tabuk) battle, according to Ibn Abbas.

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَداً وَلاَ تَقُمْ عَلَى قَبْرِهِ

9:84 And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.

إِنَّهُمْ كَفَرُواْ بِاللَّهِ وَرَسُولِهِ وَمَاتُواْ وَهُمْ فَسِقُونَ

Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun.

The Prohibition of Prayer for the Funeral of Hypocrites

Allah says;

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلاَ تَقُمْ عَلَىَ قَبْرِهِ إِنَّهُمْ كَفَرُواْ بِاللّهِ وَرَسُولِهِ وَمَاتُواْ وَهُمْ فَاسِقُونَ (٨٤)

And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were **Fasiqun**.

Allah commands His Messenger to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allah's forgiveness for him, or to invoke Allah for his benefit.

This is because hypocrites disbelieved in Allah and His Messenger and died as such. This ruling

applies to all those who are known to be hypocrites, even though it was revealed about the specific case of Abdullah bin Ubayy bin Salul, the chief hypocrite.

Al-Bukhari recorded that Ibn Umar said,

"When Abdullah bin Ubayy died, his son, Abdullah bin Abdullah, came to the Messenger of Allah and asked him to give him his shirt to shroud his father in, and the Messenger did that. He also asked that the Prophet offer his father's funeral prayer, and Allah's Messenger stood up to offer the funeral prayer. Umar took hold of the Prophet's robe and said, `O Allah's Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so' Allah's Messenger said,

إِنَّمَا خَيَّرَنِي اللهُ فَقَالَ:

I have been given the choice, for Allah says:

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللّهُ لَهُمْ

Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them. (9:80)

وَسَأَزِيدُهُ عَلَى السَّبْعِين

Verily, I will ask (for forgiveness for him) more than seventy times.

Umar said, `He is a hypocrite!'

So Allah's Messenger offered the funeral prayer and on that Allah revealed this Verse,

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ

And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.''

Umar bin Al-Khattab narrated a similar narration. In this narration, Umar said,

> "The Prophet offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allah, while Allah and His Messenger have better knowledge. By Allah, soon afterwards, these two **Ayat** were revealed,
>
> وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا
>
> And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies.
>
> Ever since this revelation came, the Prophet never offered the funeral prayer for any hypocrite nor stood on his grave until Allah, the Exalted and Most Honored, brought death to him.''
>
> At-Tirmidhi collected this **Hadith** in his **Tafsir** (section of his **Sunan**) and said, "**Hasan Sahih**''.
>
> Al-Bukhari also recorded it.

وَلاَ تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَـٰدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُم بِهَا فِى الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـٰفِرُونَ

9:85 And let not their wealth or their children amaze you. Allah only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

Allah says;

وَلاَ تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلاَدُهُمْ إِنَّمَا يُرِيدُ اللّهُ أَن يُعَذِّبَهُم بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ (٨٥)

And let not their wealth or their children amaze you. Allah only wants to punish them with these things in this

world, and that their souls shall depart (die) while they are disbelievers.

We mentioned before the explanation of a similar **Ayah** (see **Ayah** 55), all the thanks and praises are due to Allah.

وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُواْ بِاللَّهِ وَجَـهِدُواْ مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُوْلُواْ الطَّوْلِ مِنْهُمْ وَقَالُواْ ذَرْنَا نَكُنْ مَّعَ الْقَـعِدِينَ

9:86 And when a Surah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home)."

رَضُواْ بِأَن يَكُونُواْ مَعَ الْخَوَلِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لاَ يَفْقَهُونَ

9:87 They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.

Admonishing Those Who did not join the Jihad

Allah says;

وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ آمِنُواْ بِاللّهِ وَجَاهِدُواْ مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُوْلُواْ الطَّوْلِ مِنْهُمْ وَقَالُواْ...

And when a **Surah** is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say,

Allah chastises and admonishes those who stayed away from **Jihad** and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the Messenger for permission to stay behind, saying,

... ذَرْنَا نَكُن مَّعَ الْقَاعِدِينَ (٨٦)

"Leave us (behind), we would be with those who sit (at home).''

thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men.

Allah described them in another **Ayah**,

فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدورُ أَعْيُنُهُمْ كَالَّذِى يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ

Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues. (33:19)

their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men.

Allah said in other **Ayah**,

وَيَقُولُ الَّذِينَ ءَامَنُواْ لَوْلاَ نُزِّلَتْ سُورَةٌ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِىِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الاٌّمْرُ فَلَوْ صَدَقُواْ اللَّهَ لَكَانَ خَيْراً لَّهُمْ

Those who believe say: "Why is not a **Surah** sent down (for us)! But when a decisive **Surah** (explaining and ordering things) is sent down,

> and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allah) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allah, it would have been better for them. (47:20-21)

Allah said next,

رَضُواْ بِأَن يَكُونُواْ مَعَ الْخَوَالِفِ ...

They are content to be with those who sit behind.

... وَطُبِعَ عَلَى قُلُوبِهِمْ ...

Their hearts are sealed up,

> because of their staying away from **Jihad** and from accompanying the Messenger in Allah's cause,

... فَهُمْ لاَ يَفْقَهُونَ (٨٧)

so they understand not.

> they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

لَـكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُواْ مَعَهُ جَـهَدُواْ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ وَأُوْلَـئِكَ لَهُمُ الْخَيْرَاتُ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

9:88 But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.

أَعَدَّ اللَّهُ لَهُمْ جَنَّـتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا

9:89 For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever.

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the supreme success.

After Allah mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

لَـكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَأُوْلَـئِكَ لَهُمُ الْخَيْرَاتُ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (٨٨)

أَعَدَّ اللّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (٨٩)

But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

This describes the qualities, as well as, the reward of faithful believers.

Allah said, وَأُوْلَـئِكَ لَهُمُ الْخَيْرَاتُ (Such are they for whom are the good things),

in the Hereafter, in the gardens of **Al-Firdaws** and the high grades.

وَجَآءَ الْمُعَذِّرُونَ مِنَ الأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُواْ اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ

9:90 And those who made excuses from the Bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

Allah says;

وَجَاء الْمُعَذِّرُونَ مِنَ الأَعْرَابِ لِيُؤْذَنَ لَهُمْ ...

And those who made excuses from the Bedouins came asking your permission to exempt them (from the battle),

Allah describes here the condition of the Bedouins who lived around Al-Madinah, who asked for permission to remain behind from **Jihad** when they came to the Messenger to explain to him their weakness and inability to join the fighting.

Ad-Dahhak said that Ibn Abbas said that;

they were those who had valid excuses, for Allah said next,

... وَقَعَدَ الَّذِينَ كَذَبُواْ اللّهَ وَرَسُولَهُ ...

and those who had lied to Allah and His Messenger sat at home,

and did not ask for permission for it;

and Allah warned them of painful punishment,

... سَيُصِيبُ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ (٩٠)

a painful torment will seize those of them who disbelieve.

لَّيْسَ عَلَى الضُّعَفَآءِ وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِ

9:91 There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger.

مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ

No means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.

وَلاَ عَلَى الَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّواْ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَناً أَلاَّ يَجِدُواْ مَا يُنْفِقُونَ

9:92 Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you,'' they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَآءُ

9:93 The means (of complaint) is only against those who are rich, and yet ask exemption.

رَضُواْ بِأَن يَكُونُواْ مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لاَ يَعْلَمُونَ

They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts so that they know not (what they are losing).

Legitimate Excuses for staying away from Jihad

Allah says;

لَّيْسَ عَلَى الضُّعَفَاء وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلّهِ وَرَسُولِهِ ...

There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger.

Allah mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows one from **Jihad**, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allah, or poverty that prevents preparing for **Jihad**. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allah said,

... مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللّهُ غَفُورٌ رَّحِيمٌ (٩١)

No means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.

Al-Awza`i said,

"The people went out for the **Istisqa'** (rain) prayer. Bilal bin Sa`d stood up, praised Allah and thanked Him then said, `O those who are present! Do you concur that wrong has been done!'

They said, `Yes, by Allah!'

He said, `O Allah! We hear your statement, مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ (No means (of complaint) can

> there be against the doers of good). O Allah! We admit our errors, so forgive us and give us mercy and rain.'
>
> He then raised his hands and the people also raised their hands, and rain was sent down on them.''

وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ ...

Nor (is there blame) on those who came to you to be provided with mounts,

Mujahid said;

> "It was revealed about Bani Muqarrin from the tribe of Muzaynah.''

Ibn Abi Hatim recorded that Al-Hasan said that the Messenger of Allah said,

> لَقَدْ خَلَّفْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَادِيًا وَلَا نِلْتُمْ مِنْ عَدُوَ نَيْلًا إِلَّا وَقَدْ شَرَكُوكُمْ فِي الْأَجْرِ
>
> Some people have remained behind you in Al-Madinah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.
>
> He then recited the Ayah,
>
> وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ...
>
> Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you.''

This **Hadith** has a basis in the Two **Sahihs** from Anas, the Messenger of Allah said,

> إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَادِيًا وَلَا سِرْتُمْ سَيْرًا إِلَّا وَهُمْ مَعَكُمْ
>
> Some people have remained behind in Al-Madinah and you never crossed a valley or marched forth, but they were with you.

They said, "While they are still at Al-Madinah?"

He said,

نَعَمْ حَبَسَهُمُ الْعُذْرُ

Yes, as they have been held back by a (legal) excuse.

... تَوَلَّواْ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلاَّ يَجِدُواْ مَا يُنفِقُونَ (٩٢)

they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.

Then Allah says;

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاء رَضُواْ بِأَن يَكُونُواْ مَعَ الْخَوَالِفِ ...

The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home),

Allah criticized those who seek permission to remain behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

... وَطَبَعَ اللّهُ عَلَى قُلُوبِهِمْ فَهُمْ لاَ يَعْلَمُونَ (٩٣)

and Allah has sealed up their hearts, so that they know not (what they are losing).

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ

9:94 They (the hypocrites) will present their excuses to you (Muslims), when you return to them.

قُل لاَّ تَعْتَذِرُواْ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللّهُ مِنْ أَخْبَارِكُمْ

Say "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you.

وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عَـلِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do.''

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ

9:95 They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them.

فَأَعْرِضُوا۟ عَنْهُمْ

So turn away from them.

إِنَّـهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَآءً بِمَا كَانُوا۟ يَكْسِبُونَ

Surely, they are Rijs (impure), and Hell is their dwelling place -- a recompense for that which they used to earn.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ اللَّهَ لاَ يَرْضَـى عَنِ الْقَوْمِ الْفَـسِقِينَ

9:96 They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Fasiqin (rebellious).

Exposing the Deceitful Ways of Hypocrites

Allah tells;

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ...

They (the hypocrites) will present their excuses to you (Muslims), when you return to them.

> Allah said that when the believers go back to Al-Madinah, the hypocrites will begin apologizing to them.

... قُل لاَّ تَعْتَذِرُواْ لَن نُّؤْمِنَ لَكُمْ ...

Say "Present no excuses, we shall not believe you.''

> we shall not believe what you say,

... قَدْ نَبَّأَنَا اللّهُ مِنْ أَخْبَارِكُمْ ...

Allah has already informed us of the news concerning you.

> Allah has exposed your news to us,

... وَسَيَرَى اللّهُ عَمَلَكُمْ وَرَسُولُهُ ...

Allah and His Messenger will observe your deeds.

> your actions will be made public to people in this life,

... ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٩٤)

In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do.

> Allah will inform you of your deeds, whether they were good or evil, and will recompense you for them.

Then Allah says;

سَيَحْلِفُونَ بِاللّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمْ فَأَعْرِضُواْ عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ ...

They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are **Rijs** (impure), and Hell is their dwelling place --

Allah said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allah ordered disgracing them by turning away from them, for they are, رِجْسٌ (**Rijs**) meaning,

impure inwardly and in their creed.

Their destination in the end will be **Jahannam**,

... جَزَاء بِمَا كَانُواْ يَكْسِبُونَ (٩٥)

a recompense for that which they used to earn.

of sins and evil deeds.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْ عَنْهُمْ فَإِن تَرْضَوْاْ عَنْهُمْ ...

They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them,

Allah said that if the believers forgive the hypocrites when they swear to them,

... فَإِنَّ اللّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ (٩٦)

certainly Allah is not pleased with the people who are **Fasiqin**.

who rebel against the obedience of Allah and His Messenger.

Fisq, means, `deviation'.

الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلاَّ يَعْلَمُواْ حُدُودَ مَآ أَنزَلَ اللَّهُ عَلَى رَسُولِهِ

9:97 The Bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knower, All-Wise.

وَمِنَ الأٌّعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ

9:98 And of the Bedouins there are some who look upon what they spend (in Allah's cause) as a fine and watch for calamities for you, on them be the calamity of evil.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And Allah is All-Hearer, All-Knower.

وَمِنَ الأٌّعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الأٌّخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَـتٍ عِندَ اللَّهِ وَصَلَوَتِ الرَّسُولِ

9:99 And of the Bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations.

أَلا إِنَّهَا قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ

Indeed these (expenditures) are a means of nearness for them.

اللَّهُ فِى رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.

The Bedouins are the Worst in Disbelief and Hypocrisy

Allah says;

الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلاَّ يَعْلَمُواْ حُدُودَ مَا أَنزَلَ اللّهُ عَلَى رَسُولِهِ ...

The Bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger.

Allah states that there are disbelievers, hypocrites and believers among the Bedouins. He also states that the disbelief and hypocrisy of the Bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allah has revealed to His Messenger.

Al-A`mash narrated that Ibrahim said,

"A Bedouin man sat next to Zayd bin Sawhan while he was speaking to his friends. Zayd had lost his hand during the battle of Nahawand. The Bedouin man said, `By Allah! I like your speech. However, your hand causes me suspicion.'

Zayd said, `Why are you suspicious because of my hand, it is the left hand (that is cut).'

The Bedouin man said, `By Allah! I do not know which hand they cut off (for committing theft), is it the right or the left?'

Zayd bin Sawhan said, `Allah has said the truth,

الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلاَّ يَعْلَمُواْ حُدُودَ مَا أَنزَلَ اللّهُ عَلَى رَسُولِهِ

The Bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger.''

Imam Ahmad narrated that Ibn Abbas said that the Messenger of Allah said,

- مَنْ سكَنَ الْبَادِيَةَ جفَا،
- وَمَنِ اتَّبَعَ الصَّيْدَ غفَلَ،
- وَمَنْ أتَى السُّلْطَانَ افْتُتِنَ

- He who lives in the desert becomes hard-hearted,
- he who follows the game becomes heedless, and
- he who associates with the rulers falls into **Fitnah**.

Abu Dawud, At-Tirmidhi and An-Nasa'i collected this **Hadith**.

At-Tirmidhi said, "**Hasan Gharib**.''

The Prophet once had to give a Bedouin man many gifts because of what he gave him as a gift, until the Bedouin became satisfied. The Prophet said,

لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍ أَوْ ثَقَفِيٍ أَوْ أَنْصَارِيٍ أَوْ دَوْسِيٍ

I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Ansar or Daws.

This is because these people lived in cities, Makkah, At-Ta'if, Al-Madinah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted Bedouins.

Allah said next,

... وَاللّهُ عَلِيمٌ حَكِيمٌ (٩٧)

And Allah is All-Knower, All-Wise.

Allah knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or

ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise.

Allah also said that;

وَمِنَ الأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ ...

And of the Bedouins there are some who look upon what they spend,

in Allah's cause),

... مَغْرَمًا ...

as a fine,

as a loss and a burden,

... وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ...

and watch for calamities for you,

awaiting afflictions and disasters to strike you,

... عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ...

on them be the calamity of evil,

evil will touch them instead,

... وَاللّهُ سَمِيعٌ عَلِيمٌ (٩٨)

And Allah is All-Hearer, All-Knower.

Allah hears the invocation of His servants and knows who deserves victory, who deserve failure.

Allah's said;

وَمِنَ الأَعْرَابِ مَن يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَاتٍ عِندَ اللّهِ وَصَلَوَاتِ الرَّسُولِ ...

And of the Bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in

Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations.

This is the type of praiseworthy Bedouins. They give charity in Allah's cause as way of achieving nearness to Allah and seeking the Messenger's invocation for their benefit,

... أَلا إِنَّهَا قُرْبَةٌ لَّهُمْ ...

Indeed these are a means of nearness for them.

they will attain what they sought,

... سَيُدْخِلُهُمُ اللّهُ فِي رَحْمَتِهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٩٩)

Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.

وَالسَّـبِقُونَ الاٌّوَّلُونَ مِنَ الْمُهَـجِرِينَ وَالأَنْصَـرِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ

9:100 And the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him.

وَأَعَدَّ لَهُمْ جَنَّـتٍ تَجْرِي تَحْتَهَا الأَنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً

He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever.

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the supreme success.

Virtues of the Muhajirin, Ansar and Those Who followed Them in Faith

Allah says;

وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٠٠)

And the foremost to embrace Islam of the **Muhajirin** and the **Ansar** and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

> Allah mentions that He is pleased foremost with the **Muhajirin**, **Ansar** and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy.

Ash-Sha\`bi said that,

> وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ (The foremost **Muhajirin** and **Ansar**) are those who conducted the pledge of **Ar-Ridwan** in the year of Hudaybiyyah.

Abu Musa Al-Ash\`ari, Sa\`id bin Al-Musayyib, Muhammad bin Sirin, Al-Hasan and Qatadah said that;

> they are those who performed the prayer towards the two **Qiblahs** with the Messenger of Allah (first toward Jerusalem and later toward the **Ka\`bah**).

Allah, the Most Great, stated that He is pleased foremost with the **Muhajirin**, the **Ansar** and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Siddiq (the great truthful one) and the grand **Khalifah**, Abu Bakr bin Abi Quhafah, may Allah be pleased with him.

The failure group, the **Rafidah** (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allah from such evil.

This indicates that the minds of these people are twisted and their hearts turned upside down, for where are they in relation to believing in the Qur'an They curse those whom Allah stated He is pleased with!

As for the followers of the **Sunnah**, they are pleased with those whom Allah is pleased with, curse whomever Allah and His Messenger curse, and give their loyalty to Allah's friends and show enmity to the enemies of Allah. They are followers not innovators, imitating (the **Sunnah**) they do not initiate it on their own. They are indeed the party of Allah, the successful, and Allah's faithful servants.

وَمِمَّنْ حَوْلَكُم مِّنَ الأَعْرَابِ مُنَـفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُواْ عَلَى النَّفَاقِ لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

9:101 And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them.

سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ

We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

Hypocrites among the Bedouins and Residents of Al-Madinah

Allah tells;

وَمِمَّنْ حَوْلَكُم مِّنَ الأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ ...

And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah,

Allah informs His Messenger, peace be upon him, that among the Bedouins around Al-Madinah there are hypocrites and in Al-Madinah itself, those,

... مَرَدُوا۟ عَلَى ٱلنِّفَاقِ ...

who persist in hypocrisy;

meaning they insisted on hypocrisy and continued in it.

Allah's statement,

... لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ ...

you know them not, We know them,

This does not contradict His other statement,

وَلَوْ نَشَآءُ لَأَرَيْنَـٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـٰهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ

Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! (47:30),

because the latter **Ayah** describes them by their characteristics, not that the Messenger knows all those who have doubts and hypocrisy. The Messenger knew that some of those who associated with him from the people of Al-Madinah were hypocrites, and he used to see them day and night (but did not know who they were exactly).

We mentioned before in the explanation of, وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ (...and they resolved that (plot) which they were unable to carry out...), (9:74) that the Prophet informed Hudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allah was informed of all their names, and Allah knows best.

Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this **Ayah** (9:101),

> "What is the matter with some people who claim to have knowledge about other people, saying, `So-and-so is in Paradise and so-and-so is in the Fire.' If you ask any of these people about himself, he would say, `I do not know (if I will end up in Paradise or the Fire)!' Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming.
>
> Allah's Prophet Nuh said,
>
> وَمَا عِلْمِى بِمَا كَانُواْ يَعْمَلُونَ
>
> And what knowledge have I of what they used to do! (26:112)
>
> Allah's Prophet Shu`ayb said,
>
> بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ وَمَآ أَنَاْ عَلَيْكُمْ بِحَفِيظٍ
>
> That which is left by Allah for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you) (11:86),
>
> while Allah said to His Prophet, **لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ** (you know them not, We know them).''

... سَنُعَذِّبُهُم مَّرَّتَيْنِ ...

We shall punish them twice,

Mujahid said,

> "By killing and capture.''
>
> In another narration he said,
>
> > "By hunger and torment in the grave,
>
> ... ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ (١٠١)
>
> and thereafter they shall be brought back to a great (horrible) torment.''

Abdur-Rahman bin Zayd bin Aslam said,

"The torment in this life strikes their wealth and offspring,''

and he recited this **Ayah**,

فَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوةِ الدُّنْيَا

So let not their wealth nor their children amaze you; Allah only wants to punish them with these things in the life of this world. (9:55)

These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire, ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ (and thereafter they shall be brought back to a great (horrible) torment).

وَءَاخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلاً صَـلِحاً وَءَاخَرَ سَيِّئاً

9:102 And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil.

عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.

Some Believers stayed away from Battle because They were Lazy

Allah tells;

وَآخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (١٠٢)

And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.

After Allah explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from **Jihad** due to laziness and preferring comfort, even though they truly believed,

وَآخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ ...

And others who have acknowledged their sins,

> These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed that they committed. For them there was forgiveness and pardon of Allah.

This **Ayah** is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific.

Ibn Abbas said that, وَآخَرُونَ (And (there are) others),

> refers to Abu Lubabah and some of his friends who stayed away from the battle of Tabuk and the Messenger of Allah. When the Messenger of Allah returned from that battle, this group, Abu Lubabah and five, seven or nine with him, tied themselves to the pillars of the **Masjid** and refused to let anyone untie them except the Messenger of Allah. When this Ayah was revealed, وَآخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ (And (there are) others who have acknowledged their sins), the Messenger of Allah untied them and pardoned them.''

Al-Bukhari recorded that Samurah bin Jundub said that the Messenger of Allah said to us,

> أَتَانِي اللَّيْلَةَ آتِيَانِ فَابْتَعَثَانِي، فَانْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ،

قَالَا لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ،

قَالَا لِي: هَذِهِ جَنَّةُ عَدْنٍ وَهَذَا مَنْزِلُكَ،

قَالَا: وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللهُ عَنْهُم

Last Night, two (angels) came to me (in a vision) and took me to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw.

The two (angels) ordered these men to go to a river and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form.

The two said to me, `This is the garden of Eden, and this is your residence in it.'

The two said, `As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allah has pardoned them.'

Al-Bukhari recorded this **Hadith** in a short form upon the explanation of this **Ayah**.

خُذْ مِنْ أَمْوَلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوَتَكَ سَكَنٌ لَّهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

9:103 Take Sadaqah from their wealth in order to purify them and sanctify them with it, and Salli for them. Verily, your Salat are a Sakan for them; and Allah is All-Hearer, All-Knower.

لَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَـتِ

9:104 Know they not that Allah accepts repentance from His servants and accepts the Sadaqat,

وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

and that Allah alone is the One Who forgives and accepts repentance, Most Merciful!

The Command to collect the Zakah and Its Benefits

Allah says;

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا ...

Take **Sadaqah** from their wealth in order to purify them and sanctify them with it,

Allah commanded His Messenger to take **Sadaqah** from the Muslims' money to purify and sanctify them with it.

This **Ayah** is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors.

Some Bedouin later thought that paying **Zakah** to the Leader was not legislated except to the Messenger himself, using this **Ayah** as evidence, خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً (Take **Sadaqah** from their wealth). Abu Bakr As-Siddiq and other Companions refuted this ill comprehension and fought against them until they paid the **Zakah** to the **Khalifah**, just as they used to pay it to the Messenger of Allah.

As-Siddiq said, "By Allah! If they abstain from paying a bridle that they used to pay to the

> Messenger of Allah, I will fight them for refraining from paying it.''

Allah's statement,

... وَصَلِّ عَلَيْهِمْ ...

and **Salli** for them,

> means, supplicate for them, and ask Allah to forgive them.

In the **Sahih**, Muslim recorded that Abdullah bin Abi Awfa said,

> "Whenever the Prophet was brought charity, he used to invoke Allah for those who brought it. My father also brought his charity and the Prophet said,
>
> اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى
>
> O Allah! I invoke You for the family of Abu Awfa.''

Allah's statement,

... إِنَّ صَلاَتَكَ سَكَنٌ لَّهُمْ ...

Verily, your **Salat** are a **Sakan** for them,

> means, a mercy for them, according to Ibn Abbas.

Allah said next,

... وَاللّهُ سَمِيعٌ ...

and Allah is All-Hearer,

> of your invocation (O Muhammad),

... عَلِيمٌ (١٠٣)

All-Knower.

> in those who deserve your invocation on their behalf, who are worthy of it.

Allah said,

أَلَمْ يَعْلَمُواْ أَنَّ اللّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ ...

Know they not that Allah accepts repentance from His servants and accepts the **Sadaqat**,

This **Ayah** encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins.

Allah states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allah accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount **Uhud**.

Abu Hurayrah narrated that the Messenger of Allah said,

إِنَّ اللهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرَبِّيهَا لِأَحَدِكُمْ كَمَا يُرَبِّي أَحَدُكُمْ مُهْرَهُ، حَتَّى إِنَّ اللُّقْمَةَ لَتَكُونُ مِثْلَ أُحُدُ

Verily, Allah accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite (of food) becomes as large as **Uhud**.

The Book of Allah, the Exalted and Most Honored, testifies to this **Hadith**,

أَلَمْ يَعْلَمُواْ أَنَّ اللّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ

Know they not that Allah accepts repentance from His servants and accepts the **Sadaqat**.

and,

يَمْحَقُ اللَّهُ الْرِّبَواْ وَيُرْبِى الصَّدَقَـتِ

Allah will destroy **Riba** and will give increase for **Sadaqat**. (2:276)

Abdullah bin Mas`ud said,

"Charity falls in Allah's Hand before it falls in the needy's hand,''

he then recited this **Ayah**,

(أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَتِ)

(Know they not that Allah accepts repentance from His servants and accepts the Sadaqat).

... وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١٠٤)

and that Allah alone is the One Who forgives and accepts repentance, Most Merciful!

وَقُلِ اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَـلِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

9:105 And say "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.''

Warning the Disobedient

Allah says;

وَقُلِ اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (١٠٥)

And say "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.''

Mujahid said that;

this **Ayah** carries a warning from Allah to those who defy His orders. Their deeds will be shown to

Allah, Blessed and Most Honored, and to the Messenger and the believers. This will certainly occur on the Day of Resurrection, just as Allah said,

يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنكُمْ خَافِيَةٌ

> That Day shall you be brought to Judgement, not a secret of you will be hidden. (69:18)

يَوْمَ تُبْلَى السَّرَآئِرُ

> The Day when all the secrets will be examined. (86:9)

and,

وَحُصِّلَ مَا فِى الصُّدُورِ

> And that which is in the breasts (of men) shall be made known. (100:10)

Allah might also expose some deeds to the people in this life.

Al-Bukhari said that Aishah said,

"If the good deeds of a Muslim person please you, then say,

اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers.''

There is a **Hadith** that carries a similar meaning.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

لَا عَلَيْكُمْ أَنْ تُعْجَبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ لَهُ،فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمْرِهِ أَوْ بَــرهَةً مِنْ دَهْرِهِ . بِعَمَلٍ صَالِحٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا،

وَإِنَّ الْعَبْدَ لَيَعْمَلُ الْبُرْهَةَ مِنْ دَهْرِهِ بِعَمَلٍ سَيِّءٍ، لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللهُ بِعَبْدِهِ خَيْرًا اسْتَعْمَلَهُ قَبْلَ مَوْتِه

Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds.

one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allah wants the good of a servant He employs him before he dies.

He was asked, "How would Allah employ him, O Allah's

Messenger!'' He said,

يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ ثُمَّ يَقْبِضُهُ عَلَيْه

He directs him to perform good deeds and takes his life in that condition.

Only Imam Ahmad collected this **Hadith**.

وَءَاخَرُونَ مُرْجَوْنَ لأٌّمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ

9:106 And others are made to await for Allah's Decree, whether He will punish them or will forgive them.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knowing, All-Wise.

Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabuk

Allah said;

وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللّهِ ...

And others are made to await for Allah's Decree,

Ibn Abbas, Mujahid, Ikrimah, Ad-Dahhak and several others said that;

> those mentioned in the **Ayah** are the three who were made to wait to know if their repentance was accepted;
>
> - Mararah bin Ar-Rabi,
> - Ka`b bin Malik and
> - Hilal bin Umayyah.

Some Companions stayed behind from the battle of Tabuk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts.

Some of them tied themselves to the pillars (of the **Masjid**) like Abu Lubabah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this **Ayah** was revealed,

لَقَد تَّابَ الله عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ ...

Allah has forgiven the Prophet, the Muhajirin and the Ansar... (9:117)

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ ...

And the three who stayed behind, until for them the earth, vast as it is, was straitened... (9:118)

We will mention the **Hadith** about this story from Ka`b bin Malik.

Allah said,

... إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ...

whether He will punish them or will forgive them.

> meaning, they are at Allah's mercy, if He wills, He pardons them or punishes them. However, Allah's mercy comes before His anger,

... وَاللّهُ عَلِيمٌ حَكِيمٌ (١٠٦)

And Allah is All-Knowing, All-Wise.

> Allah knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

وَالَّذِينَ اتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفَنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى

9:107 And as for those who put up a Masjid by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime, they will indeed swear that their intention is nothing but good.

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَـذِبُونَ

Allah bears witness that they are certainly liars.

لاَ تَقُمْ فِيهِ

9:108 Never stand you therein.

أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ

Verily, the Masjid whose foundation was laid from the first day on Taqwa is more worthy that you stand therein (to pray).

فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ

In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.

Masjid Ad-Dirar and Masjid At-Taqwa

Allah says;

وَالَّذِينَ اتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ ...

And as for those who put up a **Masjid** by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime,

The reason behind revealing these honorable **Ayat** is that;

before the Messenger of Allah migrated to Al-Madinah, there was a man from Al-Khazraj called "Abu Amir Ar-Rahib (the Monk).'' This man embraced Christianity before Islam and read the Scriptures. During the time of **Jahiliyyah**, Abu Amir was known for being a worshipper and being a notable person among Al-Khazraj.

When the Messenger of Allah arrived at Al-Madinah after the **Hijrah**, the Muslims gathered around him and the word of Islam was triumphant on the day of **Badr**, causing Abu

Amir, the cursed one, to choke on his own saliva and announce his enmity to Islam.

He fled from Al-Madinah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allah. The Quraysh united their forces and the Bedouins who joined them for the battle of **Uhud**, during which Allah tested the Muslims, but the good end is always for the pious and righteous people.

The rebellious Abu Amir dug many holes in the ground between the two camps, into one of which the Messenger fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury.

Before the fighting started, Abu Amir approached his people among the Ansar and tried to convince them to support and agree with him. When they recognized him, they said, "May Allah never burden an eye by seeing you, O **Fasiq** one, O enemy of Allah!''

They cursed him and he went back declaring, "By Allah! Evil has touched my people after I left.''

The Messenger of Allah called Abu Amir to Allah and recited the Qur'an to him before his flight to Makkah, but he refused to embrace Islam and rebelled. The Messenger invoked Allah that Abu Amir die as an outcast in an alien land, and his invocation came true.

After the battle of **Uhud** was finished, Abu Amir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet. Heraclius gave him promises and Abu Amir remained with him.

He also wrote to several of his people in Al-Madinah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to

fight the Messenger of Allah to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on.

These hypocrites built a **Masjid** next to the **Masjid** in Quba', and they finished building it before the Messenger went to Tabuk. They went to the Messenger inviting him to pray in their **Masjid** so that it would be a proof that the Messenger approved of their **Masjid**.

They told him that they built the **Masjid** for the weak and ill persons on rainy nights. However, Allah prevented His Messenger from praying in that **Masjid**. He said to them,

إِنَّا عَلَى سَفَرٍ وَلَكِنْ إِذَا رَجَعْنَا إِنْ شَاءَ اللهُ

"If we come back from our travel, Allah willing.''

When the Messenger of Allah came back from Tabuk and was approximately one or two days away from Al-Madinah, Jibril came down to him with the news about **Masjid** Ad-Dirar and the disbelief and division between the believers, who were in **Masjid** Quba' (which was built on piety from the first day), that **Masjid** Ad-Dirar was meant to achieve. Therefore, the Messenger of Allah sent some people to **Masjid** Ad-Dirar to bring it down before he reached Al-Madinah.

Ali bin Abi Talhah reported that Ibn Abbas said about this **Ayah**,

"They are some people of the Ansar to whom Abu Amir said, `Build a **Masjid** and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muhammad and his companions.'

When they built their **Masjid**, they went to the Prophet and said to him, "We finished building our

Masjid and we would like you pray in it and invoke Allah for us for His blessings.''

Allah revealed this verse, **لاَ تَقُمْ فِيهِ أَبَدًا** (Never stand you therein), until, الظَّالِمِينَ (...wrongdoers).” (9:108-109)

Allah said next,

... وَلَيَحْلِفَنَّ ...

they will indeed swear,

those who built it,

... إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى ...

that their intention is nothing but good.

by building this **Masjid** we sought the good and the comfort of the people.

Allah replied,

... وَاللّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١٠٧)

Allah bears witness that they are certainly liars.

for they only built it to harm **Masjid** Quba', and out of disbelief in Allah, and to divide the believers. They made it an outpost for those who warred against Allah and His Messenger, such as Abu Amir the **Fasiq** who used to be called Ar-Rahib, may Allah curse him!

Allah said,

لاَ تَقُمْ فِيهِ أَبَدًا ...

Never stand you therein,

prohibiting His Prophet and his **Ummah** from ever standing in it in prayer.

Virtues of Masjid Quba

Allah encouraged His Prophet to pray in **Masjid** Quba' which, from the first day, was built on **Taqwa**, obedience to Allah and His Messenger, for gathering the word of the believers and as an outpost and a fort for Islam and its people. This is why Allah the Exalted said,

... لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ...

> Verily, the **Masjid** whose foundation was laid from the first day on **Taqwa** is more worthy that you stand therein (to pray).
>
> > in reference to the **Masjid** of Quba'.

An authentic **Hadith** records that the Messenger of Allah said,

صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةَ

> One prayer in **Masjid** Quba' is just like an **Umrah**.

It is recorded in the **Sahih** that;

> the Messenger of Allah used to visit **Masjid** Quba' while riding and walking.

Imam Ahmad recorded that Uwaym bin Sa`idah Al-Ansari said that;

> the Prophet went to Masjid Quba' and asked,
>
> إِنَّ اللهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ الثَّنَاءَ فِي الطُّهُورِ فِي قِصَّةِ مَسْجِدِكُمْ، فَمَا هَذَا الطُّهُورُ الَّذِي تَطَهَّرُونَ بِهِ؟
>
> In the story about your **Masjid**, Allah the Exalted has praised you concerning the purification that you perform. What is the purification that you perform!
>
> They said, "By Allah, O Allah's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed."

Ibn Khuzaymah collected this **Hadith** in his **Sahih**.

Allah's statement,

... لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا وَاللّهُ يُحِبُّ الْمُطَّهِّرِينَ (١٠٨)

Verily, the **Masjid** whose foundation was laid from the first day on **Taqwa** is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.

This encourages praying in old **Masjids** that were built for the purpose of worshipping Allah alone, without partners.

It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform **Wudu** perfectly and preserve themselves from impure things.

Imam Ahmad recorded that;

one of the Companions of the Messenger of Allah said that the Messenger of Allah led them in a Dawn (**Subh**) prayer in which he recited **Ar-Rum** (Surah 30) and made mistakes in the recitation. When he finished the prayer, he said,

إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ أَنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوء

We sometimes make mistakes in reciting the Qur'an, there are people among you who attend the prayer with us, but do not perform **Wudu** perfectly. Therefore, whoever attends the prayer with us let him make perfect **Wudu**.

This **Hadith** indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِى نَارِ جَهَنَّمَ

9:109 Is it then he who laid the foundation of his building on Taqwa to Allah and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell.

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah guides not the people who are the wrongdoers.

لاَ يَزَالُ بُنْيَانُهُمُ الَّذِى بَنَوْاْ رِيبَةً فِى قُلُوبِهِمْ إِلاَّ أَن تَقَطَّعَ قُلُوبُهُمْ

9:110 The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knowing, All-Wise.

The Difference between Masjid At-Taqwa and Masjid Ad-Dirar

Allah says;

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىَ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ ...

Is it then he who laid the foundation of his building on **Taqwa** to Allah and His good pleasure better, or he who

laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him,

> Allah the Exalted says that the **Masjid** that has been built on the basis of **Taqwa** of Allah and His pleasure is not the same as a **Masjid** that was been built based on causing harm, disbelief and causing division among the believers, and as an outpost for those who warred against Allah and His Messenger. The latter built their **Masjid** on the edge of a steep hole,

... فِي نَارِ جَهَنَّمَ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٠٩)

> into the fire of Hell. And Allah guides not the people who are the wrongdoers.
>
> > Allah does not bring aright the works of those who commit mischief.

Jabir bin Abdullah said,

> "I saw the **Masjid** that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allah.''

Allah's statement,

لاَ يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْاْ رِيبَةً فِي قُلُوبِهِمْ ...

The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts.

> Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it.

Allah said next,

... إِلاَّ أَن تَقَطَّعَ قُلُوبُهُمْ ...

unless their hearts are cut to pieces.

According to Ibn Abbas, Mujahid, Qatadah, Zayd bin Aslam, As-Suddi, Habib bin Abi Thabit, Ad-Dahhak, Abdur-Rahman bin Zayd bin Aslam and several other scholars of the **Salaf**.

until they die,

... وَاللّهُ عَلِيمٌ ...

And Allah is All-Knowing,

of the actions of His creation,

... حَكِيمٌ (١١٠)

All-Wise.

in compensating them for their good or evil actions.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَلَهُمْ بِأَنَّ لَهُمُ الّجَنَّةَ

9:111 Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise.

يُقَـتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ

They fight in Allah's cause, so they kill and are killed.

وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْءانِ

It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an.

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِى بَايَعْتُمْ بِهِ

And who is truer to his covenant than Allah! Then rejoice in the bargain which you have concluded.

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

That is the supreme success.

Allah has purchased the Souls and Wealth of the Mujahidin in Return for Paradise

Allah says,

إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الجَنَّةَ ...

Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise.

Allah states that He has compensated His believing servants for their lives and wealth -- if they give them up in His cause -- with Paradise. This demonstrates Allah's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants.

Al-Hasan Al-Basri and Qatadah commented,

"By Allah! Allah has purchased them and raised their worth.''

Shimr bin Atiyyah said,

"There is not a Muslim but has on his neck a sale that he must conduct with Allah; he either fulfills its terms or dies without doing that.''

He then recited this **Ayah**.

This is why those who fight in the cause of Allah are said to have conducted the sale with Allah, meaning, accepted and fulfilled his covenant.

Allah's statement,



They fight in Allah's cause, so they kill and are killed.

> indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs.

The Two **Sahihs** recorded the **Hadith**,

> وَتَكَفَّلَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي وَتَصْدِيقٌ بِرُسُلِي بِأَنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ

> Allah has made a promise to the person who goes out (to fight) in His cause; `And nothing compels him to do so except **Jihad** in My Cause and belief in My Messengers.'

> He will either be admitted to Paradise if he dies, or compensated by Allah, either with a reward or booty if He returns him to the home which he departed from.

Allah's statement,

.... وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ ...

It is a promise in truth which is binding on Him in the **Tawrah** and the **Injil** and the **Qur'an**.

> affirms this promise and informs us that Allah has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the **Tawrah** that He sent down to Musa, the **Injil** that He sent down to Isa, and the **Qur'an** that was sent down to Muhammad, may Allah's peace and blessings be on them all.

Allah said next,

... وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللّهِ ...

And who is truer to his covenant than Allah,

> affirming that He never breaks a promise.

> Allah said in similar statements,

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثاً

> And who is truer in statement than Allah, (4:87)

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلاً

> And whose words can be truer than those of Allah. (4:122)

Allah said next,

... فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١١١)

Then rejoice in the bargain which you have concluded. That is the supreme success.

> meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

التَّـئِبُونَ الْعَـبِدُونَ الْحَـمِدُونَ السَّـئِحُونَ الرَّكِعُونَ السَّـجِدونَ الاٌّمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَـفِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ

9:112 Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allah. And give glad tidings to the believers.

This is the description of the believers from whom Allah has purchased their souls and wealth, who have these beautiful and honorable qualities,

التَّائِبُونَ ...

who repent, (from all sins and shun all evils),

... الْعَابِدُونَ ...

who worship,

their Lord and preserve the acts of worship that include statements and actions. Praising Allah is among the best statements.

This is why Allah said next,

... الْحَامِدُونَ ...

who praise (Him),

Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

... السَّائِحُونَ ...

As-Sa'ihun (who fast),

Allah also described the Prophet's wives that they are, سَٰئِحَٰتٍ (**Sa'ihat**) (66:5),

meaning, they fast.

As for prostrating and bowing down, they are acts of the prayer,

... الرَّاكِعُونَ السَّاجِدونَ ...

who bow down, who prostrate themselves,

... الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللّهِ ...

who enjoin good and forbid evil, and who observe the limits set by Allah.

These believers also benefit Allah's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned.

This includes abiding by Allah's limits in knowledge and action, meaning, what He allowed

and what He prohibited. Therefore, they worship the True Lord and advise creation.

This is why Allah said next,

... وَبَشِّرِ الْمُؤْمِنِينَ (١١٢)

And give glad tidings to the believers.

since faith includes all of this, and the supreme success is for those who have faith.

مَا كَانَ لِلنَّبِىِّ وَالَّذِينَ ءَامَنُوا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوا۟ أُوْلِى قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَـبُ الْجَحِيمِ

9:113 It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ اسْتِغْفَارُ إِبْرَهِيمَ لأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

9:114 And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) is an enemy of Allah, he dissociated himself from him.

إِنَّ إِبْرَهِيمَ لأَوَّاهٌ حَلِيمٌ

Verily, Ibrahim was Awwah and forbearing.

The Prohibition of supplicating for Polytheists

Allah

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ (١١٣)

It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the **Mushrikin**, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

Imam Ahmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said,

> "When Abu Talib was dying, the Prophet went to him and found Abu Jahl and Abdullah bin Abi Umayyah present.
>
> The Prophet said,
>
> أَيْ عَمِّ، قُلْ لَا إِلَهَ إِلَّا اللهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ عَزَّ وَجَلَ
>
> O uncle! Say, `**La ilaha illa-llah**,' a word concerning which I will plea for you with Allah, the Exalted and Most Honored.
>
> Abu Jahl and Abdullah bin Abi Umayyah said, `O Abu Talib! Would you leave the religion of Abdul-Muttalib!'
>
> Abu Talib said, `Rather, I will remain on the religion of Abdul-Muttalib.'
>
> The Prophet said,
>
> لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْك
>
> I will invoke Allah for forgiveness for you, as long as I am not prohibited from doing so.
>
> This verse was revealed,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.)

Concerning Abu Talib, this **Ayah** was revealed,

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Verily, you guide not whom you like, but Allah guides whom He wills." (28:56)

This **Hadith** is recorded in the Two **Sahihs**.

Ibn Jarir recorded that Sulayman bin Buraydah said that his father said,

"When the Prophet came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, `O Allah's Messenger! We saw what you did.'

He said,

إِنِّي اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ لِي، وَاسْتَأْذَنْتُهُ فِي الْاسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي

I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.

We never saw him more tearful than on that day.'''

Al-Awfi narrated from Ibn Abbas about Allah's statement, مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ (It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the **Mushrikin**,

> "The Prophet wanted to invoke Allah for forgiveness for his mother, but Allah did not allow him. The Prophet said,
>
> إنَّ إبْرَاهِيمَ خَلِيلَ اللهِ صلى الله عليه وسلّم قَدِ اسْتَغْفَرَ لِأَبِيه
>
> Ibrahim, Allah's **Khalil**, invoked Allah for his father.

Allah revealed,

وَمَا كَانَ اسْتِغْفَارُ إبْرَاهِيمَ لِأَبِيهِ إلاَّ عَن مَّوْعِدَةٍ وَعَدَهَا إيَّاهُ ...

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father).''

Ali bin Abi Talhah narrated that Ibn Abbas commented on this **Ayah**,

> "They used to invoke Allah for them (pagans) until this **Ayah** was revealed. They then refrained from invoking Allah to forgive the dead among them, but were not stopped from invoking Allah for the living among them until they die. Allah sent this **Ayah**, **وَمَا كَانَ اسْتِغْفَارُ إبْرَاهِيمَ لِأَبِيهِ** (And Ibrahim's invoking (of Allah) for his father's forgiveness was only...).''

Allah said next,

... فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ ...

But when it became clear to him (Ibrahim) that he (his father) is an enemy of Allah, he dissociated himself from him.

Ibn Abbas commented,

> "Ibrahim kept asking Allah to forgive his father until he died, when he realized that he died as an enemy to Allah, he disassociated himself from him.''

In another narration, he said,

"When his father died he realized that he died as an enemy of Allah.''

Similar was said by Mujahid, Ad-Dahhak, Qatadah and several others.

Ubayd bin `Umayr and Sa`id bin Jubayr said,

"Ibrahim will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, `O Ibrahim! I disobeyed you, but today, I will not disobey you.'

Ibrahim will say, `O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced!'

He will be told, `Look behind you,' where he will see a bloody hyena -- for his father will have been transformed into that -- and it will be dragged from its feet and thrown in the Fire.'''

Allah's statement,

... إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ (١١٤)

Verily, Ibrahim was **Awwah** and was forbearing.

According to Abdullah bin Mas`ud,

means, he invoked Allah always,

Several narrations report this from Ibn Mas`ud.

It was also said that, **`Awwah**', means,

`who invokes Allah with humility', `merciful', `who believes with certainty', `who praises (Allah)', and so forth.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَّا يَتَّقُونَ

9:115 And Allah will never lead a people astray after He has guided them until He makes clear to them what they should avoid.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Verily, Allah is the All-Knower of everything.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَتِ وَالأٌّرْضِ يُحْىِ وَيُمِيتُ

9:116 Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death.

وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِىٍّ وَلاَ نَصِيرٍ

And besides Allah you have neither any protector nor any helper.

Recompense comes after Proof is established

Allah says;

وَمَا كَانَ اللّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (١١٥)

And Allah will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allah is the All-Knower of everything.

Allah describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them.

For instance, Allah said,

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ

And as for **Thamud**, We showed and made clear to them the path of truth ... (41:17)

Mujahid commented on Allah's saying; **وَمَا كَانَ اللّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ** (And Allah will never lead a people astray after He has guided them),

"Allah the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer.''

Ibn Jarir commented,

"Allah says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger!

First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you (if you indulge in this action). Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established.

As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing.''

Allah said,

إِنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ يُحْيِـي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ (١١٦)

Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any protector nor any helper.

Ibn Jarir commented,

> "This is an encouragement from Allah for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allah's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allah, nor a supporter other than Him.''

لَقَدْ تَابَ اللهُ عَلَى النَّبِىِّ وَالْمُهَـجِرِينَ وَالاٌّنصَـرِ الَّذِينَ اتَّبَعُوهُ فِى سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ

9:117 Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance.

إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

Certainly, He is unto them full of kindness, Most Merciful.

Battle of Tabuk

Mujahid and several others said,

> "This **Ayah** was revealed concerning the battle of Tabuk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water.''

Qatadah said,

> "They went to Ash-Sham during the year of the battle of Tabuk at a time when the heat was intense. Allah knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allah forgave them and allowed them to come back from that battle.''

Ibn Jarir reported that Abdullah bin Abbas said that;

> Umar bin Al-Khattab was reminded of the battle of distress (Tabuk) and Umar said, "We went with the Messenger of Allah in the intense heat for Tabuk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney.
>
> Abu Bakr As-Siddiq said, `O Allah's Messenger! Allah, the Exalted and Most Honored, has always accepted your invocation, so invoke Allah for us.'
>
> The Prophet said,
>
> تُحِبُّ ذَلِكَ ؟
>
> Would you like me to do that?
>
> Abu Bakr said, `Yes.'
>
> The Prophet raised his hands and did not put them down until rain fell from the sky in abundance.
>
> It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp.'''

Allah says;

لَقَد تَّابَ الله عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ...

Allah has forgiven the Prophet, the **Muhajirin** and the **Ansar** who followed him in the time of distress,

Ibn Jarir said,

> meaning "With regards to expenditures, transportation, supplies and water,

... مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ...

after the hearts of a party of them had nearly deviated,

> away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle,

... ثُمَّ تَابَ عَلَيْهِمْ ...

but He accepted their repentance.

> He directed them to repent to their Lord and renew their firmness on His religion,

... إِنَّهُ بِهِمْ رَؤُوفٌ رَّحِيمٌ (١١٧)

Certainly, He is unto them full of kindness, Most Merciful.''

وَعَلَى الثَّلَـثَةِ الَّذِينَ خُلِّفُواْ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّواْ أَن لاَّ مَلْجَأَ مِنَ اللَّهِ إِلاَّ إِلَيْهِ

9:118 And (Allah has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him.

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا

Then, He forgave them, that they might beg for His pardon.

إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

يَـأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّـدِقِينَ

9:119 O you who believe! Have Taqwa of Allah, and be with those who are true (in words and deeds).

The Three, Whose Decision was deferred by the Messenger of Allah

Allah says;

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لاَّ مَلْجَأَ مِنَ اللَّهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨)

And (Allah has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

Imam Ahmad recorded that Abdullah bin Ka`b bin Malik, who used to guide Ka`b after he became blind, said that he heard Ka`b bin Malik narrate his story when he did not join the battle of Tabuk with the Messenger of Allah. Ka`b bin Malik said,

> "I did not remain behind Allah's Messenger in any battle that he fought except the battle of Tabuk. I failed to take part in the battle of **Badr**, but Allah did not admonish anyone who did not participate in it, for in fact, Allah's

Messenger had gone out in search of the caravan of Quraysh, until Allah made the Muslims and their enemies meet without any appointment.

I witnessed the night of **Al-Aqabah** pledge with Allah's Messenger when we pledged for Islam, and I would not exchange it for the **Badr** Battle, even though the **Badr** Battle is more popular among the people than the **Aqabah** pledge.

As for my news of this battle of Tabuk, I was never stronger or wealthier than I was when I remained behind Allah's Messenger in that battle. By Allah, never had I two she-camels before, but I did at the time of that battle.

Whenever Allah's Messenger wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabuk) which Allah's Messenger fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent.

Allah's Messenger was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered.''

Ka`b added,

"Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allah revealed it through divine revelation. Allah's Messenger fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that.

Allah's Messenger and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, `I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allah's Messenger, and the

Muslims along with him, departed. But I had not prepared anything for my departure. I said, `I will prepare myself (for departure) one or two days after him, and then join them.'

In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allah's Messenger, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused.

Allah's Messenger did not remember me until he reached Tabuk. So while he was sitting among the people in Tabuk, he said,

مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ ؟

What did Ka`b bin Malik do?

A man from Banu Salimah said, `O Allah's Messenger! He has been stopped by his two Burdah (garments) and looking at his own flanks with pride.'

Mu`adh bin Jabal said, `What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but that which is good.'

Allah's Messenger kept silent.'''

Ka`b bin Malik added,

"When I heard that Allah's Messenger was on his way back to Al-Madinah, I was overcome by concern and began to think of false excuses. I said to myself, `How can I escape from his anger tomorrow' I started looking for advice from wise members of my family in this matter.

When it was said that Allah's Messenger had approached (Al-Madinah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth.

Allah's Messenger arrived in the morning, and whenever he returned from a journey, he used to visit the **Masjid** first, and offer a two **Rak`ah** prayer, then sit for the people. So when he had done all that (this time), those who failed to join the battle came and started offering (false) excuses and taking oaths before him.

They were over eighty men. Allah's Messenger accepted the excuses they expressed outwardly, asked for Allah's forgiveness for them and left the secrets of their hearts for Allah to judge.

Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, تَعَالَ (Come),

So I came walking until I sat before him. He said to me,

مَاخَلَّفَكَ أَلَمْ تَكُنْ قَدْ اشْتَرَيْتَ ظَهْرًا

What stopped you from joining us? Had you not purchased an animal for carrying you?

I answered, `Yes, O Allah's Messenger!

By Allah, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if I tell you a lie today to seek your favor, Allah would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allah's forgiveness. By Allah, I had never been stronger or wealthier than I was when I remained behind you.'

Allah's Messenger said,

أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ

As regards to this man, he has surely told the truth. So get up until Allah decides your case.

I got up, and many men of Banu Salimah followed me and said to me, `By Allah, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allah's Messenger like the others who did not join him. The invocation of Allah's Messenger to Allah to forgive you would have been sufficient for your sin.'

By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, `Is there anybody else who has met the same end as I have?'

They replied, `Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.'

I said, `Who are they?'

They replied, `Murarah bin Ar-Rabi` Al-`Amiri and Hilal bin Umayyah Al-Waqifi.'

They mentioned to me two pious men who had attended the battle of **Badr** and in whom there was an example for me. So I did not change my mind when they mentioned them to me.

Allah's Messenger forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights.

As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allah's Messenger and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully.

When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatadah who was my cousin and the dearest person to me. I offered my greeting to him. By Allah, he did not return my greetings.

I said, `O Abu Qatadah! I beseech you by Allah! Do you know that I love Allah and His Messenger!'

He kept quiet.

I asked him again, beseeching him by Allah, but he remained silent. I asked him again in the Name of Allah and he said, `Allah and His Messenger know better.'

Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madinah, suddenly I saw that a Nabatean from Ash-Sham came to sell his grains in Al-Madinah, saying, `Who will lead me to Ka`b bin Malik?'

The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassan (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written:

`To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allah does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.'

When I read it, I said to myself, `This is also a sort of test.'

I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allah's Messenger saying `Allah's Messenger orders you to keep away from your wife.'

I said, `Should I divorce her; or else what should I do?'

He said, `No, only keep aloof from her and do not mingle with her.'

The Prophet sent the same message to my two fellows. I said to my wife, `Go to your parents and remain with them until Allah gives His verdict in this matter.'"

Ka`b added,

"The wife of Hilal bin Umayyah came to Allah's Messenger and said, `O Allah's Messenger! Hilal bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?'

He said,

لَا وَلَكِنْ (لَا يَقْرَبَكَ)

`No (you can serve him), but he should not come near you (sexually).'

She said, `By Allah! He has no desire for anything. By Allah, he has never ceased weeping since his case began until this day of his.'

On that, some of my family members said to me, `Will you also ask Allah's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umayyah to serve him.'

I said, `By Allah, I will not ask permission of Allah's Messenger regarding her, for I do not know what Allah's Messenger would say if I asked him to permit her (to serve me) while I am a young man.'

We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allah's Messenger prohibited the people from talking to us. When I had finished the **Fajr** prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allah described (in the Qur'an): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal` calling with his loudest

voice, `O Ka`b bin Malik! Be happy (by receiving good tidings).'

I fell down in prostration before Allah, realizing that relief has come with His forgiveness for us. Allah's Messenger announced the acceptance of our repentance by Allah after **Fajr** prayer.

The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allah, I owned no other than them on that day.

Then I borrowed two garments, wore them and went to Allah's Messenger. The people started receiving me in batches, congratulating me on Allah's acceptance of my repentance, saying, `We congratulate you on Allah's acceptance of your repentance.'''

Ka`b further said,

"When I entered the **Masjid**, I saw Allah's Messenger sitting in the **Masjid** with the people around him. Talhah bin Ubaydullah swiftly came to me, shook my hands and congratulated me. By Allah, none of the **Muhajirun** got up for me except Talhah; I will never forget Talhah for this.''

Ka`b added,

"When I greeted Allah's Messenger, his face was bright with joy.

He said,

أَبْشِرْ بِخَيْرِ يَومٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّك

`Be happy with the best day you have ever seen since your mother gave birth to you.

I said to the Prophet, `Is this forgiveness from you or from Allah!'

He said,

لَا بَلْ مِنْ عِنْدِ الله

No, it is from Allah.

Whenever Allah's Messenger became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him.

When I sat before him, I said, `O Allah's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allah and His Messenger.'

Allah's Messenger said,

أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَك

Keep some of your wealth, as it will be better for you.

I said, `So I will keep my share from Khyber with me.'

I added, `O Allah's Messenger! Allah has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allah, I do not know of any Muslim, whom Allah has helped to tell the truth more than I. Ever since I have mentioned the truth to Allah's Messenger, I have never intended to tell a lie, until today. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed the **Ayah**,

لَقَد تَّابَ الله عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَّحِيمٌ

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّواْ أَن لاَّ مَلْجَأَ مِنَ اللّهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُواْ إِنَّ اللّهَ هُوَ التَّوَّابُ الرَّحِيمُ

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَكُونُواْ مَعَ الصَّادِقِينَ

Allah has forgiven the Prophet, the **Muhajirin** and the **Ansar** who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

O you who believe! Have **Taqwa** of Allah, and be with those who are true (in words and deeds). (9-117-119)

Ka`b said;

"By Allah! Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger which would have caused me to perish, just as those who had told a lie have perished. Allah described those who told lies with the worst descriptions He ever attributed to anyone. Allah said,

سَيَحْلِفُونَ بِاللّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمْ فَأَعْرِضُواْ عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاء بِمَا كَانُواْ يَكْسِبُونَ

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْ عَنْهُمْ فَإِن تَرْضَوْاْ عَنْهُمْ فَإِنَّ اللّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear by Allah to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are **Rijs** (impure), and Hell is their dwelling place -- a recompense for that which they used to earn.

They swear to you that you may be pleased with them, but if you are pleased with them, certainly

Allah is not pleased with the people who are rebellious. (9-95-96)

Ka`b added,

"We, the three persons, differed altogether from those whose excuses Allah's Messenger accepted when they swore to him. He took their pledge and asked Allah to forgive them, but Allah's Messenger left our case pending until Allah gave us His judgement about it.

As for that Allah said,

وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ

And (He did forgive also) the three who stayed behind...

What Allah said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses.''

This is an authentic **Hadith** collected in the Two **Sahihs** (Al-Bukhari and Muslim) and as such, its authenticity is agreed upon.

This **Hadith** contains the explanation of this honorable **Ayah** in the best, most comprehensive way.

Similar explanation was given by several among the **Salaf**.

For instance, Al-A`mash narrated from Abu Sufyan, from Jabir bin Abdullah about Allah's statement, وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُواْ And (He did forgive also) the three who stayed behind...

"They are Ka`b bin Malik, Hilal bin Umayyah and Murarah bin Ar-Rabi, all of them from the **Ansar**.''

The Order to speak the Truth

Allah sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth -- vast as it is --

were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allah's sake and awaited humbly for His decree. They remained firm, until Allah sent His relief to them since they told the Messenger of Allah the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allah forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness.

Hence Allah's statement next,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَكُونُواْ مَعَ الصَّادِقِينَ (١١٩)

O you who believe! Have **Taqwa** of Allah, and be with those who are true.

The **Ayah** says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allah will make a way for you out of your concerns and a refuge.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا،

وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا

Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allah as very truthful (**Siddiq**).

Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allah as a great liar.

This **Hadith** is recorded in the Two **Sahihs**.

مَا كَانَ لأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِّنَ الاٌّعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ وَلاَ يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ

9:120 It was neither befitting for the people of Al-Madinah and the Bedouins of the neighborhood to remain behind Allah's Messenger nor to prefer their own lives to his life.

ذَلِكَ بِأَنَّهُمْ لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ وَلاَ مَخْمَصَةٌ فِى سَبِيلِ اللَّهِ وَلاَ يَطَأُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَّيْلاً إِلاَّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

That is because they suffer neither Zama' nor Nasab, nor Makhmasah in the cause of Allah, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness.

إِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Surely, Allah wastes not the reward of the doers of good.

Rewards of Jihad

Allah says;

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ الأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ وَلاَ يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ ذَلِكَ بِأَنَّهُمْ لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ وَلاَ مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ...

It was neither befitting for the people of Al-Madinah and the Bedouins of the neighborhood to remain behind Allah's Messenger nor to prefer their own lives to his life. That is because they suffer neither **Zama** nor **Nasab**, nor **Makhmasah** in the cause of Allah,

Allah, the Exalted and Most Honored, criticizes the people of Al-Madinah and the Bedouins around it, who did not participate in the battle of Tabuk with the Messenger of Allah. They sought to preserve themselves rather than comfort the Messenger during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

... لاَ يُصِيبُهُمْ ظَمَأٌ ...

they suffer neither **Zama**, (thirst),

... وَلاَ نَصَبٌ ...

nor **Nasab**, (fatigue),

... وَلاَ مَخْمَصَةٌ ...

nor **Makhmasah**, (hunger),

... فِي سَبِيلِ اللّهِ ...

in the cause of Allah,

... وَلاَ يَطَؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ ...

nor they take any step to raise the anger of disbelievers,

by strategies of war that would terrify their enemy,

... وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَّيْلاً ...

nor inflict any injury upon an enemy,

a defeat on the enemy,

....إِلاَّ كُتِبَ لَهُم ...

but is written to their credit,

as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

... بِهِ عَمَلٌ صَالِحٌ ...

...as a deed of righteousness.

... إِنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ (١٢٠)

Surely, Allah wastes not the reward of the doers of good.

Allah said in a similar **Ayah**,

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost. (18:30)

وَلاَ يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ

9:121 Neither do they spend any contribution -- small or great -- nor cross a valley, but is written to their credit that Allah may recompense them with the best of what they used to do.

Allah said next,

وَلاَ يُنفِقُونَ ...

Neither do they spend,

in reference to the fighters in Allah's cause,

... نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً ...

any contribution -- small or great --,

with regards to its amount,

... وَلاَ يَقْطَعُونَ وَادِيًا ...

nor cross a valley,

while marching towards the enemy,

... إِلاَّ كُتِبَ لَهُمْ ...

but is written to their credit,

> for these actions that they take (and which are under their control),

... لِيَجْزِيَهُمُ اللّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ (١٢١)

that Allah may recompense them with the best of what they used to do.

Certainly, the Leader of the faithful, Uthman bin Affan, may Allah be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable **Ayah**. He spent large amounts and tremendous wealth on this battle (Tabuk).

Abdullah, the son of Imam Ahmad recorded that Abdur-Rahman bin Khabbab As-Sulami said;

> "The Messenger of Allah gave a speech in which he encouraged spending on the army of distress (for Tabuk).
>
> Uthman bin Affan, may Allah be pleased with him said; `I will give one hundred camels with their saddles and supplies.'
>
> Then he exhorted them some more. So Uthman said; `I will give one hundred more camels with their saddles and supplies.'
>
> Then he descended one step of the **Minbar** and exhorted them some more. So Uthman bin Affan said; `I will give one hundred more camels with their saddles and supplies.'
>
> Then I saw Allah's Messenger with his hand moving like this - and Abdus-Samad's (one of the narrators) hand went out like one in amazement - he said,



مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا

> It does not matter what Uthman does after.

It is also recorded in the **Musnad** that Abdur-Rahman bin Samurah said,"

> Uthman brought a thousand Dinars in his garment so that the Prophet could prepare supplies for the army of distress. Uthman poured the money on the Prophet's lap, and the Prophet started turning it around with his hand and declaring repeatedly,
>
> مَا ضَرَّ ابْنَ عَفَّانٍ مَا عَمِلَ بَعْدَ الْيَوْمِ
>
> The son of Affan (i.e., Uthman) will never be harmed by anything he does after today.''

Qatadah commented on Allah's statement, وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ (nor cross a valley, but is written to their credit),

> "The farther any people march forth away from their families in the cause of Allah, the nearer they will be to Allah.''

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِى الدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

9:122 And it is not (proper) for the believers to go out (to fight - Jihad) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).

Allah says;

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِي الدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (١٢٢)

And it is not (proper) for the believers to go out (to fight - **Jihad**) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).

We should first mention that a group of the **Salaf** said that marching along with the Messenger, when he went to battle, was at first obliged on all Muslims, because, as they say, Allah said, انْفِرُواْ خِفَافًا وَثِقَالاً (March forth, whether you are light or heavy) (9:41), and, مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ الأَعْرَابِ (It was not becoming of the people of Al-Madinah and the Bedouins of the neighborhood...) (9:120). However, they said, Allah abrogated this ruling (9:41 and 9:120) when He revealed this **Ayah**, (9:122).

However, we could say that this **Ayah** explains Allah's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for **Jihad**. Those who went with the Messenger would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet will achieve both goals (**Jihad** and learning the revelation from the Prophet).

After the Prophet, a group of every tribe or neighborhood should seek religious knowledge or perform **Jihad**, for in this case, **Jihad** is required from at least a part of each Muslim community.

Ali bin Abi Talhah reported from Ibn Abbas about the **Ayah**, وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً (And it is not (proper) for the believers to go out (to fight - **Jihad**) all together),

> "The believers should not all go to battle and leave the Prophet alone, فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ (Of every troop of them, a party only should go forth) in the expeditions that the Prophet sent. When these armies returned to the Prophet, who in the meantime received revealed parts of the Qur'an from Allah, the group who remained with

the Prophet would have learned that revelation from him. They would say, `Allah has revealed some parts of the Qur'an to your Prophet and we learned it.' So they learned from them what Allah revealed to His Prophet in their absence, while the Prophet sent some other men into military expeditions. Hence Allah's statement, لِّيَتَفَقَّهُواْ فِي الدِّين (that they may get instructions in religion,) so that they learn what Allah has revealed to their Prophet and teach the armies when they return, لَعَلَّهُمْ يَحْذَرُونَ (so that they may beware).''

Mujahid said,

"This **Ayah** was revealed about some of the Companions of the Prophet who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, `We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet.

Allah said, فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ (Of every troop of them, a party only should go forth), those who seek righteousness (such as to spread the call of Islam, while others remain behind), لِّيَتَفَقَّهُواْ فِي الدِّين (that they may get instructions in (Islamic) religion) and learn what Allah has revealed, وَلِيُنذِرُواْ قَوْمَهُمْ (and that they may warn their people), when those who went forth returned to them, لَعَلَّهُمْ يَحْذَرُونَ (so that they may beware (of evil)).''

Qatadah said about this **Ayah**,

"It is about when the Messenger of Allah sent an army; Allah commanded them to go into battle, while another group remained with the Messenger of Allah to gain instructions in the religion. Another group returns to its own people to call them (to Allah) and warn them against Allah's punishment of those who were before them.''

It was also said that;

> this verse, وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً (And it is not (proper) for the believers to go out all together) is not about joining **Jihad**.
>
> They say that the Messenger of Allah invoked Allah against **Mudar** to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madinah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger and Allah revealed to him that they are not believers. The Messenger of Allah sent them back to their tribes and warned their people not to repeat what they did. Hence Allah's statement, وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ (and that they may warn their people when they return to them).

يَأَيُّهَا الَّذِينَ ءَامَنُواْ قَاتِلُواْ الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّارِ وَلِيَجِدُواْ فِيكُمْ غِلْظَةً وَاعْلَمُواْ أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

9:123 O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who have Taqwa.

The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ قَاتِلُواْ الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ...

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who have **Taqwa**.

> Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest.

This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. When he finished with them and Allah gave him control over Makkah, Al-Madinah, At-Ta'if, Yemen, Yamamah, Hajr, Khyber, Hadramawt and other Arab provinces, and the various Arab tribes entered Islam in large crowds, he then started fighting the People of the Scriptures.

He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islam, especially since they were from the People of the Scriptures. The Prophet marched until he reached Tabuk and went back because of the extreme hardship, little rain and little supplies.

This battle occurred on the ninth year after his **Hijrah**. In the tenth year, the Messenger of Allah was busy with the Farewell **Hajj**. The Messenger died eighty-one days after he returned from that **Hajj**, Allah chose him for what He had prepared for him (in Paradise).

After his death, his executor, friend, and **Khalifah**, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the **Zakah** from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with.

Then, he started preparing the Islamic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants.

Abu Bakr spent their treasures in the cause of Allah, just as the Messenger of Allah had foretold would happen. This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Farooq, the Martyr of the Mihrab, Abu Hafs, Umar bin Al-Khattab, may Allah be pleased with him. With Umar, Allah humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world.

The treasures of various countries were brought to Umar from near and far provinces, and he divided them according to the legitimate and accepted method. Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the **Muhajirin** and **Ansar** agreed to chose after Umar, Uthman bin Affan, Leader of the faithful and Martyr of the House, may Allah be pleased with him.

During Uthman's reign, Islam wore its widest garment and Allah's unequivocal proof was established in various parts of the world over the necks of the servants. Islam appeared in the eastern and western parts of the world and Allah's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allah's enemies, and whenever Muslims overcame an **Ummah**, they moved to the next one, and then the next one, crushing the tyrannical evil doers. They did this in reverence to Allah's statement,

يَا أَيُّهَا الَّذِينَ آمَنُواْ قَاتِلُوا۟ الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ ...

O you who believe! Fight those of the disbelievers, who are close to you,

Allah said next,

... وَلِيَجِدُواْ فِيكُمْ غِلْظَةً ...

and let them find harshness in you,

> meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy.

Allah said in other **Ayah**,

فَسَوْفَ يَأْتِى اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَـفِرِينَ

Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers... (5:54)

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves. (48:29)

and,

يَأَيُّهَا النَّبِىُّ جَـهِدِ الْكُفَّـرَ وَالْمُنَـفِقِينَ وَاغْلُظْ عَلَيْهِمْ

O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them. (9:73)

Allah said,

.... وَاعْلَمُواْ أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (١٢٣)

And know that Allah is with those who have **Taqwa**,

meaning, fight the disbelievers and trust in Allah knowing that Allah is with you if you fear and obey Him.

This was the case in the first three blessed generations of Islam, the best members of this **Ummah**. Since they were firm on the religion and reached an unsurpassed level of obedience to Allah, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islam and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islamic states, after gaining control over many of its areas, in addition to entire Islamic lands.

Verily, ownership of all affairs is with Allah in the beginning and in the end. Whenever a just Muslim king stood up and obeyed Allah's orders, all the while trusting in Allah, Allah helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allah.

We ask Allah to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allah is Most Generous, Most Giving.

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً

9:124 And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it!''

فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

As for those who believe, it has increased their faith, and they rejoice.

وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُواْ وَهُمْ كَـفِرُونَ

9:125 But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.

Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion

Allah said,

وَإِذَا مَا أُنزِلَتْ سُورَةٌ ...

And whenever there comes down a **Surah**,

then among the hypocrites are,

... فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَانًا ...

some of them say: "Which of you has had his faith increased by it!''

> They say to each other, who among you had his faith increased by this **Surah** (from the Qur'an).

Allah the Exalted said,

... فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ (١٢٤)

As for those who believe, it has increased their faith, and they rejoice.

This Ayah is one of the mightiest evidences that faith increases and decreases, as is the belief of most of the **Salaf** and later generations of scholars and **Imams**.

Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of Sahih Al-Bukhari, may Allah grant him His mercy.

Allah said next,

وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ ...

But as for those in whose hearts is a disease, it will add **Rijs** to their **Rijs**.

> The **Surah** increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allah said in another **Ayah**,

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ

And We send down in the Qur'an that which is a healing. (17:82)

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).'' (41:44)

This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

... وَمَاتُواْ وَهُمْ كَافِرُونَ (١٢٥)

and they die while they are disbelievers.

أَوَلاَ يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لاَ يَتُوبُونَ وَلاَ هُمْ يَذَّكَّرُونَ

9:126 See they not that they are put in trial once or twice every year! Yet, they turn not in repentance, nor do they learn a lesson (from it).

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِّنْ أَحَدٍ ثُمَّ انصَرَفُواْ

9:127 And whenever there comes down a Surah, they look at one another (saying): "Does any one see you!'' Then they turn away.

صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ

Allah has turned their hearts because they are a people that understand not.

Hypocrites suffer Afflictions

Allah says,

أَوَلاَ يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ ...

See they not that they are put in trial,

being tested,

... فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لاَ يَتُوبُونَ وَلاَ هُمْ يَذَّكَّرُونَ (١٢٦)

once or twice every year! Yet, they turn not in repentance, nor do they learn a lesson.

They neither repent from their previous sins nor learn a lesson for the future.

Mujahid said that;

hypocrites are tested with drought and hunger.

Allah said;

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُواْ صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ (١٢٧)

And whenever there comes down a **Surah**, they look at one another (saying): "Does any one see you!'' Then they turn away. Allah has turned their hearts because they are a people that understand not.

This describes the hypocrites that when a **Surah** is revealed to the Messenger of Allah, **نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ** (they look at one another), they turn their heads, right and left, saying, **هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُواْ** ("Does any one see you!'' Then they turn

away...) turning away from, and shunning the truth.

This is the description of hypocrites in this life, for they do not remain where the truth is being declared, neither accepting nor understanding it, just as Allah said in other **Ayat**,

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ

فَرَّتْ مِن قَسْوَرَةٍ

Then what is wrong with them that they turn away from admonition As if they were wild donkeys. Fleeing from a lion. (74:49-51)

فَمَالِ الَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ

So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left. (70:36-37)

This **Ayah** also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood.

Allah's statement, ثُمَّ انصَرَفُواْ صَرَفَ اللّهُ قُلُوبَهُم Then they turn away. Allah has turned their hearts (from Truth) is similar to,

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

So when they turned away, Allah turned their hearts away. (61:5).

Allah said next,

... بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ

because they are a people that understand not.

They neither understand Allah's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

9:128 Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful.

فَإِن تَوَلَّوْاْ فَقُلْ

9:129 But if they turn away, say:

حَسْبِىَ اللَّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

"Allah is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne.''

Allah says;

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ ...

Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty.

An **Hadith** mentions,

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة

I was sent with the easy **Hanifiyah** (monotheism) way.

Another authentic **Hadith** mentions,

إِنَّ هَذَا الدِّينَ يُسْرٌ

Verily, this religion is easy,

> and its Law is all easy, lenient and perfect. It is easy for those whom Allah the Exalted makes it easy.

... حَرِيصٌ عَلَيْكُم ...

He is eager for you,

> that you gain guidance and acquire benefits in this life and the Hereafter.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

> إِنَّ اللهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي آخِذٌ بِحُجَزِكُمْ أَنْ تَهَافَتُوا فِي النَّارِ كَتَهَافُتِ الْفَرَاشِ أَوِ الذُّبَاب

> Verily, every matter that Allah has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.

Allah's statement next,

... بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ (١٢٨)

for the believers (he is) full of pity, kind, and merciful.

is similar to His other statement,

> وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ
>
> فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىءٌ مِّمَّا تَعْمَلُونَ
>
> وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do.'' And put your trust in the All-Mighty, the Most Merciful. (26:215-217)

Allah the Exalted commanded His Messenger in this honorable **Ayah**,

فَإِن تَوَلَّوْاْ ...

But if they turn away,

from the glorious, pure, perfect and encompassing Law that you -- O Muhammad -- brought them,

... فَقُلْ حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ ...

then say: "Allah is sufficient for me. There is no God but He,

Allah is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allah said,

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian. (73:9)

...عَلَيْهِ تَوَكَّلْتُ ...

in Him I put my trust,

Allah said next,

... وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (١٢٩)

and He is the Lord of the Mighty Throne.

He is the King and Creator of all things, and He is the Lord of the Mighty Throne (**Arsh**), which is above all creation; all that is in and between the heavens and earths is under the Throne (**Arsh**)

and subservient to Allah's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things.

Imam Ahmad recorded that Ibn Abbas said that Ubayy bin Ka`b said,

"The last Ayah revealed from the Qur'an was this **Ayah**, لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ (Verily, there has come unto you a Messenger from among yourselves ...) (9:128) until the end of the **Surah**."

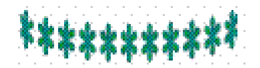
It is recorded in the Sahih that Zayd bin Thabit said,

"I found the last **Ayah** in **Surah Bara'ah** with Khuzaymah bin Thabit.''

حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

''Allah is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne.''

This is the end of Tafsir of Surah **Al-Tawbah**, all praise is due to Allah.





Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الر تِلْكَ ءايَـتُ الْكِتَـبِ الْحَكِيمِ

10:1 Alif-Lam-Ra.

These are the verses of the Book (the Qur'an) Al-Hakim.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءامَنُواْ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ

10:2 Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.''

قَالَ الْكَفِرُونَ إِنَّ هَـذَا لَسَـحِرٌ مُّبِينٌ

(But) the disbelievers say: "This is indeed an evident sorcerer!''

Allah says;

الر...

Alif-Lam-Ra.

The isolated letters in the beginning of this Surah, as well as in others, have been previously discussed at the beginning of Surah **Al-Baqarah**.

Allah said:

... تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (١)

These are the verses of the Book (the Qur'an) Al-Hakim.

This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

The Messenger cannot be but a Human Being

Allah rebukes the attitude of the disbelievers with the words;

أَكَانَ لِلنَّاسِ عَجَبًا ...

Is it a wonder for mankind...

They have always found it strange that Allah would send Messengers to them from among mankind.

Allah also tells us about other people from previous nations who said,

أَبَشَرٌ يَهْدُونَنَا

Shall mere men guide us? (64:6)

Hud and Salih said to their people:

أَوَ عَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ

> Do you wonder that there has come to you a reminder from your Lord through a man from among you! (7:63)

Allah also told us what the disbelievers from Quraysh said:

أَجَعَلَ الاٌّلِهَةَ إِلَـهاً وَحِداً إِنَّ هَـذَا لَشَىْءٌ عُجَابٌ

> Has he made the gods into one God Verily, this is a curious thing! (38:5)

Ad-Dahhak reported Ibn Abbas that he said:

"When Allah sent Muhammad as a Messenger, most of the Arabs denied him and his message and said: Allah is greater than sending a human Messenger like Muhammad.''

Ibn Abbas said, "So Allah revealed:

أَكَانَ لِلنَّاسِ عَجَبًا ...

> Is it a wonder for mankind...''

... أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُواْ...

that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe,

... أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ...

that they shall have with their Lord the rewards of their good deeds,

Scholars have differed over the meaning of the reward for the good deeds in this **Ayah**:

... وَبَشِّرِ الَّذِينَ آمَنُواْ أَنَّ لَهُمْ قَدَمَ صِدْقٍ ...

and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.

Ali bin Abi Talhah reported that Ibn Abbas said about this **Ayah**,

"Eternal happiness has been written for them.''

Al-Awfi reported that Ibn Abbas said:

"It is the good reward for what they have done.''

Mujahid said:

"It is their good deeds -- their prayers, fasting, charity, and glorification.''

He then said,

"And Muhammad will intercede for them.''

Allah said:

... قَالَ الْكَافِرُونَ إِنَّ هَـذَا لَسَاحِرٌ مُّبِينٌ (٢)

(But) the disbelievers say: "This is indeed an evident sorcerer!''

This means that the disbelievers said this although Allah has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الاٌّمْرَ

10:3 "Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne, arranging the affair (of all things).

مَا مِن شَفِيعٍ إِلاَّ مِن بَعْدِ إِذْنِهِ

No intercessor (can plead with Him) except after He permits.

ذَلِكُمُ اللّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلاَ تَذَكَّرُونَ

That is Allah, your Lord; so worship Him (alone). Then, will you not remember!

Allah is the Creator Who arranges the Affairs of the Universe

Allah says;

إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ...

"Surely, your Lord is Allah Who created the heavens and the earth in six Days,

Allah tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days.

It was said:

"Like these days (meaning our worldly days).''

It was also said:

"Every day is like a thousand years of what we reckon.''

Later, this will be discussed further.

... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...

and then rose over (**Istawa**) the Throne.''

The Throne is the greatest of the creatures and is like a ceiling for them.

Allah's statement:



arranging the affair (of all things).

means that He controls the affairs of the creatures.

لاَ يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ

Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth. (34:3)

No affair distract' Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

وَمَا مِن دَآبَّةٍ فِي الاٌّرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا

And no moving creature is there on earth but its provision is due from Allah. (11:6)

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

Ad-Darawardi narrated from Sa`d bin Ishaq bin Ka`b bin Ujrah that he said:

"When this **Ayah** was revealed, إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ (Surely, your Lord is Allah Who created the heavens and the earth), they met a great caravan whom they thought should be Arabs. They said to them: `Who are you?'

They replied: `We are Jinns. We left Al-Madinah because of this **Ayah**.'"

This was recorded by Ibn Abi Hatim.

Allah said:

... مَا مِن شَفِيعٍ إِلاَّ مِن بَعْدِ إِذْنِهِ ...

No intercessor (can plead with Him) except after He permits.

This is similar to what is in the following **Ayat**:

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

> Who is he that can intercede with Him except with His permission. (2:255)
>
> and,
>
> وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ لاَ تُغْنِى شَفَـعَتُهُمْ شَيْئاً إِلاَّ مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَآءُ وَيَرْضَى
>
> And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with. (53:26)
>
> and;
>
> وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ
>
> Intercession with Him profits not except for him whom He permits. (34:23)

Allah then said:

... ذَلِكُمُ اللّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلاَ تَذَكَّرُونَ (٣)

That is Allah, your Lord; so worship Him (alone). Then, will you not remember!

> meaning worship Him alone with no partners.
>
> أَفَلاَ تَذَكَّرُونَ (Then will you not remember),
>
> > meaning "O idolators, you worship gods with Allah while you know that He alone is the Creator,''

as He said:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

And if you ask them who created them, they will surely say: "Allah.'' (43:87)

قُلْ مَن رَّبُّ السَّمَـوَتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلاَ تَتَّقُونَ

"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne They will say: "Allah.''

Say: "Will you not then have **Taqwa**.'' (23:86-87)

Similar is mentioned in the **Ayah** before this **Ayah** and after it.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعاً وَعْدَ اللَّهِ حَقًّا

10:4 To Him is the return of all of you. The promise of Allah is true.

إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِىَ الَّذِينَ ءامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ بِالْقِسْطِ

It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness.

وَالَّذِينَ كَفَرُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْفُرُونَ

But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

The Return of Everything is to Allah

Allah says;

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللّهِ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ...

To Him is the return of all of you. The promise of Allah is true. It is He Who begins the creation and then will repeat it,

Allah tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allah states that He is going to bring all the creatures into being.

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him. (30:27)

... لِيَجْزِيَ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ بِالْقِسْطِ ...

that He may reward with justice those who believed and did deeds of righteousness.

meaning, the reward will be with justice and complete recompense.

... وَالَّذِينَ كَفَرُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْفُرُونَ (٤)

But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

هَـذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ

وَءَاخَرُ مِن شَكْلِهِ أَزْوَجٌ

This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together! (38: 57-58)

هَـذِهِ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجْرِمُونَ

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ

This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water! (55:43-44)

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ

10:5 It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning.

مَا خَلَقَ اللَّهُ ذَلِكَ إِلاَّ بِالْحَقِّ

Allah did not create this but in truth.

يُفَصِّلُ الآيَـتِ لِقَوْمٍ يَعْلَمُونَ

He explains the Ayat in detail for people who have knowledge.

إِنَّ فِى اخْتِلَـفِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِى السَّمَـوَتِ وَالاٌّرْضِ لآيَـتٍ لِّقَوْمٍ يَتَّقُونَ

10:6 Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat for those who have Taqwa.

Everything is a Witness to the Power of Allah

Allah tells;

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاء وَالْقَمَرَ نُورًا ...

It is He Who made the sun a shining thing and the moon as a light,

Allah tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be confused with one another. Allah made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month.

Allah said:

وَالْقَمَرَ قَدَّرْنَـهُ مَنَازِلَ حَتَّى عَادَ كَالعُرجُونِ الْقَدِيمِ

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:39-40)

And He said:

وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً

And the sun and the moon for counting. (6:96)

And in this **Ayah** He said:

... وَقَدَّرَهُ ...

and measured,

that is the moon,

Allah said:

...وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ السِّنِينَ وَالْحِسَابَ ...

And measured out for it stages that you might know the number of years and the reckoning.

> The days are revealed by the action of the sun, and the months and the years by the moon.

Allah then stated

... مَا خَلَقَ اللّهُ ذَلِكَ إِلاَّ بِالْحَقِّ ..

Allah did not create this but in truth.

> He didn't create that for amusement but with great wisdom and perfect reasoning.
>
> With a similar meaning, Allah said:
>
> وَمَا خَلَقْنَا السَّمَآءَ وَالاٌّرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا۟ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ النَّارِ
>
> And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! (38:27)
>
> He also said:
>
> أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ
>
> فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ
>
> "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us!''
>
> So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne! (23:115-116)

Allah said:

.... يُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥)

He explains the **Ayat** in detail for people who have knowledge.

In other words, He explained the signs and proofs for people who know.

Allah further stated:

إِنَّ فِي اخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ ...

Verily, in the alternation of the night and the day,

The day and the night alternate, when one arrives, the other goes, and so on, with no errors.

This is similar to the meaning indicated in the following **Ayat**:

يُغْشِى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly....

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ الْقَمَرَ

It is not for the sun to overtake the moon. (36:40)

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَناً

(He is the) Cleaver of the daybreak. He has appointed the night for resting. (6:96)

Allah continued:

... وَمَا خَلَقَ اللّهُ فِي السَّمَاوَاتِ وَالأَرْضِ ...

and in all that Allah has created in the heavens and the earth,

meaning the signs that indicate His greatness.

This is similar to Allah's statements:

وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالاٌّرْضِ

And how many a sign in the heavens and the earth... (12:105)

قُلِ انظُرُواْ مَاذَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَمَا تُغْنِى الآيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

"Say: "Behold all that is in the heavens and the earth,'' but neither Ayat nor warners benefit those who believe not. (10:101)

أَفَلَمْ يَرَوْاْ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَالاٌّرْضِ

See they not what is before them and what is behind them, of the heaven and the earth. (34:9)

إِنَّ فِى خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ لآيَـتٍ لاٌّوْلِى الاٌّلْبَـبِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (3:190)

means intelligent men.

Allah said here,

... لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ (٦)

Ayat for those who have **Taqwa**.

meaning fear Allah's punishment, wrath and torment.

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَـٰتِنَا غَـٰفِلُونَ

10:7 Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat,

أُو۟لَـٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ

10:8 Those, their abode will be the Fire, because of what they used to earn.

The Abode of Those Who deny the Hour is Hell-Fire

Allah says;

إِنَّ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا وَرَضُواْ بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّواْ بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ (٧)

أُوْلَـئِكَ مَأْوَاهُمُ النُّارُ بِمَا كَانُواْ يَكْسِبُونَ (٨)

Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our **Ayat**, those, their abode will be the Fire, because of what they used to earn.

Allah describes the state of the wretched who disbelieved in the meeting with Allah on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it.

Al-Hasan said:

"They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allah's signs in the universe, they did not contemplate them. They were also heedless of Allah's Laws, for they didn't abide by them. Their

abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allah, His Messenger and the Last Day.''

إِنَّ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـٰلِحَـٰتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَـٰنِهِمْ

10:9 Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith;

تَجْرِى مِن تَحْتِهِمُ الْأَنْهَـٰرُ فِي جَنَّـٰتِ النَّعِيمِ

under them will flow rivers in the Gardens of delight (Paradise).

دَعْوَٰهُمْ فِيهَا سُبْحَـٰنَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَـٰمٌ

10:10 Their way of request therein will be: "Glory to You, O Allah!'' and "Salam'' (peace, safety from evil) will be their greetings therein!

وَءَاخِرُ دَعْوَٰهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَـٰلَمِينَ

And the close of their request will be: "All praise is due to Allah, the Lord of all that exists.''

The Good Reward is for the People of Faith and Good Deeds

Allah says

إِنَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِن تَحْتِهِمُ الأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (٩)

Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).

In these two **Ayat**, Allah promises the happy blessings for those who believed in Allah and His Messengers. And for those that have complied with what they were commanded to follow.

The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allah will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world.

The other meaning is that their faith will assist them on the Day of Resurrection as Mujahid said: يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ (Their Lord will guide them through their faith),

> meaning "Their faith will be a light in which they will walk.''

Allah says

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ ...

Their way of request therein will be: "Glory to You, O Allah!'' And **Salam** (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allah, the Lord of all that exists.''

> meaning this is the condition of the people of Paradise.
>
> This is similar to what is found in the following **Ayat**:

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَـمٌ

Their greeting on the Day they shall meet Him will be "**Salam** (Peace)!'' (33:44)

لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً

إِلاَّ قِيلاً سَلَـماً سَلَـماً

No **Laghw** (dirty, false, evil vain talk) will they hear therein, nor any sinful speech.

But only the saying of: **Salam**! **Salam**!'' (56:25-26)

سَلاَمٌ قَوْلاً مِّن رَّبٍّ رَّحِيمٍ

(It will be said to them): "**Salam**'' -- a Word from the Lord, Most Merciful. (36:58)

وَالمَلَـئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍسَلَـمٌ عَلَيْكُمُ

And angels shall enter unto them from every gate (saying): "**Salamun `Alaykum** (peace be upon you)!'' (13:23-24)

In Allah's statement,

... وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ (١٠)

And the close of their request will be: All praise is due to Allah, the Lord of all that exists.''

There is an indication that Allah Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation.

Allah said:

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَـبَ

All the praises and thanks be to Allah, Who has sent down to His servant the Book (the Qur'an). (18:1)

الْحَمْدُ للَّهِ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ

All praise is due to Allah, Who (alone) created the heavens and the earth, (6:1)

and many other citations with this meaning.

The **Ayah** also indicates that Allah is the Praised One in this world and in the Hereafter and in all situations.

In a **Hadith** recorded by Muslim:

إِنَّ أَهْلَ الْجَنَّةِ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفَس

The people of Paradise will be inspired to glorify Allah and praise Him as they instinctively breath.

This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allah for there is no God but He and no Lord save He.

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا فِى طُغْيَانِهِمْ يَعْمَهُونَ

10:11 And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.

Allah does not respond to the Requests for Evil like He does with the Requests for Good

Allah tells;

وَلَوْ يُعَجِّلُ اللّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ (١١)

And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting

with Us, in their trespasses, wandering blindly in distraction.

Allah tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth.

Allah has said,

وَلَوْ يُعَجِّلُ اللّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ ...

And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined.

> This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can.

Abu Bakr Al-Bazzar recorded in his **Musnad** that Jabir said,

> "Allah's Messenger said:
>
> لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادِكُمْ، لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنَ اللهِ سَاعَةً فِيهَا إِجَابَةٌ فَيَسْتَجِيبَ لَكُم
>
> Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allah and Allah will respond to you."
>
> This **Hadith** was also recorded by Abu Dawud.
>
> This is similar to what is understood from the following **Ayah**:

وَيَدْعُ الإِنْسَـنُ بِالشَّرِّ دُعَآءَهُ بِالْخَيْرِ

> And man invokes (Allah) for evil as he invokes (Allah) for good. (17:11)

In regard to the interpretation of this **Ayah**, وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ (And were Allah to hasten for mankind the evil as He hastens for them the good), Mujahid said:

> "It is the man saying to his son or money when he is angry, `O Allah don't bless him (or it) and curse him (or it).' Should Allah respond to this man in this request as He responds to him with good, He would destroy them.''

وَإِذَا مَسَّ الإِنسَـنَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَى ضُرٍّ مَّسَّهُ

10:12 And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!

كَذلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُواْ يَعْمَلُونَ

Thus it is made fair seeming to the wasteful that which they used to do.

Man remembers Allah at Times of Adversity and forgets Him at Times of Prosperity

Allah says;

وَإِذَا مَسَّ الإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ ...

> And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him,

Allah tells us about man and how he becomes annoyed and worried when he is touched with distress.

وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ

but when evil touches him, then he has recourse to long supplications. (41:51)

`Long supplications' also means many supplications.

When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allah to lift and remove the adversity. He prays while standing, sitting or laying down. When Allah removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

... مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرٍّ مَّسَّهُ ...

He passes on as if he had never invoked Us for a harm that touched him!

Allah then criticized and condemned those who have these qualities or act this way, so He said:

... كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُواْ يَعْمَلُونَ (١٢)

Thus it is made fair seeming to the wasteful that which they used to do.

But those on whom Allah has bestowed good guidance and support are an exception.

إِلاَّ الَّذِينَ صَبَرُواْ وَعَمِلُواْ الصَّـلِحَاتِ

Except those who have patience believe and do righteous good deeds. (11:11)

The Prophet said:

عَجَبًا (لِأَمْرِ) الْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

- إِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ،
- وَإِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ،

How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer.

- If prosperity attends him, he expresses gratitude to Allah, and that is good for him.
- And if adversity befalls him, he endures it patiently and that is also good for him.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُواْ وَجَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَـتِ وَمَا كَانُواْ لِيُؤْمِنُواْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

10:13 And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.

ثُمَّ جَعَلْنَـكُمْ خَلَـئِفَ فِى الاٌّرْضِ مِن بَعْدِهِم لِنَنظُرَ كَيْفَ تَعْمَلُونَ

10:14 Then We made you successors after them, generations after generations in the land, that We might see how you would work.

The Admonition held in the Destruction of the Previous Generations

Allah tells;

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُواْ وَجَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُواْ لِيُؤْمِنُواْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (١٣)

ثُمَّ جَعَلْنَاكُمْ خَلاَئِفَ فِي الأَرْضِ مِن بَعْدِهِم لِنَنظُرَ كَيْفَ تَعْمَلُونَ (١٤)

And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.

Then We made you successors after them, generations after generations in the land, that We might see how you would work.

> Allah tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allah then made this nation successor after them. He sent to them a Messenger to test their obedience to Him and following His Messenger.

Muslim recorded that Abu Nadrah reported from Abu Sa`id that he said:

> "Allah's Messenger said:
>
> إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاء
>
> The world is indeed sweet and green; and verily Allah is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women."

Ibn Jarir reported from Abdur-Rahman from Ibn Abi Layla that;

> Awf bin Malik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allah's Messenger was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the **Minbar**, and Umar was favored with three forearm measurements.''

Umar said: "Keep your dream away from us, we have no need for it.''

When Umar succeeded, he called for Awf and said to him, "Tell me about your dream''

Awf said: "Do you need to hear about my dream now! Did you not scold me before!''

He then said, "Woe unto you! I hated for you to announce it to the successor of Allah's Messenger himself.''

So Awf related his dream until he got to the three forearms, he said: "One that he was **Khalifah**, second he did not -- for the sake of Allah -- fear the blame of blamers, and third he was a martyr.''

Allah said:

ثُمَّ جَعَلْنَاكُمْ خَلاَئِفَ فِي الأَرْضِ مِن بَعْدِهِم لِنَنظُرَ كَيْفَ تَعْمَلُونَ

Then We made you successors after them, generations after generations in the land, that We might see how you would work.

Then he said: "Son of the mother of Umar, you have been appointed as **Khalifah**, so look at what you will do! About not fearing the blame of blamers, that is Allah's will.

About becoming a martyr, how can Umar reach that when the Muslims are in support of him!''

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا ائْتِ بِقُرْءَانٍ غَيْرِ هَـذَآ أَوْ بَدِّلْهُ

10:15 And when Our clear Ayat are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it.''

قُلْ مَا يَكُونُ لِى أَنْ أُبَدِّلَهُ مِن تِلْقَآءِ نَفْسِى إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَىَّ

Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me.

إِنِّى أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ

Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.''

قُل لَّوْ شَآءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلاَ أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُراً مِّن قَبْلِهِ أَفَلاَ تَعْقِلُونَ

10:16 Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed among you a lifetime before this. Have you then no sense!''

Obstinance of the Chiefs of the Quraysh

Allah tells;

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا ائْتِ بِقُرْآنٍ غَيْرِ هَـذَا أَوْ بَدِّلْهُ ...

And when Our clear **Ayat** are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it.''

Allah tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allah. When the Messenger read to them from the Book of Allah and His clear evidence they said to him: "Bring a Qur'an other than this.'' They wanted the Prophet to take back this Book and bring them another

book of a different style or change it to a different form. So Allah said to His Prophet:

... قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِن تِلْقَاء نَفْسِي ...

Say: "It is not for me to change it on my own accord;

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allah.

... إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٥)

I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.

The Evidence of the Truthfulness of the Qur'an

Muhammad (peace be upon him) then argued with supporting evidence to the truthfulness of what he had brought them:

Allah tells;

قُل لَّوْ شَاء اللّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلاَ أَدْرَاكُم بِهِ ...

Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you...''

This indicates that he brought this only with the permission and will of Allah for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allah sent the Message to him.

The Prophet was never criticized for anything or held in contempt. So he said,

... فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلاَ تَعْقِلُونَ (١٦)

Verily, I have stayed among you a lifetime before this. Have you then no sense!

Which meant "don't you have brains with which you may distinguish the truth from falsehood!''

When Heraclius, the Roman king, asked Abu Sufyan and those who were in his company about the Prophet,

he said: "Have you ever accused him of telling lies before his claim?''

Abu Sufyan replied: "No.''

Abu Sufyan was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy.

Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allah.''

Jafar bin Abu Talib said to An-Najashi, the king of Ethiopia: "Allah has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the Prophethood for forty years.''

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَـتِهِ

10:17 So who does more wrong than he who forges a lie against Allah or denies His Ayat!

إِنَّهُ لاَ يُفْلِحُ الْمُجْرِمُونَ

Surely, the criminals will never be successful!

Allah says;

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لاَ يُفْلِحُ الْمُجْرِمُونَ (١٧)

So who does more wrong than he who forges a lie against Allah or denies His **Ayat**! Surely, the criminals will never be successful!

Allah says that no one is more wrong, unjust and arrogant than he who invented a lie against Allah, forged claims about Allah, or claimed that Allah has sent a message to him but his claim was not true.

No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allah with proofs and signs of his falsehood or truthfulness. The difference between Muhammad and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muhammad and the falsehood of Musaylamah the liar!

Sajah and Al-Aswad Al-`Ansi. Abdullah bin Salam said:

> "When Allah's Messenger arrived at Al-Madinah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar.
>
> The first thing I heard from him was his statement:
>
> يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامُ،تَدْخُلُوا الْجَنَّةَ بِسَلَام
>
> O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace.''

When Dimam bin Tha`labah came to Allah's Messenger and asked him in the presence of his people -- Banu Sa`d bin Bakr:

> "Who raised this heaven?''
>
> He replied, (Allah).
>
> He asked: "And who erected these mountains?''

He replied, (Allah).

He asked: "Who spread out this earth?''

He replied, (Allah).

Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allah sent you as a Messenger to all mankind''

He said, اَللَّـهُمَّ نَعَم (By Allah, Yes)!

Then Dimam asked him about **Salah**, **Zakah**, **Hajj** and fasting. With every question he swore by Allah and with every response the Prophet swore also.

Dimam then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me.''

This man was content with the few responses of the Prophet. He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed.

It was narrated that;

Amr bin Al-`As went to Musaylamah. Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you `Amr. What was revealed unto your friend -- meaning Allah's Messenger -- during this period''

Amr replied: "I heard his companions reading a short but great **Surah**.''

He asked, "And what was that''

He recited:

وَالْعَصْرِ

إِنَّ الإِنسَـنَ لَفِى خُسْرٍ

By **Al-`Asr** (the time). Verily, man is in loss. (103:1-2) until the end of the **Surah**.

Musaylamah thought for a while and then said: "Something similar to that was also revealed to me.''

Amr asked: "And what is it?''

He then recited: "O Wabr, O Wabr! You are only two ears and a breast. The rest of you is hollow.' What do you think, Amr?''

Amr then said: "By Allah, you know that I know that you are a liar.''

This was a statement made by an idolator in judgment of Musaylamah. He knew Muhammad and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better.

Allah said:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ قَالَ أُوْحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ اللَّهُ

And who does more aggression and wrong than he who invents a lie against Allah or rejects His Ayat. (6:21)

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لاَ يُفْلِحُ الْمُجْرِمُونَ

So who does more wrong than he who forges a lie against Allah or denies His **Ayat** Surely, the criminals will never be successful!

No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَيَقُولُونَ هَـؤُلاءِ شُفَعَـؤُنَا عِندَ اللَّهِ

10:18 And they worship besides Allah things that harm them not, nor profit them, and they say: "These are our intercessors with Allah.''

قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لاَ يَعْلَمُ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ

Say: "Do you inform Allah of that which He knows not in the heavens and on the earth!''

سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَمَا كَانَ النَّاسُ إِلاَّ أُمَّةً وَاحِدَةً فَاخْتَلَفُواْ وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

10:19 Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

What do the Idolators believe about Their Gods

Allah says;

وَيَعْبُدُونَ مِن دُونِ اللّهِ مَا لاَ يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَيَقُولُونَ هَـؤُلاء شُفَعَاؤُنَا عِندَ اللّهِ ...

And they worship besides Allah things that harm them not, nor profit them, and they say: "These are our intercessors with Allah.''

Allah reproaches the idolators that worshipped others beside Allah, thinking that those gods would intercede for them before Allah. Allah states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them.

That is why Allah said:

... قُلْ أَتُنَبِّئُونَ اللّهَ بِمَا لاَ يَعْلَمُ فِي السَّمَاوَاتِ وَلاَ فِي الأَرْضِ ...

Say: `Do you inform Allah of that which He knows not in the heavens and on the earth!'

Ibn Jarir said:

"This means, `Are you telling Allah about what may not happen in the heavens and earth.'

Allah then announced that His Glorious Self is far above their **Shirk** and **Kufr** by saying:

... سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (١٨)

Glorified and Exalted is He above all that which they associate as partners (with Him)!

Shirk is New

Allah tells;

وَمَا كَانَ النَّاسُ إِلاَّ أُمَّةً وَاحِدَةً فَاخْتَلَفُواْ وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ (١٩)

Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

Allah then tells us that **Shirk** was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islam.

Ibn Abbas said:

"There were ten centuries between Adam and Nuh. They were all on Islam. Then differences among people took place. They worshipped idols and rivals. So Allah sent extensive evidence and irrefutable proof with His Messengers.''

لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَىَّ عَن بَيِّنَةٍ

So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence. (8:42)

Allah's statement:

... وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ ...

And had not it been for a Word that went forth before from your Lord...

means that if Allah had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

وَيَقُولُونَ لَوْلاَ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ

10:20 And they say: "How is it that not a sign is sent down on him from his Lord!''

فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُواْ إِنِّى مَعَكُمْ مِّنَ الْمُنتَظِرِينَ

Say: "The Unseen belongs only to Allah, so wait you, verily, I am with you among those who wait.''

The Idolators requested a Miracle

Allah tells;

وَيَقُولُونَ لَوْلاَ أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ...

And they say: "How is it that not a sign is sent down on him from his Lord!''

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muhammad from his Lord.''

They meant a sign such as given to Salih. Allah sent the she-camel to **Thamud**.

They wanted Allah to change the mount of As-Safa into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allah is capable of doing all of that, but He is All-Wise in His actions and statements.

Allah said:

تَبَارَكَ الَّذِى إِن شَآءَ جَعَلَ لَكَ خَيْراً مِّن ذلِكَ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ وَيَجْعَل لَّكَ قُصُوراً

بَلْ كَذَّبُواْ بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيراً

Blessed be He Who, if He wills, will assign you better than (all) that -- Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire. (25:10-11)

He also said:

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالاٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الاٌّوَّلُونَ

And nothing stops Us from sending the Ayat but that the people of old denied them. (17:59)

Allah's way of dealing with His creatures is that He would give to them if they asked things from

Him. But if they then didn't believe He would expedite punishment for them.

When Allah's Messenger was given the choice of Allah giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allah's Messenger chose the latter.

Allah guided His Prophet to answer their question by saying:

... فَقُلْ إِنَّمَا الْغَيْبُ لِلّهِ ...

Say: "The Unseen belongs only to Allah...''

This **Ayah** means that the matter in its entirety is for Allah. He is well aware of the outcome of all matters.

... فَانْتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ (٢٠)

"...so wait you, verily, I am with you among those who wait.''

If you would not believe unless you witness that which you asked for, then wait for Allah's judgement for me, as well as for yourselves.

Nonetheless, they had witnessed some of the signs and miracles of the Prophet, which were even greater than what they had asked for.

- In their presence, the Prophet pointed to the moon when it was full and it split into two parts, one part behind the mountain and the other before them.

If they were seeking the guidance and firm knowledge by asking for signs, Allah would have known that and would have granted them what had been requested. But Allah knew that it was their obstinacy that was behind their request. Therefore Allah left them to suffer in their suspicion and doubt. Allah knew that none of them would believe.

This is similar to Allah's statements:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ

Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them. (10:96-97)

and;

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَآءَ اللَّهُ

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed. (6:111)

This was in addition to their arrogance. As Allah said in another **Ayah**:

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ

> And even if We opened to them a gate from the heaven. (15:14)

And He said:

وَإِن يَرَوْاْ كِسْفاً مِّنَ السَّمَآءِ سَـقِطاً

And if they were to see a piece of the heaven falling down. (52:44)

He also said:

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَـباً فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَآ إِلاَّ سِحْرٌ مُّبِينٌ

> And even if We had sent down unto you (O Muhammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: `This is nothing but obvious magic!' (6:7)

Such people don't deserve to have their requests answered, for there is no benefit in answering

them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allah told His Messenger to say:

فَانْتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

So wait you, verily, I am with you among those who wait.

وَإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُمْ مَّكْرٌ فِى ءايَـتِنَا

10:21 And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayat!

قُلِ اللَّهُ أَسْرَعُ مَكْرًا

Say: "Allah is more swift in planning!''

إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ

Certainly, Our messengers (angels) record all of that which you plot.

هُوَ الَّذِى يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنتُمْ فِى الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّواْ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

10:22 He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their faith pure for Him (alone), (saying):

لَئِنْ أَنْجَيْتَنَا مِنْ هَـذِهِ لَنَكُونَنَّ مِنَ الشَّـكِرِينَ

"If You (Allah) deliver us from this, we shall truly, be of the grateful.''

فَلَمَّآ أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ

10:23 But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully.

يأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنفُسِكُمْ مَّتَاعَ الْحَيَوةِ الدُّنْيَا ثُمَّ إِلَينَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

O mankind! Your rebellion is only against yourselves, -- a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

Man changes when He receives Mercy after Times of Distress

Allah tells;

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَّاء مَسَّتْهُمْ ...

And when We let mankind taste mercy after some adversity has afflicted them,

Allah tells us that when He makes men feel His mercy after being afflicted with distress,

... إِذَا لَهُم مَّكْرٌ فِي آيَاتِنَا ...

behold! They take to plotting against Our **Ayat**.

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought.

Mujahid said that;

man's attitude indicates a mockery and belying of blessings.

The meaning here is similar to Allah's statement:

وَإِذَا مَسَّ الإِنسَـنَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا

> And when harm touches man, he invokes Us, lying on his side, or sitting or standing. (10:12)

Al-Bukhari recorded that;

> Allah's Messenger led the **Subh** (Dawn) prayer after it had rained during the night, then he said:
>
> «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمُ اللَّيْلَةَ ؟
>
> Do you know what your Lord has said last night?
>
> They replied, "Allah and His Messenger know better.''
>
> He said:
>
> قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وكَافِرٌ،
>
> فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وكَذَا فَذَاكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَب
>
> Allah said; "This morning, some of My servants have become believers and some disbelievers in Me.
>
> He who said: `We have had this rainfall due to the grace and mercy of Allah' is a believer in Me and a disbeliever in the stars. And he who said `we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.

The **Ayah**:

... قُلِ اللّهُ أَسْرَعُ مَكْرًا ...

Say: "Allah is more swift in planning!''

> means that Allah is more capable of gradually seizing them with punishment, while granting

them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly.

... إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ (٢١)

Certainly, Our messengers (angels) record all of that which you plot.

The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allah further states:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ...

He it is Who enables you to travel through land and sea...

which means that He preserves you and maintains you with His care and watching.

... حَتَّى إِذَا كُنتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ بِهَا ...

Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...

meaning smoothly and calmly;

... جَاءتْهَا ...

then comes (these ships),

... رِيحٌ عَاصِفٌ ...

a stormy wind,

... وَجَاءهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ ...

and the waves come to them from all sides,

... وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ...

and they think that they are encircled therein,

meaning that are going to be destroyed.

... دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

Then they invoke Allah, making their faith pure for Him (alone),

meaning that in this situation they would not invoke an idol or statue besides Allah. They would single Him out alone for their supplications and prayers.

This is similar to Allah's statement:

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَّ إِيَّاهُ
فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الإِنْسَـنُ كَفُورًا

And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful. (17:67)

And in this **Surah**, He says:

... دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَـذِهِ ...

They invoke Allah, making their faith pure for Him (saying): "If You (Allah) deliver us from this (situation).''

... لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٢٢)

"We shall truly, be of the grateful.''

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now.

Allah states;

فَلَمَّا أَنجَاهُمْ ...

But when He delivers them,

from that distress,

... إِذَا هُمْ يَبْغُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ ...

behold! They rebel (disobey Allah) in the earth wrongfully...

meaning: they returned as if they had never experienced any difficulties and had never promised Him anything.

So Allah said:

كَأَن لَّمْ يَدْعُنَآ إِلَى ضُرٍّ مَّسَّهُ

He passes on as if he had never invoked Us for a harm that touched him! (10:12)

Allah then said:

... يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنفُسِكُم ...

O mankind! Your rebellion (disobedience to Allah) is only against yourselves,

it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the **Hadith**,

مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ اللهُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِم

There is no sin that is more worthy that Allah hasten punishment for in this world -- on top of the punishment that Allah has in store for it in the Hereafter -- than oppression and cutting the ties of the womb.

Allah's statement:

... مَّتَاعَ الْحَيَاةِ الدُّنْيَا ...

a brief enjoyment of this worldly life...

means that you only have a short enjoyment in this low and abased worldly life.

... ثُمَّ إِلَينَا مَرْجِعُكُمْ ...

then (in the end) unto Us is your return...

meaning your goal and final destination.

... فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٢٣)

and We shall inform you of that which you used to do.

and We shall inform you of all your deeds. Then we shall recompense you for them.

So let him who finds good (in his record) praise Allah, and let him who finds other than that blame no one but himself.

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَآءٍ أَنزَلْنَاهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَـمُ

10:24 Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat:

حَتَّى إِذَآ أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَادِرُونَ عَلَيْهَآ أَتَاهَآ أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ

until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!

كَذلِكَ نُفَصِّلُ الآيَـتِ لِقَوْمٍ يَتَفَكَّرُونَ

Thus do We explain the Ayat in detail for the people who reflect.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلاَمِ وَيَهْدِى مَن يَشَآءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

10:25 Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.

The Parable of this Life

Allah says;

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاء أَنزَلْنَاهُ مِنَ السَّمَاء فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَامُ ...

Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat:

Allah the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allah brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

... حَتَّىَ إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا ...

until when the earth is clad in its adornments,

... وَازَّيَّنَتْ ...

and is beautified,

meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.

... وَظَنَّ أَهْلُهَا ...

and its people think...

those who planted it and put it in the ground,

... أَنَّهُمْ قَادِرُونَ عَلَيْهَآ ...

that they have all the powers of disposal over it,

to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits.

Allah said:

... أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا ...

Our command reaches it by night or by day and We make it like a clean-mown harvest,

it became dry after it was green and flourishing.

... كَأَن لَّمْ تَغْنَ بِالأَمْسِ ...

as if it had not flourished yesterday!

as if nothing existed there before.

Qatadah said:

"As if it had not flourished; as if it was never blessed.''

Such are things after they perish, they are as if they had never existed.

Similarly, the **Hadith**,

يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، فَيُغْمَسُ فِي النَّارِ غَمْسَةً، فَيُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ ؟

فَيَقُولُ: لَا،

وَيُؤْتَى بِأَشَدِّ النَّاسِ عَذَابًا فِي الدُّنْيَا، فَيُغْمَسُ فِي النَّعِيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ ؟

فَيَقُولُ لَا

A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: `Have you ever found any good or comfort!'

He will reply: `No.'

And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery!'

He will reply: `No.'

Allah said about those who were destroyed:

فَأَصْبَحُوا۟ فِى دِيَارِهِمْ جَـٰثِمِينَكَأَن لَّمْ يَغْنَوْا۟ فِيهَآ

So they lay (dead), prostrate in their homes; as if they had never lived there. (11:67-68)

... كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

Thus do We explain the **Ayat** in detail for the people who reflect.

Allah then said:

وَاللّهُ يَدْعُو إِلَى دَارِ السَّلاَمِ وَيَهْدِي مَن يَشَاء إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٥﴾

Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.

Jabir b Abdullah narrated that Prophet (peace be upon him) came to them and said;

I have seen in my sleep that it was as if Jibril was at my head and Mika'il at my leg. They were saying to each other: `Give an example for him.'

He said: `Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your **Ummah** is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allah is the King and the land is Islam, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islam. And whosoever enters Islam enters Paradise. And whosoever enters Paradise eats from it.

Ibn Jarir recorded this **Hadith**.

It was also reported that Abu Ad-Darda' said that Allah's Messenger said:

مَا مِنْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَّا وَبِجَنْبَيْهَا مَلَكَانِ يُنَادِيَانِ يَسْمَعُهُ خَلْقُ اللهِ كُلُّهُمْ إِلَّا الثَّقَلَيْنِ: يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى

Two angels descend every day in which the sun rises and say that which all Allah's creatures would hear except Jinn and humans: `O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.'

And He sent this down in the Qur'an when He said:

وَاللّهُ يَدْعُو إِلَى دَارِ السَّلاَمِ ...

"Allah calls to the Abode of Peace.''

Ibn Abi Hatim and Ibn Jarir recorded this.

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ أُوْلَـئِكَ أَصْحَـبُ الْجَنَّةِ هُمْ فِيهَا خَـلِدُونَ

10:26 For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

The Reward of the Good-Doers

Allah says;

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى ...

For those who have done good is the best,

Allah states that those who do good in this world -- by having faith and performing righteous deeds -- will be rewarded with a good reward in the Hereafter.

Allah said:

هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَـنُ

Is there any reward for good other than good. (55:60)

Then Allah said:

... وَزِيَادَةٌ ...

and even more.

- the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that.
- This reward includes what Allah will give them in Paradise, such as the palaces, **Al-Hur** (virgins of Paradise), and His pleasure upon them.

- He will give them what He has hidden for them of the delight of the eye.
- He will grant them on top of all of that and even better, the honor of looking at His Noble Face.

This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allah and His mercy.

The explanation that this refers to looking at Allah's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yaman, Abdullah bin Abbas, Sa`id bin Al-Musayyib, Abdur-Rahman bin Abu Layla, Abdur-Rahman bin Sabit, Mujahid, Ikrimah, Amir bin Sa`ad, Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq, and others from the earlier and later scholars.

There are many **Hadiths** that contain the same interpretation. Among these Hadiths is what Imam Ahmad recorded from Suhayb that Allah's Messenger recited this **Ayah**,

لِّلَّذِينَ أَحْسَنُوا۟ الْحُسْنَى وَزِيَادَةٌ ...

For those who have done good is the best and even more.

And then he said:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ

فَيَقُولُونَ: وَمَا هُوَ ؟

أَلَمْ يُثَقِّلْ مَوَازِينَنَا ؟

أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّـةَ وَيُجِرْنَا مِنَ النَّارِ ؟

قَالَ فَيَكْشِفُ لَهُمُ الْحِجَابَ، فَيَنْظُرُونَ إِلَيهِ، فَوَاللهِ مَا أَعْطَاهُمُ اللهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقَرَّ لِأَعْيُنِهِم

When the people of Paradise enter Paradise, a caller will say: `O people of Paradise, Allah has promised you something that He wishes to fulfill.'

They will reply: `What is it?

Has He not made our Scale heavy?

Has He not made our faces white and delivered us from Fire?'

Allah will then remove the veil and they will see Him. By Allah, they have not been given anything dearer to them and more delightful than looking at Him.

Muslim and a group of Imams also related this **Hadith**.

Allah then said:

... وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ ...

Neither darkness nor dust shall cover their faces...

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

... وَلاَ ذِلَّةٌ ...

nor any humiliating disgrace,

meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored.

For as Allah has said:

فَوَقَـهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَومِ وَلَقَّـهُمْ نَضْرَةً وَسُرُوراً

So Allah saved them from the evil of that Day, and gave them Nadrah (brightness) and joy. (76:11)

meaning, light in their faces and delight in their hearts.

May Allah make us among those by His grace and mercy.

... أُوْلَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٢٦)

They are the dwellers of Paradise, they will abide therein forever.

وَالَّذِينَ كَسَبُواْ السَّيِّئَاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ

10:27 And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces).

مَّا لَهُمْ مِّنَ اللَّهِ مِنْ عَاصِمٍ

No defender will they have from Allah.

كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِماً

Their faces will be covered as it were with pieces from the darkness of night.

أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

They are the dwellers of the Fire, they will abide therein forever.

The Reward of the Wicked Criminals

Allah says;

وَالَّذِينَ كَسَبُواْ السَّيِّئَاتِ جَزَاء سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ...

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces).

After Allah told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones.

He told us about His justice with them. He will reward them with similar evil, without any increase

وَتَرْهَقُهُمْ (and will cover them),

meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins.

Similarly Allah said:

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَـشِعِينَ مِنَ الذُّلِّ

And you will see them brought forward to it, (Hell) made humble by disgrace. (42:45)

He also said:

وَلاَ تَحْسَبَنَّ اللَّهَ غَـفِلاً عَمَّا يَعْمَلُ الظَّـلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ

Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.

(They will be) hastening forward with necks outstretched, their heads raised up (towards the sky). (14:42–43)

Allah then said:

... مَّا لَهُم مِّنَ اللّهِ مِنْ عَاصِمٍ ...

No defender will they have from Allah.

meaning, there will be no protectors to prevent them from punishment as Allah said:

يَقُولُ الإِنسَـنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ

كَلاَّ لاَ وَزَرَ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

On that Day man will say: "Where (is the refuge) to flee!''

No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day. (75:10-12)

Allah's statement:

... كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا ...

Their faces will be covered as it were pieces from the darkness of night.

means that their faces will be dark in the Hereafter.

This is similar to His statement:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَـنِكُمْ فَذُوقُواْ الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَـلِدُونَ

On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it! Then taste the torment (in Hell) for rejecting faith.''

And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever. (3:106-107)

He also said:

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

ضَـحِكَةٌ مُّسْتَبْشِرَةٌ

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained. (80:38-40)

... أُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٧)

They are the dwellers of the Fire, they will abide therein forever.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ

10:28 And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners.''

فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُمْ مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ

Then We shall separate them, and their partners shall say: "It was not us that you used to worship.''

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَـفِلِينَ

10:29 "So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us.''

هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ وَرُدُّوا۟ إِلَى ٱللَّهِ مَوْلَـٰهُمُ ٱلْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ

10:30 There! Every person will know (exactly) what he had earned before and they will be brought back to Allah, their rightful Mawla (Lord), and their invented false deities will vanish from them.

The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allah said:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ...

And the Day whereon We shall gather them all together,

Allah will gather together all the creatures of earth, human and Jinn, righteous and rebellious.

He said in another **Ayah**:

وَحَشَرْنَـهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

and We shall gather them all together so as to leave not one of them behind. (18:47)

... ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ...

then We shall say to those who did associate partners: "Stop at your place! You and your partners.''

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers.

... فَزَيَّلْنَا بَيْنَهُمْ ...

Then We shall separate them,

Similarly, Allah said:

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

> (It will be said): "And O you the criminals! Get you apart this Day (from the believers). (36:59)

Allah also said:

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

> And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers). (30:14)

In the same **Surah** Allah said:

يَوْمَئِذٍ يَصَّدَّعُونَ

> On that Day men shall be divided. (30:43)

> means, they shall be divided in two.

This is what will take place when Allah Almighty will come for Final Judgement. The believers intercede to Allah so the Final Judgement may come and they get rid of that state.

The Prophet said,

نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كُومٍ فَوْقَ النَّاس

On the Day of Resurrection, we will be in a visible place above the (other) people.

Allah tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

... مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ...

> "Stop at your place! You and your partners.'' Then We shall separate them,

and that they would deny their worship and claim their innocence from them.

Similarly, Allah said:

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ

Nay, but they will deny their worship of them. (19:82)

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ

When those who were followed declare themselves innocent of those who followed (them). (2:166)

and;

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً

And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them.

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies. (46:5-6)

This refers to the partners responding to those who worshipped them,

... وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ (٢٨)

and their partners shall say: "It was not us that you used to worship.''

Then Allah said:

فَكَفَى بِاللّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ (٢٩)

"So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us.''

They say that we did not know or think that you were worshipping us. Allah is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allah said:

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ...

There! Every person will know (exactly) what he had earned before,

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth, both good and evil. Similarly, Allah said:

يَوْمَ تُبْلَى السَّرَآئِرُ

The Day when all the secrets will be examined. (86:9)

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

On that Day man will be informed of what he sent forward (of deeds), and what he left behind. (75:13)

وَكُلَّ إِنْسَـنٍ أَلْزَمْنَـهُ طَـئِرَهُ فِى عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَـمَةِ كِتَابًا يَلْقَـهُ مَنْشُوراً

اقْرَأْ كَتَـبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day.'' (17:13-14)

Then Allah said,

... وَرُدُّواْ إِلَى اللَّهِ مَوْلاَهُمُ الْحَقِّ ...

and they will be brought back to Allah, their rightful **Mawla**.

> All affairs and matters will be brought back to Allah, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

... وَضَلَّ عَنْهُم ...

and will vanish from them,

> meaning what the idolators worshipped,

... مَّا كَانُواْ يَفْتَرُونَ (٣٠)

what they invented.

> what they worshipped besides Allah that they invented.

قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَآءِ وَالأٌّرْضِ أَمَّن يَمْلِكُ السَّمْعَ والأٌّبْصَـرَ

10:31 Say: "Who provides for you from the sky and the earth! Or who owns hearing and sight!

وَمَن يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَمَن يُدَبِّرُ الأٌّمْرَ

And who brings out the living from the dead and brings out the dead from the living! And who disposes of the affairs!"

فَسَيَقُولُونَ اللَّهُ

They will say: "Allah."

فَقُلْ أَفَلاَ تَتَّقُونَ

Say: "Will you not then be afraid (of Allah's punishment)''

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ

10:32 Such is Allah, your Lord in truth.

فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَ

So after the truth, what else can there be, save error! How then are you turned away!

كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لاَ يُؤْمِنُونَ

10:33 Thus is the Word of your Lord justified against those who rebel (disobey Allah), that they will not believe.

The Idolators recognize Allah's Tawhid in Lordship and the Evidence is established against Them through this Recognition

Allah argues that the idolators' recognition of Allah's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allah said:

قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالأَرْضِ ...

Say: "Who provides for you from the sky and the earth!''

meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

أَإِلَـهٌ مَّعَ اللهِ

Is there a god, besides Allah (Who provides)! (27:62)

فَأنبَتْنَا فِيهَا حَبّاً

وَعِنَباً وَقَضْباً

وَزَيْتُوناً وَنَخْلاً

وَحَدَآئِقَ غُلْباً

وَفَـكِهَةً وَأَبّاً

Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.'' (80:27-31)

فَسَيَقُولُونَ اللّه

They will say: "Allah.''

أَمَّنْ هَـذَا الَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

"Who is he that can provide for you if He should withhold His provision! (67:21)

Allah's statement,

... أَمَّن يَمْلِكُ السَّمْعَ والأَبْصَارَ ...

Or who owns hearing and sight,

means that Allah is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them.

Similarly, Allah said:

قُلْ هُوَ الَّذِى أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالأٌّبْصَـرَ

Say it is He Who has created you, and endowed you with hearing and seeing. (67:23)

Allah also said:

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَـرَكُمْ

Say: "Tell me, if Allah took away your hearing and your sight. (6:46)

Then Allah said:

... وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيَّتَ مِنَ الْحَيِّ ...

And who brings out the living from the dead and brings out the dead from the living!

by His great power and grace.

... وَمَن يُدَبِّرُ الأَمْرَ ...

And who disposes of the affairs!

In Whose Hand is the dominion of everything Who protects all, while against Whom there is no protector! Who is the One who judges with none reversing His judgement! Who is the One that is not questioned about what He does while they will be questioned

يَسْأَلُهُ مَن فِى السَّمَـوَتِ وَالأٌّرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ

Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair! (55:29)

The upper and lower kingdoms and what is in them both, including the angels, humans, and Jinn are in desperate need of Him. They are His servants and are under His control.

... فَسَيَقُولُونَ اللّهُ ...

They will say: "Allah.''

they say this knowingly and they admit it.

... فَقُلْ أَفَلاَ تَتَّقُونَ ﴿٣١﴾

Say: `Will you not then be afraid (of Allah's punishment)!''

meaning, don't you fear Him when you worship others because of your ignorance and false opinions!

Allah then said:

فَذَلِكُمُ اللّهُ رَبُّكُمُ الْحَقُّ ...

Such is Allah, your Lord in truth.

This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

... فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ ...

So after the truth, what else can there be, save error!

any one worshipped other than Him is false, for there is no God but Allah, He Has no partners.

... فَأَنَّى تُصْرَفُونَ (٣٢)

How then are you turned away!

How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything!

Allah then said:

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُواْ أَنَّهُمْ لاَ يُؤْمِنُونَ (٣٣)

Thus is the Word of your Lord justified against those who rebel (disobey Allah), that they will not believe.

These idolators disbelieved and continued to practice their **Shirk**, and worship others beside Allah. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their **Shirk**, Allah's Word proved true and was justified that they would be miserable inhabitants of the Fire.

Allah said:

قَالُوا۟ بَلَى وَلَـكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَـفِرِينَ

They will say: "Yes,'' but the Word of torment has been justified against the disbelievers! (39:71)

قُلْ هَلْ مِن شُرَكَآئِكُمْ مَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

10:34 Say: "Is there of your partners one that originates the creation and then repeats it!''

قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ

Say: "Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)!''

قُلْ هَلْ مِن شُرَكَآئِكُمْ مَّن يَهْدِى إِلَى الْحَقِّ

10:35 Say: "Is there of your partners one that guides to the truth!''

قُلِ اللَّهُ يَهْدِى لِلْحَقِّ

Say: "It is Allah Who guides to the truth.

أَفَمَن يَهْدِى إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لاَّ يَهِدِّى إِلاَّ أَن يُهْدَى

Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided!

فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Then, what is the matter with you! How judge you!''

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلاَّ ظَنًّا إَنَّ الظَّنَّ لاَ يُغْنِى مِنَ الْحَقِّ شَيْئًا

10:36 And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth.

إِنَّ اللَّهَ عَلَيمٌ بِمَا يَفْعَلُونَ

Surely, Allah is All-Aware of what they do.

This invalidates and falsifies their claims for committing Shirk with Allah and worshipping different idols and rivals

Allah says:

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ...

Say: "Is there of your partners one that originates the creation and then repeats it!''

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them! Who can place the planets and the stars in their positions! Who can then repeat the process of the creation

... قُلِ اللَّهُ ...

Say: "Allah.''

It is He Who does this. He does it by Himself, alone without partners.

...قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ...

Say: "Allah originates the creation and then He repeats it.

... فَأَنَّى تُؤْفَكُونَ (٣٤)

"Then how are you deluded away (from the truth)!''

How is it that you are so misled from the right path to falsehood!

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِي إِلَى الْحَقِّ قُلِ اللّهُ يَهْدِي لِلْحَقِّ ...

Say: "Is there of your partners one that guides to the truth!''

Say: "It is Allah who guides to the truth...''

You know that your deities are incapable of guiding those who are astray. It is Allah alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allah, none has the right to be worshipped but He.

... أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لاَّ يَهِدِّيَ إِلاَّ أَن يُهْدَى ...

Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided!

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness Allah said that Ibrahim said:

يأَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يَبْصِرُ وَلاَ يُغْنِى عَنكَ شَيْئاً

O my father! Why do you worship that which hears not, sees not and cannot avail you in anything! (19:42)

And said to his people

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

Worship you that which you (yourselves) carve While Allah has created you and what you make! (37: 95-96)

Also, there are many **Ayat** in this regard.

Allah then said:

... فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٥)

Then, what is the matter with you! How judge you!

What is the matter with you! What has happened to your mind! How did you make Allah's creatures equal to Him! What kind of judgement did you make to turn away from Allah and worship this or that! Why did you not worship the Lord -- Glorified be He, the True King, the Judge and the One Who guides to the truth! Why didn't you call upon Him alone and turn towards Him!

Allah says;

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلاَّ ظَنًّا إَنَّ الظَّنَّ لاَ يُغْنِي مِنَ الْحَقِّ شَيْئًا ...

And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth.

Allah explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth.

He said,

... إِنَّ اللَّهَ عَلَيمٌ بِمَا يَفْعَلُونَ (٣٦)

Allah is All-Aware of what they do.

This is both a threat and a promise of severe punishment.

Allah said that He would reward them for their actions with a complete reward.

وَمَا كَانَ هَـذَا الْقُرْءَانُ أَن يُفْتَرَى مِن دُونِ اللَّهِ وَلَـكِن تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَـلَمِينَ

10:37 And this Qur'an is not such as could ever be produced by other than Allah but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.

أَمْ يَقُولُونَ افْتَرَاهُ

10:38 Or do they say: "He has forged it!''

قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!''

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ

10:39 Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled. Thus those before them did belie.

كَيْفَ كَانَ عَـقِبَةُ الظَّـلِمِينَ

Then see what was the end of the wrongdoers!

وَمِنهُمْ مَّن يُؤْمِنُ بِهِ وَمِنْهُمْ مَّن لاَّ يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ

10:40 And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.

The Qur'an is the True, Inimitable Word of Allah and It is a Miracle

The Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten **Surahs** or even one **Surah** like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allah. The great and abundant principles and meanings within the Qur'an -- which are of great benefit in this world and for the Hereafter -- cannot be but from Allah. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allah said:

وَمَا كَانَ هَـذَا الْقُرْآنُ أَن يُفْتَرَى مِن دُونِ اللّهِ ...

And this Qur'an is not such as could ever be produced by other than Allah.

meaning, a book like this cannot be but from Allah. This is not similar to the speech uttered by humans.

... وَلَـكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ ...

but it is a confirmation of (the revelation) which was before it,

Such as previous revelations and Books. The Qur'an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books.

Then Allah said,

... وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

and a full explanation of the Book -- wherein there is no doubt -- from the Lord of all that exists.

That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation,

the Qur'an leaves no doubt that it is from Allah, the Lord of all that exists.

Allah says,

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ (٣٨)

Or do they say: "He has forged it!''

Say: "Bring then a **Surah** like unto it, and call upon whomsoever you can besides Allah, if you are truthful!''

If you argue, claim and doubt whether this is from Allah then you uttered a lie and blasphemy, and you say it is from Muhammad -- Muhammad, however is a man like you, and since he came as you claim with this Qur'an -- then you produce a **Surah** like one of its **Surahs**. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns.

This is the third stage, Allah challenged them and called them to produce a counterpart of the Qur'an if they were truthful in their claim that it was simply from Muhammad. Allah even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so.

Allah said:

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْءَانِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: "If the mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.'' (17:88)

Then He reduced the number for them to ten **Surahs** similar to it, in the beginning of **Surah** Hud, Allah said:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Or they say, "He forged it.''

Say: "Bring you then ten forged **Surah** like unto it, and call whomsoever you can, other than Allah, if you speak the truth!'' (11:13)

In this **Surah** He went even further to challenge them to produce only one **Surah** like unto the Qur'an.

So He said:

He also challenged them in Surah **Al-Baqarah**, a Madni **Surah**, to produce one **Surah** similar to it. He stated in that **Surah** that they would never be capable of doing so, saying:

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ

> But if you do it not, and you can never do it, then fear the Fire (Hell). (2:24)

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including Al-Mu`allaqat -- the oldest complete collection of the most eloquent ancient Arabic poems -- was considered to be the best in the literary arts. However Allah sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'an and its best in adhering to it.

The same thing happened to the magicians during Fir`awn's time. They were knowledgeable of the arts of sorcery, however, when Musa performed his miracles, they knew that it must have come through someone that was supported and guided by Allah. They knew that no human could perform such acts without the permission of Allah.

Similarly, `Isa was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allah's leave. What `Isa was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allah's servant and His Messenger.

Similarly, in the Sahih, Allah's Messenger said,

مَا مِنْ نَبِيَ مِنَ الْأَنْبِيَاءِ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا

There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is revelation that Allah revealed, so I hope that I will have the most followers among them.

Allah then said:

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ...

Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.

They did not believe in the Qur'an and they have not yet grasped it or comprehended it.

وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ (And what has not yet been fulfilled),

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

... كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ...

Those before them did belie.

meaning, the past nations,

... فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ (٣٩)

Then see what was the end of the wrongdoers!

Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you.

Allah's statement,

وَمِنهُم مَّن يُؤْمِنُ بِهِ ...

And of them there are some who believe therein;

means that among those you were sent to, O Muhammad, are people who will believe in this Qur'an, follow you and benefit from what has been sent to you.

... وَمِنْهُم مَّن لاَّ يُؤْمِنُ بِهِ ...

and of them there are some who believe not therein,

but dies as a disbeliever and will be resurrected as such.

... وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ (٤٠)

And your Lord is All-Aware of the mischief makers.

He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray.

Allah is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ

10:41 And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!''

وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُواْ لاَ يَعْقِلُونَ

10:42 And among them are some who listen to you, but can you make the deaf to hear -- even though they apprehend not!

وَمِنهُمْ مَّن يَنظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِى الْعُمْىَ وَلَوْ كَانُواْ لاَ يُبْصِرُونَ

10:43 And among them are some who look at you, but can you guide the blind -- even though they see not!

إِنَّ اللَّهَ لاَ يَظْلِمُ النَّاسَ شَيْئًا وَلَـكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

10:44 Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.

The Command to be Free and Clear from the Idolators

Allah says;

وَإِن كَذَّبُوكَ ...

And if they belie you,

Allah said to His Prophet: `If these idolators belie you, then be clear from them and their deeds.'

... فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ ...

Say: "For me are my deeds and for you are your deeds!''

Similarly, Allah said:

قُلْ يأَيُّهَا الْكَـفِرُونَ

لاَ أَعْبُدُ مَا تَعْبُدُونَ

Say: "O you disbelievers! I worship not that which you worship." (109:1-2) to the end of the **Surah**.

Ibrahim **Al-Khalil** (the Friend) and his followers said to the idolators among their people:

إِنَّا بُرَءآؤاْ مِّنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ

Verily, we are free from you and whatever you worship besides Allah. (60:4)

...أَنتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَاْ بَرِيءٌ مِّمَّا تَعْمَلُونَ (٤١)

You are innocent of what I do, and I am innocent of what you do!"

Allah then said:

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ...

And among them are some who listen to you,

They listen to your beautiful talk and to the Glorious Qur'an. They listen to your truthful, eloquent and authentic **Hadiths** that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allah wishes.

... أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُواْ لاَ يَعْقِلُونَ (٤٢)

but can you make the deaf to hear -- even though they apprehend not!

وَمِنهُم مَّن يَنظُرُ إِلَيْكَ ...

And among them are some who look at you,

They look at you and at what Allah has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your Prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you

with respect and dignity while disbelievers regard you with contempt.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً

And when they see you, they treat you only in mockery. (25:41)

...أَفَأَنتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُواْ لاَ يُبْصِرُونَ (٤٣)

but can you guide the blind -- even though they see not!

Then Allah announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just.

So Allah said:

إِنَّ اللّهَ لاَ يَظْلِمُ النَّاسَ شَيْئًا وَلَـكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ (٤٤)

Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.

In the **Hadith** narrated by Abu Dharr, he states that the Prophet related that His Lord, Exalted and High is He, said:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another,Until He said at the end of the **Hadith**

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوفِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَه

O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allah.

And let him who finds other than that blame no one but himself.

The complete version was recorded by Muslim.

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُواْ إِلاَّ سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ

10:45 And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognize each other.

قَدْ خَسِرَ الَّذِينَ كَذَّبُواْ بِلِقَآءِ اللَّهِ وَمَا كَانُواْ مُهْتَدِينَ

Ruined indeed will be those who denied the meeting with Allah and were not guided.

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allah says:

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُواْ إِلاَّ سَاعَةً مِّنَ النَّهَارِ ...

And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day.

Similarly Allah said:

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُواْ إِلاَّ سَاعَةً مِّن نَّهَارٍ

On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day. (46:35)

Allah also said:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُواْ إِلاَّ عَشِيَّةً أَوْ ضُحَـهَا

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. (79:46)

يَوْمَ يُنفَخُ فِى الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمِئِذٍ زُرْقاً

يَتَخَـفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلاَّ عَشْراً

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلاَّ يَوْماً

The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days).''

We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!'' (20:102-104)

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُواْ غَيْرَ سَاعَةٍ

And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour. (30:55)

These all are evidence of the brevity of the worldly life compared to the Hereafter.

Allah said:

قَـلَ كَمْ لَبِثْتُمْ فِى الاٌّرْضِ عَدَدَ سِنِينَ

قَالُواْ لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَآدِّينَ

قَالَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ

He (Allah) will say: "What number of years did you stay on earth!''

They will say: "We stayed a day or part of a day. Ask of those who keep account.''

He (Allah) will say: "You stayed not but a little, if you had only known!'' (23:112-114)

Allah then said:

... يَتَعَارَفُونَ بَيْنَهُمْ ...

They will recognize each other.

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself.

Allah then said:

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ

Then, when the Trumpet is blown, there will be no kinship among them. (23:101)

Allah also said:

وَلاَ يَسْـَلُ حَمِيمٌ حَمِيماً

And no friend will ask a friend (about his condition). (70:10)

Allah then said:

... قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاء اللّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

Ruined indeed will be those who denied the meeting with Allah and were not guided.

This is similar to the **Ayah**:

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Woe that Day to the deniers. (77:15)

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.

وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ

10:46 Whether We show you some of what We promise them (the torment), or We cause you to die -- still unto Us is their return, and moreover Allah is Witness over what they used to do.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ

10:47 And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

The Criminals will certainly be avenged -- whether in This World or in the Hereafter

Allah said to His Messenger:

وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ ...

Whether We show you some of what We promise them (the torment),

We shall avenge them in your lifetime so your eye will be delighted.

... أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ...

Or We cause you to die -- still unto Us is their return,

... ثُمَّ اللّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ

and moreover Allah is Witness over what they used to do.

Allah will then be the Witness watching over their actions for you.

Allah then said,

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاء رَسُولُهُمْ ...

And for every **Ummah** there is a Messenger; when their Messenger comes,

Mujahid said:

"This will be on the Day of Resurrection."

... قُضِيَ بَيْنَهُم بِالْقِسْطِ ...

(the matter will be judged between them with justice,)

is similar to the **Ayah**:

وَأَشْرَقَتِ الأَرْضُ بِنُورِ رَبِّهَا

And the earth will shine with the light of its Lord (Allah), (39:69)

So every nation will be presented before Allah in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one. Our noble **Ummah**, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allah's Messenger in a **Hadith** recorded by both Al-Bukhari and Muslim.

Allah's Messenger said:

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ

We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.

His **Ummah** attains the honor of precedence only by the honor of its Messenger, may Allah's peace and blessings be upon him forever, until the Day of Judgement.

... وَهُمْ لاَ يُظْلَمُونَ (٤٧)

and they will not be wronged.

وَيَقُولُونَ مَتَى هَـذَا الْوَعْدُ إِن كُنتُمْ صَـدِقِينَ

10:48 And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth''

قُل لاَّ أَمْلِكُ لِنَفْسِى ضَرًّا وَلاَ نَفْعًا إِلاَّ مَا شَآءَ اللَّهُ

10:49 Say: "I have no power over any harm or profit for myself except what Allah may will.

لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ

For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).''

قُلْ أَرَءَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ

10:50 Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on!''

أَثُمَّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ءَآلْنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ

10:51 Is it then that when it has actually befallen, you will believe in it! What! Now (you believe)! And you used (aforetime) to hasten it on!''

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلاَّ بِمَا كُنتُمْ تَكْسِبُونَ

10:52 Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn!''

The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allah tells;

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ (٤٨)

And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth''

Allah told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway.

Allah said:

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. (42:18)

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allah instructed His Messenger to answer them saying:

قُل لاَّ أَمْلِكُ لِنَفْسِي ضَرًّا وَلاَ نَفْعًا ...

Say: "I have no power over any harm or profit to myself.''

I will not say except what He has taught me. I also have no authority over anything that Allah has not shown to me. I am Allah's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur.

... إِلاَّ مَا شَاء اللّهُ...

except what Allah may will.

... لِكُلِّ أُمَّةٍ أَجَلٌ ..

For every **Ummah**, there is a term appointed;

> meaning that for every generation or community there is a set term appointed for them.

.... إِذَا جَاء أَجَلُهُمْ ...

when their term comes,

> When the end of that term approaches,

... فَلاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ (٤٩)

neither can they delay it nor can they advance it an hour (or a moment).

This is similar to what Allah said in another **Ayah**:

وَلَن يُؤَخِّرَ اللَّهُ نَفْساً إِذَا جَآءَ أَجَلُهَآ

> And Allah grants respite to none when his appointed time (death) comes. (63:11)

Allah instructed His Messenger to tell the people that His punishment would come suddenly. He said:

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ (٥٠)

أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُم بِهِ آلآنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ (٥١)

Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on Is it then that when it has actually befallen, you will believe in it What! Now (you believe) And you used (aforetime) to hasten it on!''

When the punishment befalls them, they will say:

رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا

> "Our Lord! We have now seen and heard.'' (32:12)

Allah also said:

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُواْ ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـنُهُمْ لَمَّا رَأَوْاْ بَأْسَنَا سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ فِى عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَـفِرُونَ

So when they saw Our punishment, they said: "We believe in Allah alone and reject (all) that we used to associate with Him as (His) partners.

Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).'' (40:84-85)

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ ...

Then it will be said to them who wronged themselves: "Taste you the everlasting torment!''

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allah said in another **Ayah**:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

اصْلَوْهَا فَاصْبِرُوا أَوْ لاَ تَصْبِرُوا سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to belie. Is this magic or do you not see Taste you therein its heat and whether you are patient of it or impatient of it, it is

all the same. You are only being requited for what you used to do. (52:13-16)

... هَلْ تُجْزَوْنَ إِلاَّ بِمَا كُنتُمْ تَكْسِبُونَ (٥٢)

Are you recompensed (aught) save what you used to earn!''

وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ

10:53 And they ask you to inform them (saying): "Is it true!''

قُلْ إِى وَرَبِّى إِنَّهُ لَحَقٌّ وَمَآ أَنتُمْ بِمُعْجِزِينَ

Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!''

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى الاٌّرْضِ لاَفْتَدَتْ بِهِ

10:54 And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted),

وَأَسَرُّواْ النَّدَامَةَ لَمَّا رَأَوُاْ الْعَذَابَ وَقُضِىَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ

and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

The Resurrection is Real

Allah says;

وَيَسْتَنبِئُونَكَ أَحَقٌّ هُوَ...

And they ask you to inform them (saying): "Is it true!''

asking about the return and the Resurrection from the graves, after the bodies become sand.

... قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتُمْ بِمُعْجِزِينَ (٥٣)

Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!''

meaning that becoming sand does not make Allah incapable of bringing you back, since He originated you from nothing.

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it, `Be!' - and it is! (36:82)

There are only two other **Ayat** in the Qur'an similar to this. Allah commands His Messenger to give an oath by Him to answer those who deny the return. He said in Surah **Saba'**,

وَقَالَ الَّذِينَ كَفَرُواْ لاَ تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّى لَتَأْتِيَنَّكُمْ

Those who disbelieve say: "The Hour will not come to us.''

Say: "Yes, by my Lord!, it will come to you.'' (34:3)

The second is in Surah **At-Taghabun**,

He said:

زَعَمَ الَّذِينَ كَفَرُواْ أَن لَّن يُبْعَثُواْ قُلْ بَلَى وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

The disbelievers claimed that they will never be resurrected.

Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.'' (64:7)

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الأَرْضِ لاَفْتَدَتْ بِهِ ...

And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted),

Allah informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allah's punishment with the equivalent of the weight of the earth in gold.

... وَأَسَرُّواْ النَّدَامَةَ لَمَّا رَأَوُاْ الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ (٥٤)

And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

أَلا إِنَّ لِلَّهِ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ

10:55 No doubt, surely, all that is in the heavens and the earth belongs to Allah.

أَلاَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

No doubt, surely, Allah's promise is true. But most of them know not.

هُوَ يُحْـى وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ

10:56 It is He Who gives life, and causes death, and to Him you (all) shall return.

Allah says;

أَلا إِنَّ لِلّهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ أَلاَ إِنَّ وَعْدَ اللّهِ حَقٌّ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ (٥٥)

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ (٥٦)

No doubt, surely, all that is in the heavens and the earth belongs to Allah. No doubt, surely, Allah's promise is true. But most of them know not. It is He Who gives life, and causes death, and to Him you (all) shall return.

Allah is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

يَأَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

10:57 O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُواْ

10:58 Say: "In the bounty of Allah, and in His mercy; therein let them rejoice.''

هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

That is better than what (the wealth) they amass.

The Qur'an is an Admonition, Cure, Mercy and Guidance

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger.

He said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ...

O mankind! There has come to you good advice from your Lord.

A warning and a shield from shameful deeds.

... وَشِفَاء لِّمَا فِي الصُّدُورِ ...

and a cure for that which is in your breasts,

A cure from suspicion and doubts. The Qur'an removes all the filth and **Shirk** from the hearts.

... وَهُدًى وَرَحْمَةٌ...

a guidance and a mercy,

The guidance and the mercy from Allah are attained through it.

... لِّلْمُؤْمِنِينَ (٥٧)

for the believers.

This is only for those who believe in it and have firm faith in what it contains. As Allah said:

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss. (17:82)

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ

Say: "It is for those who believe, a guide and a cure.'' (41: 44)

Allah then said:

قُلْ بِفَضْلِ اللّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُواْ ...

Say: "In the bounty of Allah, and in His mercy; therein let them rejoice.''

rejoice in what has come from Allah. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

... هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ (٥٨)

That is better than what (the wealth) they amass.

from the ruins of the world and its vanishing bloom undoubtedly.

قُلْ أَرَأَيْتُم مَّآ أَنزَلَ اللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلاَلاً

10:59 Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful.''

قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah!''

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَـمَةِ

10:60 And what think those who invent a lie against Allah, on the Day of Resurrection!

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَشْكُرُونَ

Truly, Allah is full of bounty to mankind, but most of them are ungrateful.

None can make Anything Lawful or Unlawful except Allah or Those Whom Allah has allowed to do so

Allah says;

قُلْ أَرَأَيْتُم مَّا أَنزَلَ اللّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلاَلاً قُلْ آللّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللّهِ تَفْتَرُونَ (٥٩)

Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful.''

Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah!''

Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Abdur-Rahman bin Zayd bin Aslam and others said:

> "This **Ayah** was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the **Bahirah**, **Sa'ibah** and **Wasilah**.''
>
> As Allah said:
>
> وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيباً
>
> And they assign to Allah a share of the tilth and cattle which He has created. (6:136)

Imam Ahmad recorded a narration from Malik bin Nadlah who said,

> "I came to Allah's Messenger while in filthy clothes. He said, هَلْ لَكَ مَالٌ (Do you have wealth)?
>
> I answered, `Yes.'
>
> He said,
>
> مِنْ أَيِّ الْمَالِ ؟
>
> what kind of wealth?
>
> I answered, `All kinds; camels, slaves, horses, sheep.'
>
> So he said,
>
> إِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْك
>
> If Allah gives you wealth, then let it be seen on you.
>
> Then he said,

هَلْ تُنْتَجُ إِبْلُكَ صِحَاحًا آذَانُهَا، فَتَعْمِدَ إِلَى مُوسًى فَتَقْطَعَ آذَانَهَا، فَتَقُولُ: هَذِهِ بُحْرٌ، وَتَشُقَّ جُلُودَهَا وَتَقُولُ: هَذِهِ صُرُمٌ، وَتُحَرِّمُهَا عَلَيْكَ وَعَلَى أَهْلِك

It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a **Bahr**,'' tear its skin, then say, `This is a **Sarm**,'' and prohibit them for yourself and your family.

I replied, `Yes.' He said,

فَإِنَّ مَا آتَاكَ اللهُ لَكَ حِلٌّ، سَاعِدُ اللهِ أَشَدُّ مِنْ سَاعِدِكَ، وَمُوسَى اللهِ أَحَدُّ مِنْ مُوسَاك

What Allah has given you is lawful. Allah's Forearm is stronger than your forearm, and Allah's knife is sharper then your knife.''

And he mentioned the **Hadith** in its complete form, and the chain for this **Hadith** is a strong, good chain.

Allah criticized those who make lawful what Allah has made unlawful or vice verse. This is because they are based on mere desires and false opinions that are not supported with evidence or proof.

Allah then warned them with a promise of the Day of Resurrection. He asked:

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ...

And what think those who invent a lie against Allah, on the Day of Resurrection!

What do they think will happen to them when they return to Us on the Day of Resurrection!

... إِنَّ اللّهَ لَذُو فَضْلٍ عَلَى النَّاسِ ...

Truly, Allah is full of bounty to mankind,

Ibn Jarir said that Allah's statement:

indicated that the bounty is in postponing their punishment in this world.

I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

... وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَشْكُرُونَ (٦٠)

but most of them are ungrateful.

So they prohibited what Allah has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ

10:61 Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.

وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِى السَّمَآءِ وَلاَ أَصْغَرَ مِن ذَلِكَ وَلاَ أَكْبَرَ إِلاَّ فِى كِتَابٍ مُّبِينٍ

And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

Everything Small or Large is within the Knowledge of Allah

Allah tells;

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِي السَّمَاء وَلاَ أَصْغَرَ مِن ذَلِكَ وَلا أَكْبَرَ إِلاَّ فِي كِتَابٍ مُّبِينٍ (٦١)

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

Allah informed His Prophet that He knows and is well acquainted with all of the affairs and conditions of him and his **Ummah** and all of creation and its creatures at all times -- during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allah said:

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

And with Him are the keys of the **Ghayb** (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

وَمَا مِن دَآبَّةٍ فِى الاٌّرْضِ وَلاَ طَـائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَـلُكُمْ

> There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. (6:38)

> He also said:

وَمَا مِن دَآبَّةٍ فِي الاٌّرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا

> And no moving creature is there on earth but its provision is due from Allah. (11:6)

If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him Allah said:

وَتَوكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

الَّذِى يَرَاكَ حِينَ تَقُومُ

وَتَقَلُّبَكَ فِى السَّـجِدِينَ

> And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate. (26:217-219)

That is why Allah said:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ...

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.

meaning, `We are watching and hearing you when you engage in that thing.'

When Jibril asked the Prophet about **Ihsan**, he said:

أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاك

It is that you worship Allah as if you are seeing Him. But since you do not see Him, be certain that He is watching you.

أَلا إِنَّ أَوْلِيَآءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

10:62 Behold! The Awliya' of Allah, no fear shall come upon them nor shall they grieve.

الَّذِينَ ءامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ

10:63 Those who believed, and have Taqwa.

لَهُمُ الْبُشْرَى فِي الْحَيوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

10:64 For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allah.

ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

This is indeed the supreme success.

Identifying the Awliya' of Allah

Allah tells;

أَلا إِنَّ أَوْلِيَاء ...

Behold! The **Awliya'** of Allah,

Allah tells us that His **Awliya'** (friends and allies) are those who believe and have **Taqwa** of Allah as He defined them. Every pious, God-fearing person is a friend of Allah, therefore,

... اللّهِ لاَ خَوْفٌ عَلَيْهِمْ ...

no fear shall come upon them,

from the future horrors they will face in the Hereafter.

... وَلاَ هُمْ يَحْزَنُونَ (٦٢)

nor shall they grieve.

over anything left behind in this world.

الَّذِينَ آمَنُواْ وَكَانُواْ يَتَّقُونَ (٦٣)

Those who believed, and have **Taqwa**.

Ibn Jarir recorded that Abu Hurayrah said that Allah's Messenger said:

إِنَّ مِنْ عِبَادِ اللهِ عِبَادًا يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاء

Among the servants of Allah there will be those whom the Prophets and the martyrs will consider fortunate.

It was said: "Who are these, O Messenger of Allah, so we may love them?''

He said:

هُمْ قَوْمٌ تَحَابُّوا فِي اللهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرَ مِنْ نُورٍ، لَا يَخَافُون إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزِنَ النَّاس

These are people who loved one another for the sake of Allah without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on

that Day) when fear shall come upon people. Nor shall they grieve when others grieve.

Then he recited:

أَلا إِنَّ أَوْلِيَاء اللّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Behold!! Verily, the **Awliya'** (friends and allies) of Allah, no fear shall come upon them nor shall they grieve.

The True Dream is a Form of Good News

Ibn Jarir narrated from Ubadah bin As-Samit that he (recited) to Allah's Messenger:

لَهُمُ الْبُشْرَى فِي الْحَياةِ الدُّنْيَا وَفِي الآخِرَةِ ...

For them is good news, in the life of the present world, and in the Hereafter.

(and said,) "We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?''

He said:

الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ. وَهِيَ جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّة

It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.

Imam Ahmad recorded that Abu Dharr said,

"O Messenger of Allah! What about a man who does deeds that the people commend him for?''

Allah's Messenger said,

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِن

That is the good news that has been expedited for the believer.

Imam Ahmad recorded that Abdullah bin Amr said that Allah's Messenger said:

لَهُمُ الْبُشْرَى فِي الْحَياةِ الدُّنْيَا وَفِي الآخِرَةِ

For them is good news, in the life of the present world

Then he said,

الرُّؤْيَا الصَّالِحَةُ يُبَشَّرُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ، فَمَنْ رَأَى ذَلِكَ فَلْيُخْبِرْ بِهَا،

وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُحْزِنَهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيُكَبِّرْ، وَلَا يُخْبِرْ بِهَا أَحَدًا

The good dream that comes as a good news for the believer is a part of forty-nine parts of Prophethood. So if anyone of you has a good dream, he should narrate it to others.

But if he has a dream that he dislikes, then it is from **Shaytan** to make him sad. He should blow to his left three times, and say: "**Allahu Akbar**,'' and should not mention it to anyone.''

And it was also said,

> "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness.''

Similarly, Allah said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُوا وَلاَ تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

نَحْنُ أَوْلِيَآؤُكُمْ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

نُزُلاً مِّنْ غَفُورٍ رَّحِيمٍ

Verily, those who say: "Our Lord is Allah (alone),'' and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask.

An entertainment from (Allah), the Oft-Forgiving, Most Merciful.'' (41:30-32)

In the **Hadith** narrated by Al-Bara', the Prophet said:

إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمُوتُ جَاءَهُ مَلَائِكَةٌ بِيضُ الْوُجُوهِ بِيضُ الثِّيَابِ فَقَالُوا:اخْرُجِي أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ إِلَى رُوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ،

فَتَخْرُجُ مِنْ فَمِهِ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فَمِ السِّقَاءِ

When death approaches the believer, angels with white faces and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry.''

The soul then comes out of his mouth like a drop of water pouring out of a water skin.

Their good news in the Hereafter is as Allah said:

لاَ يَحْزُنُهُمُ الْفَزَعُ الاٌّكْبَرُ وَتَتَلَقَّـهُمُ الْمَلَـئِكَةُ هَـذَا يَوْمُكُمُ الَّذِى كُنتُمْ تُوعَدُونَ

The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised.'' (21:103)

and,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

On the Day you shall see the believing men and the believing women -- their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! (57:12)

Allah then said:

... لاَ تَبْدِيلَ لِكَلِمَاتِ اللّهِ ...

No change can there be in the Words of Allah.

meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٦٤)

This is indeed the supreme success.

وَلاَ يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً هُوَ السَّمِيعُ الْعَلِيمُ

10:65 Do not grieve over their speech, for all power and honor belong to Allah. He is the All-Hearer, the All-Knower.

أَلا إِنَّ لِلَّهِ مَن فِى السَّمَـوَتِ وَمَنْ فِى الاٌّرْضِ

10:66 Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth.

وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ شُرَكَآءَ إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ

And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.

هُوَ الَّذِى جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُواْ فِيهِ وَالنَّهَارَ مُبْصِراً

10:67 He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you).

إِنَّ فِى ذلِكَ لاَيَـتٍ لِّقَوْمٍ يَسْمَعُونَ

Verily, in this are Ayat for a people who listen (those who think deeply).

All Might and Honor is for Allah -- He Alone has Full Authority within the Universe

Allah said to His Messenger,

وَلاَ يَحْزُنكَ قَوْلُهُمْ ...

Do not grieve over their speech,

Do not grieve because of the remarks of these idolators, and depend on Allah and ask for His help. Put your trust in Him.

... إِنَّ الْعِزَّةَ لِلّهِ جَمِيعًا...

For all power and honor belong to Allah.

All might and honor belong to Him, His Messenger and the believers.

... هُوَ السَّمِيعُ الْعَلِيمُ (٦٥)

He is the All-Hearer, the All-Knower.

He hears the utterances of His servants and knows their affairs.

أَلا إِنَّ لِلّهِ مَن فِي السَّمَاوَاتِ وَمَن فِي الأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ شُرَكَاء إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ (٦٦)

Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.

Allah stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُواْ فِيهِ ...

He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you).

Allah informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

... وَالنَّهَارَ مُبْصِرًا ...

And the day to make things visible (to you).

bright and clear for them to seek livelihood and to travel to fulfill their needs.

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ (٦٧)

Verily, in this are **Ayat** for a people who listen.

Those who hear these proofs and take a lesson from them. These **Ayat** can lead them to realize the greatness of their Creator and Sustainer.

قَالُواْ اتَّخَذَ اللَّهُ وَلَداً

10:68 They say: "Allah has begotten a son.''

سُبْحَـنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth.

إِنْ عِندَكُمْ مِّن سُلْطَانٍ بِهَـذَآ أَتقُولُونَ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

No warrant have you for this. Do you say against Allah what you know not.

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

10:69 Say: "Verily, those who invent a lie against Allah will never be successful.''

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

10:70 (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

Allah is Far Above taking a Wife or having Children

Allah tells;

قَالُواْ اتَّخَذَ اللّهُ وَلَدًا...

They say: "Allah has begotten a son.''

Allah criticizes those who claim that He has,

... وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ ...

...begotten a son. Glory is to Him! He is Rich (Free of all needs).

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

... لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

His is all that is in the heavens and all that is in the earth.

So how can He have a son from what He has created! Everything and everyone belongs to Him and is His servant.

... إِنْ عِندَكُم مِّن سُلْطَانٍ بِهَـذَا...

No warrant have you for this,

Meaning, you have no proof for the lies and falsehood that you claim,

أَتقُولُونَ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (٦٨)

Do you say against Allah what you know not.

This is a severe threat and a firm warning.

Similarly, Allah threatened and said:

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً

لَقَدْ جِئْتُمْ شَيْئاً إِدّاً

تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الاٌّرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

أَن دَعَوْا لِلرَّحْمَـنِ وَلَداً

وَمَا يَنبَغِى لِلرَّحْمَـنِ أَن يَتَّخِذَ وَلَداً

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

And they say: "The Most Gracious has begotten a son.''

Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son.

There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection. (19:88-95)

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ لاَ يُفْلِحُونَ (٦٩)

Say: "Verily, those who invent a lie against Allah will never be successful.''

Allah warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allah will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

then in the end We shall oblige them to (enter) a great torment. (31:24)

As Allah said here:

مَتَاعٌ فِي الدُّنْيَا ...

(A brief) enjoyment in this world!

meaning, only a short period,

... ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ...

and then unto Us will be their return,

on the Day of Resurrection;

... ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ (٧٠)

Then We shall make them taste the severest torment because they used to disbelieve.

meaning, `We shall make them taste the painful punishment because of their **Kufr** and lies about Allah.'

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ

10:71 And recite to them the news of Nuh. When he said to his people:

يَقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِى وَتَذْكِيرِى بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ

"O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then I put my trust in Allah.

فَأَجْمِعُواْ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُواْ إِلَىَّ وَلاَ تُنظِرُونَ

So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

10:72 "But if you turn away, then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be of the Muslims.''

فَكَذَّبُوهُ

10:73 They denied him,

فَنَجَّيْنَاهُ وَمَن مَّعَهُ فِى الْفُلْكِ وَجَعَلْنَاهُمْ خَلاَئِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُواْ بِآيَـتِنَا

but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Ayat.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ

Then see what was the end of those who were warned.

The Story of Nuh and His People

Allah instructed His Prophet, saying:

وَاتْلُ عَلَيْهِمْ ...

And recite to them,

relate to the disbelievers of the Quraysh who belied you and rejected you,

... نَبَأَ نُوحٍ ...

the news of Nuh,

meaning, his story and news with his people who belied him. Tell them how Allah destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

... إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي وَتَذْكِيرِي بِآيَاتِ اللّهِ فَعَلَى اللّهِ تَوَكَّلْتُ ...

When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the **Ayat** of Allah is hard on you, then I put my trust in Allah.''

Meaning, `if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allah and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

... فَأَجْمِعُواْ أَمْرَكُمْ وَشُرَكَاءكُمْ ...

So devise your plot, you and your partners,

`get together with all of your deities (idols and statues) that you call upon beside Allah,'

... ثُمَّ لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ...

and let not your plot be in confusion for you,

meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

... ثُمَّ اقْضُواْ إِلَيَّ ...

Then pass your sentence on me,

... وَلاَ تُنظِرُونِ ﴿٧١﴾

and give me no respite.

`Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do

not care, and I do not fear you, because you are not standing on anything.'

This is similar to what **Hud** said to his people,

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُوا أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ

I call Allah to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! (11:54-55)

Islam is the Religion of all of the Prophets

Nuh said,

فَإِن تَوَلَّيْتُمْ ..

But if you turn away,

if you belie the message and turn away from obedience.

.... فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ...

then no reward have I asked of you,

I have not asked you anything for my advice.

... إِنْ أَجْرِيَ إِلاَّ عَلَى اللّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (٧٢)

My reward is only from Allah. And I have been commanded to be of the Muslims.

I submit to Islam. Islam is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same.

Allah said:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً

To each among you, We have prescribed a law and a clear way. (5:48)

Ibn Abbas said:

"A way and a **Sunnah**.''

Here Nuh is saying:

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

and I have been commanded to be of the Muslims.

Allah said about His friend, Ibrahim:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَـلَمِينَ

وَوَصَّى بِهَآ إِبْرَهِيمُ بَنِيهِ وَيَعْقُوبُ يَـبَنِىَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ

When his Lord said to him, "Submit (be a Muslim)!''

He said, "I have submitted myself (as a Muslim) to the Lord of all that exists.''

And this was enjoined by Ibrahim upon his sons and by Yaqub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.'' (2:131-132)

Yusuf said:

رَبِّ قَدْ آتَيْتَنِى مِنَ الْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ الأٌّحَادِيثِ فَاطِرَ السَّمَـوَتِ وَالأٌّرْضِ أَنتَ وَلِىِّ فِى الدُّنُيَا وَالأٌّخِرَةِ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِالصَّـلِحِينَ

My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams -- the (Only) Creator of the heavens and

the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous. (12:101)

Musa said:

يقَوْمِ إِن كُنتُمْ ءامَنْتُمْ بِاللَّهِ فَعلَيْهِ تَوَكَّلُواْ إِن كُنْتُم مُّسْلِمِينَ

O my people! If you have believed in Allah, then put your trust in Him if you are Muslims. (10:84)

The magicians said:

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

Our Lord! pour out on us patience, and cause us to die as Muslims. (7:126)

Bilqis said:

رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَـنَ لِلَّهِ رَبِّ الْعَـلَمِينَ

My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Suleiman to Allah, the Lord of all that exists. (27:44)

Allah said:

إِنَّآ أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ

Verily, We did send down the **Tawrah**, therein was guidance and light, by which the Prophets, judged for the Jews. (5:44)

He also said:

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُواْ بِى وَبِرَسُولِى قَالُواْ ءَامَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

And when I (Allah) inspired **Al-Hawariyyin** to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims.'' (5:111)

The last of the Messengers and the leader of mankind said:

قُلْ إِنَّ صَلاَتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى للَّهِ رَبِّ الْعَـلَمِينَ

لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ

Verily, my **Salah**, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims. (6:162-163)

meaning, from this **Ummah**.

He said, in an authentic **Hadith**:

نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ، وَدِينُنَا وَاحِد

We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,

meaning, `we should worship Allah alone without partners while having different laws.'

The Evil Goal and End of Criminals

Allah said:

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ ...

They denied him, but We delivered him, and those with him,

meaning on his religion,

... فِي الْفُلْكِ ...

in the (**Fulk**) ship,

Fulk refers to the ark, and,

... وَجَعَلْنَاهُمْ خَلاَئِفَ ...

We made them generations replacing one after another, (on earth),

... وَأَغْرَقْنَا الَّذِينَ كَذَّبُواْ بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ (٧٣)

while We drowned those who belied Our **Ayat**. Then see what was the end of those who were warned.

meaning `O Muhammad, see how We saved the believers and destroyed the deniers!'

ثُمَّ بَعَثْنَا مِن بَعْدِهِ رُسُلاً إِلَى قَوْمِهِمْ

10:74 Then after him We sent Messengers to their people.

فَجَآءُوهُمْ بِالْبَيِّنَـتِ فَمَا كَانُواْ لِيُؤْمِنُواْ بِمَا كَذَّبُواْ بِهِ مِن قَبْلُ

They brought them clear proofs, but they would not believe what they had already rejected beforehand.

كَذَلِكَ نَطْبَعُ عَلَى قُلوبِ الْمُعْتَدِينَ

Thus We seal the hearts of the transgressors.

Meaning; Then after Nuh We sent Messengers to their people.

Allah said:

ثُمَّ بَعَثْنَا مِن بَعْدِهِ رُسُلاً إِلَى قَوْمِهِمْ فَجَآؤُوهُم بِالْبَيِّنَاتِ ...

Then after him We sent Messengers to their people. They brought them clear proofs,

Allah tells that they brought them clear proofs and evidences of the truth that they came with.

... فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِ مِن قَبْلُ ...

But they would not believe what they had already rejected beforehand,

> meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning.

Allah said:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ

And We shall turn their hearts and their eyes away (from guidance). (6:110)

He then said here,

... كَذَلِكَ نَطْبَعُ عَلَى قُلوبِ الْمُعْتَدِينَ (٧٤)

Thus We seal the hearts of the transgressors.

> This means that as Allah has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them.

They would not believe until they see the severe torment. This means that Allah destroyed the nations after Nuh. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Adam to Nuh, people followed Islam. Then they invented the worship of idols. So Allah sent Nuh to them. That is why the believers will say to him on the Day of Resurrection, "You are the first Messenger Allah sent to the people of the earth.''

Ibn Abbas said:

> "There were ten generations between Adam and Nuh, and all of them were following Islam.''

Allah also said:

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ

And how many generations have We destroyed after Nuh! (17:17)

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them!

ثُمَّ بَعَثْنَا مِن بَعْدِهِمْ مُّوسَى وَهَـرُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَـتِنَا

10:75 Then after them We sent Musa and Harun to Fir`awn and his chiefs with Our Ayat.

فَاسْتَكْبَرُواْ وَكَانُواْ قَوْماً مُّجْرِمِينَ

But they behaved arrogantly and were a people who were criminals.

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُواْ إِنَّ هَـذَا لَسِحْرٌ مُّبِينٌ

10:76 So when came to them the truth from Us, they said: "This is indeed clear magic.''

قَالَ مُوسَى أَتقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ

10:77 Musa said: "Say you (this) about the truth when it has come to you!

أَسِحْرٌ هَـذَا وَلاَ يُفْلِحُ السَّـحِرُونَ

Is this magic! But the magicians will never be successful.''

قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءابَاءنَا وَتَكُونَ لَكُمَا الْكِبْرِيَآءُ فِى الاٌّرْضِ

10:78 They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land!

وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ

We are not going to believe you two!''

The Story of Musa and Fir`awn

Allah said:

ثُمَّ بَعَثْنَا مِن بَعْدِهِم ...

Then after them We sent

meaning after these Messengers,

... مُّوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ ...

Musa and Harun to Fir`awn and his chiefs,

meaning his people

... بِآيَاتِنَا ...

with Our **Ayat**.

meaning; `Our proofs and evidences.'

فَاسْتَكْبَرُواْ وَكَانُواْ قَوْمًا مُّجْرِمِينَ (٧٥)

But they behaved arrogantly, and were a people who were criminals.

meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

فَلَمَّا جَاءهُمُ الْحَقُّ مِنْ عِندِنَا قَالُواْ إِنَّ هَـذَا لَسِحْرٌ مُّبِينٌ (٧٦)

So, when came to them the truth from us, they said: "This is indeed clear magic.''

They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie.

As Allah said:

وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً

And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. (27:14)

Musa criticized them saying:

قَالَ مُوسَى أَتقُولُونَ لِلْحَقِّ لَمَّا جَاءكُمْ أَسِحْرٌ هَـذَا وَلاَ يُفْلِحُ السَّاحِرُونَ (٧٧)

قَالُوا۟ أَجِئْتَنَا لِتَلْفِتَنَا ...

Musa said: "Say you (this) about the truth when it has come to you Is this magic But the magicians will never be successful.''

They said: "Have you come to us to turn us away...

... عَمَّا وَجَدْنَا عَلَيْهِ آبَاءنَا ...

from that we found our fathers following (their religion).

... وَتَكُونَ لَكُمَا ...

and that you two may have...

... الْكِبْرِيَاء ...

greatness,

means grandeur and leadership

... فِي الأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ (٧٨)

...in the land, We are not going to believe you two!''

وَقَالَ فِرْعَوْنُ ائْتُونِى بِكُلِّ سَـحِرٍ عَلِيمٍ

10:79 And Fir`awn said: "Bring me every well-versed sorcerer.''

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوسَى أَلْقُواْ مَآ أَنتُمْ مُّلْقُونَ

10:80 And when the sorcerers came, Musa said to them: "Cast down what you want to cast!''

فَلَمَّآ أَلْقُواْ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ

10:81 Then when they had cast down, Musa said: "What you have brought is sorcery, Allah will surely make it of no effect.

إِنَّ اللَّهَ لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

Verily, Allah does not set right the work of the evildoers.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَـتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

10:82 "And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it).''

Between Musa and the Magicians

Allah mentioned the story of the magicians and Musa in Surah **Al-A`raf** (there is a commentary on it in that **Surah**), this **Surah**, **Surah Ta Ha**, and in **Surah Ash-Shu`ara'**.

Fir`awn, may Allah's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Musa brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

وَأُلْقِىَ السَّحَرَةُ سَـجِدِينَ

قَالُوا۟ ءَامَنَّا بِرَبِّ الْعَـلَمِينَ

رَبِّ مُوسَى وَهَـرُونَ

And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists -- the Lord of Musa and Harun.'' (7:120-122)

Fir`awn thought that he would achieve victory through the magicians over the Messenger sent by Allah, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ (٧٩)

فَلَمَّا جَاء السَّحَرَةُ قَالَ لَهُم مُّوسَى أَلْقُوا۟ مَا أَنتُم مُّلْقُونَ (٨٠)

And Fir`awn said: "Bring me every well-versed sorcerer.'' And when the sorcerers came, Musa said to them: "Cast down what you want to cast!''

They stood in line after they received the promise of Fir`awn to become closer to him and obtain a generous reward. Musa wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

قَالُوا۟ يمُوسَى إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَى

قَالَ بَلْ أَلْقُوا۟

They said: "O Musa! Either you throw first or we be the first to throw.''

(Musa) said: "Nay, throw you (first)!'' (20:65-66)

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery.

At that time,

فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً مُّوسَى

قُلْنَا لاَ تَخَفْ إِنَّكَ أَنتَ الأَعْلَى

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُواْ إِنَّمَا صَنَعُواْ كَيْدُ سَاحِرٍ وَلاَ يُفْلِحُ السَّـحِرُ حَيْثُ أَتَى

Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.'' (20:67-69)

فَلَمَّا أَلْقَواْ قَالَ مُوسَى ...

Then when they had cast down, Musa said:

... مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللّهَ سَيُبْطِلُهُ إِنَّ اللّهَ لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (٨١)

وَيُحِقُّ اللّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ (٨٢)

What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of the evildoers. And Allah will establish and make apparent the truth by His Words, however much the criminals may hate (it).

فَمَآ ءامَنَ لِمُوسَى إِلاَّ ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ

10:83 But none believed in Musa except the offspring of his people, because of the fear of Fir`awn and his chiefs, lest they should persecute them;

وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

and verily, Fir`awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.

Only a Few Youth from Fir`awn's People believed in Musa

Allah tells;

فَمَا آمَنَ لِمُوسَى إِلاَّ ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ (٨٣)

But none believed in Musa except the offspring of his people, because of the fear of Fir`awn and his chiefs, lest they should persecute them; and verily, Fir`awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.

Allah tells us that despite all the clear signs and irrefutable evidence Musa came with, only a few offspring from Fir`awn's followers believed in him. They were even scared that Fir`awn and his followers would force them to return to **Kufr** (disbelief). Fir`awn was an evil tyrant and extremely arrogant. His people feared him and his power too much.

Al-Awfi reported that Ibn Abbas said:

فَمَا آمَنَ لِمُوسَى إِلاَّ ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ...

But none believed in Musa except the offspring of his people because of the fear of Fir `awn and his chiefs, lest they should persecute them.

> "The offspring that believed in Musa from Fir`awn's people, other than Banu Israel, were few. Among them were Fir`awn's wife, the believer who was hiding his faith, Fir`awn's treasurer, and his wife.''

The Children of Israel, however, themselves believed in Musa, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allah was going to save them through him from the capture of Fir`awn and give them power over him. So when this knowledge reached Fir`awn he was very wary. But his caution and weariness didn't help him one bit. When Musa arrived, Fir`awn subjected them to great harm, and

قَالُواْ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الاٌّرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ

They said: "We (Children of Israel) suffered troubles before you came to us, and since you have come to us.''

He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act.' (7:129)

The fact that all of the Children Israel became believers is evidenced by the following **Ayat**:

وَقَالَ مُوسَى يقَوْمِ إِن كُنتُمْ ءامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنْتُم مُّسْلِمِينَ

10:84 And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.''

فَقَالُواْ عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّـلِمِينَ

10:85 They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَـفِرِينَ

10:86 "And save us by Your mercy from the disbelieving folk.''

Musa encouraged His People to put Their Trust in Allah

Allah tells:

وَقَالَ مُوسَى يَا قَوْمِ إِن كُنتُمْ آمَنتُم بِاللّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنتُم مُّسْلِمِينَ (٨٤)

And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.

Allah is sufficient for those who put their trust in Him.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His servant! (39:36)

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whosoever puts his trust in Allah, then He will suffice him. (65:3)

Allah combines worship and reliance in many places. He said:

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

So worship Him and put your trust in Him. (11:123)

قُلْ هُوَ الرَّحْمَـنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust...(67:29)

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

(He alone is) the Lord of the east and the west; none has the right to be worshipped

but He. So take Him (alone) as a protector. (73:9)

And Allah commanded the believers to say many times in their **Salah**:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (1:5)

The Children of Israel complied with this command and:

فَقَالُواْ عَلَى اللّهِ تَوَكَّلْنَا رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ (٨٥)

They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.

This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them.

This meaning was reported from Abu Mijliz and Abu Ad-Duha.

Abdur-Razzaq, in a narration from Mujahid, said, **رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ** (Our Lord! Make us not a trial for the folk who are wrongdoers),

meaning, "Do not give them authority over us so they might make us fall into **Fitnah**.''

Allah's statement:

وَنَجِّنَا بِرَحْمَتِكَ ...

And save us by Your mercy,

means save us through Your mercy and beneficence

... مِنَ الْقَوْمِ الْكَافِرِينَ (٨٦)

from the disbelieving folk.

meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

وَأَوْحَيْنَآ إِلَى مُوسَى وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُواْ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُواْ الصَّلَوةَ وَبَشِّرِ الْمُؤْمِنِينَ

10:87 And We revealed to Musa and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Salah, and give glad tidings to the believers.''

They were commanded to pray inside Their Homes

Allah tells;

وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ (٨٧)

And We revealed to Musa and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the **Salah**, and give glad tidings to the believers.''

Allah tells us why He saved the Children of Israel from Fir`awn and his people. He tells us how he saved them. Allah commanded Musa and his brother Harun to take houses for their people in Egypt, وَاجْعَلُواْ بُيُوتَكُمْ قِبْلَةً (and make your dwellings as places for your worship).

Al-Awfi reported that Ibn Abbas said, while interpreting this **Ayah**:

"The Children of Israel said to Musa, `We cannot offer our prayers in public in front of Fir`awn's people.' So Allah permitted them to pray in their

houses. They were commanded to build their houses in the direction of the **Qiblah**.''

Mujahid commented, وَاجْعَلُواْ بُيُوتَكُمْ قِبْلَةً (and make your dwellings as places for your worship),

"When Banu Israel feared that Fir`awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the **Qiblah** and the prayer could be in secret.''

This was stated by Qatadah and Ad-Dahhak as well.

وَقَالَ مُوسَى رَبَّنَآ إِنَّكَ ءاتَيْتَ فِرْعَوْنَ وَمَلاّهُ زِينَةً وَأَمْوَالاً فِى الْحَيَوةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ

10:88 And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path.

رَبَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.''

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا وَلاَ تَتَّبِعَآنِّ سَبِيلَ الَّذِينَ لاَ يَعْلَمُونَ

10:89 Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not.''

Allah mentioned what Musa said when he prayed against Fir`awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant.

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلأَهُ زِينَةً ...

And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor (and pleasure of this worldly life).

... وَأَمْوَالاً ...

and wealth, (plentiful and abundant).

Allah's statement,

... فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ ...

in the life of this world, Our Lord! That they may lead men astray from Your path.

was read with the word "**Liyadillu**'' and "**Liyudillu**.''

The first is with a **Fathah** over the **Ya**, meaning that;

"You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth.''

As Allah said:

لِنَفْتِنَهُمْ فِيهِ

that We may test them thereby. (20:131) and (72:17)

Others read the word with a **Dammah** over the **Ya**. (i.e. **Liyudillu**) This makes the **Ayah** mean:

"You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide

would think that You have given them that because You loved them and You cared about them.''

... رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ ...

"Our Lord! Destroy their wealth,''

Ibn Abbas and Mujahid said:

"They asked Allah to destroy their wealth.''

Ad-Dahhak, Abu Al-Aliyah and Ar-Rabi`a bin Anas said:

"Allah made their wealth into engraved stones as it was before.''

About Allah's statement,

... وَاشْدُدْ عَلَى قُلُوبِهِمْ ...

and harden their hearts.

Ibn Abbas said,

"Harden their hearts means put a seal on them.''

... فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ (٨٨)

so that they will not believe until they see the painful torment.

This prayer was from Musa because he was angry for the sake of Allah and His religion. He prayed against Fir`awn and his chiefs when he was certain that there was no good in them.

Similarly, Nuh prayed and said:

وَقَالَ نُوحٌ رَّبِّ لاَ تَذَرْ عَلَى الاٌّرْضِ مِنَ الْكَـفِرِينَ دَيَّاراً

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّواْ عِبَادَكَ وَلاَ يَلِدُواْ إِلاَّ فَاجِراً كَفَّاراً

My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers. (71:26-27)

Harun said "**Amin**'' to his brother's prayer.

And Allah answered Musa's prayer.

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا...

Allah said: "Verily, the invocation of you both is accepted.

`in destroying Fir`awn's people.

... قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا...

Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way,

As I have answered your prayer, you should remain steadfast on My command.'

Ibn Jurayj narrated that Ibn Abbas said about this **Ayah**:

"Be steadfast and follow My command.''

... فَاسْتَقِيمَا وَلاَ تَتَّبِعَآنِّ سَبِيلَ الَّذِينَ لاَ يَعْلَمُونَ (٨٩)

and follow not the path of those who know not.''

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَآ أَدْرَكَهُ الْغَرَقُ قَالَ

10:90 And We took the Children of Israel across the sea, and Fir`awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fira`wn) said:

ءَامَنتُ أَنَّهُ لا إِلَـهَ إِلاَّ الَّذِى ءَامَنَتْ بِهِ بَنوا إِسْرَءِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

"I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.''

ءَآلَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

10:91 Now (you believe) while you refused to believe before and you were one of the mischief-makers.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً

10:92 So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ ءايَـتِنَا لَغَـفِلُونَ

And verily, many among mankind are heedless of Our Ayat.

The Children of Israel were saved and Fir`awn's People drowned

Allah tells;

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ ...

And We took the Children of Israel across the sea, and Fir`awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fir`awn) said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.''

Allah tells how He caused Fir`awn and his soldiers to drown. The Children of Israel left Egypt in the company of Musa.

It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir`awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He

embarked, following behind them, filled with great pride and with massive armies. Allah wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir`awn's kingdom. They were all together and caught the Children of Israel at sunrise.

فَلَمَّا تَرَآءَا الْجَمْعَانِ قَالَ أَصْحَـبُ مُوسَى إِنَّا لَمُدْرَكُونَ

> And when the two hosts met each other, the companions of Musa said: "We are sure to be overtaken.'' (26:61)

They said that because when they got to the seashore Fir`awn was behind them. The two groups met face to face. The people with Musa kept asking, "How can we be saved today!''

Musa replied, "I have been commanded to come this way.''

Musa said:

كَلاَّ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ

> Nay, verily, with me is my Lord. He will guide me. (26:62)

It had been so difficult, but it suddenly became easy. Allah commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe.

Allah then commanded the wind and the path was dry for them.

فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَى

> And strike a dry path for them in the sea, fearing neither to be overtaken (by Fir`awn) nor being afraid (of drowning in the sea). (20:77)

The water in between the paths appeared as windows and every tribe was able to see the other so they would

not think that others were destroyed. The Children of Israel crossed the sea.

When the last one crossed, Fir`awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir`awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allah's decree prevailed and the prayer of Musa was answered.

Jibril came on a war stallion. He passed by Fir`awn's horse. Jibril's horse whinnied at Fir`awn's and then Jibril rushed into the sea, and Fir`awn did the same behind him. Fir`awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea.'' So they rushed into the sea.

Mika'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allah, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir`awn and he was overwhelmed by the stupors of death. While in this state, he said:

... قَالَ آمَنتُ أَنَّهُ لا إِلِـهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ (٩٠)

I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims.

He believed at a time when he couldn't benefit from his faith.

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـنُهُمْ لَمَّا رَأَوْاْ بَأْسَنَا سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ فِى عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَـفِرُونَ

So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.''

Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them). (40:84-85)

Therefore Allah said, as a response to Fir`awn,

آلآنَ وَقَدْ عَصَيْتَ قَبْلُ ...

Now (you believe) while you refused to believe before,

do you say that just now when you have disobeyed Allah before that.

... وَكُنتَ مِنَ الْمُفْسِدِينَ (٩١)

And you were one of the mischief-makers.

You were among the makers of mischief on the earth who misled the people.

وَجَعَلْنَـهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيـمَةِ لاَ يُنصَرُونَ

and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. (28:41)

These facts about Fir`awn and his status at that time were among the secrets of the Unseen that Allah revealed to His Messenger, Muhammad.

Similarly Abu Dawud At-Tayalisi recorded that Ibn Abbas said that Allah's Messenger said;

قَالَ لِي جِبْرِيلُ: لَوْ رَأَيْتَنِي وَأَنَا آخِذٌ مِنْ حَالِ الْبَحْرِ فَأَدُسُّهُ فِي فَمِ فِرْعَونَ مَخَافَةَ أَنْ تُدْرِكَهُ الرَّحْمَةَ

Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir`awn out of fear that the mercy would reach him.''

Abu Isa At-Tirmidhi and Ibn Jarir also recorded it.

At-Tirmidhi said, "**Hasan Gharib Sahih**.''

About Allah's statement,

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ...

So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!

Ibn Abbas and others from among the **Salaf** have said:

"Some of the Children of Israel doubted the death of Fir`awn so Allah commanded the sea to throw his body -- whole, without a soul -- with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction.''

That is why Allah said, **بِبَدَنِكَ** (your (dead) body),

means, `your physical body."

... وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ (٩٢)

And verily, many among mankind are heedless of Our Ayat.

Fir`awn and his people were destroyed on the day of **Ashura**, as recorded by Al-Bukhari, Ibn Abbas said,

"When the Prophet arrived at Al-Madinah, the Jews fasted the day of **Ashura**. So he asked,

مَا هَذَا الْيَومُ الَّذِي تَصُومُونَهُ ؟

What is this day that you are fasting?

They responded `This is the day in which Musa was victorious over Fir`awn.'

So the Prophet said,

أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوه

You have more right to Musa than they, so fast it.

وَلَقَدْ بَوَّأْنَا بَنِى إِسْرَءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُواْ حَتَّى جَآءَهُمُ الْعِلْمُ

10:93 And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them.

إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ

Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

Allah tells;

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ ...

And indeed We settled the Children of Israel in an honorable dwelling place,

In these **Ayat**, Allah tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel.

Allah's statement,

honorable dwelling place,

means in Egypt and Syria, around Jerusalem, as it was said by some.

When Allah destroyed Fir`awn and his soldiers, the Mosaic State took control of all of Egypt as Allah said:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَـرِقَ الاٌّرْضِ وَمَغَـرِبَهَا الَّتِى بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِى إِسْرَءِيلَ بِمَا صَبَرُواْ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُواْ يَعْرِشُونَ

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.

And We destroyed completely all the great works and buildings which Fir`awn and his people erected. (7:137)

He said in other **Ayat**:

فَأَخْرَجْنَـهُمْ مِّن جَنَّـتٍ وَعُيُونٍ

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

كَذَلِكَ وَأَوْرَثْنَـهَا بَنِى إِسْرَءِيلَ

So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them. (26:57 - 59)

He also said:

كَمْ تَرَكُوا مِن جَنَّـتٍ وَعُيُونٍ ...

> How many of gardens and springs that they left behind. .. (44:25-27)

They then continued with Musa, to seek Jerusalem -- the land of Ibrahim, the friend of Allah. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allah expelled them into the wilderness for forty years. During this time in the wilderness, first Harun died and then Musa. Yusha` bin Nun led after them. Allah supported them to conquer Jerusalem and rule it for a period of time.

His statement,

... وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ ...

and provided them with good things,

> means from the lawful, pure and useful provision that is good in nature and in Law.

Then Allah said:

فَمَا اخْتَلَفُواْ حَتَّى جَاءهُمُ الْعِلْمُ ...

and they differed not until the knowledge came to them.

> There should be no reason for them to have any disputes among them since Allah has sent them knowledge and explained different matters and issues to them.

It has been mentioned in a **Hadith**,

> إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَتَانِ وَسَبْعُونَ فِي النَّار

> The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this **Ummah** will separate into seventy-three

sects, one of which is in Paradise, seventy-two in the Fire.

They asked, "Who are they O Messenger of Allah!''

He replied;

مَا أنَا علَيْهِ وَأصْحَابي

Those upon what I and my Companions are upon.

It was recorded by Al-Hakim in his **Mustadrak** with this wording.

So here Allah said,

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ ...

Verily your Lord will judge between them,

Here the meaning is, to distinguish between them.

... يَوْمَ الْقِيَامَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ (٩٣)

the Day of Resurrection in that which they used to differ.

فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَـبَ مِن قَبْلِكَ

10:94 So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you.

لَقَدْ جَآءَكَ الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Verily, the truth has come to you from your Lord. So be not of those who doubt (it).

وَلاَ تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُواْ بِآيَـتِ اللَّهِ فَتَكُونَ مِنَ الْخَـسِرِينَ

10:95 And be not one of those who belie the Ayat of Allah, for then you shall be one of the losers.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

10:96 Truly, those, against whom the Word of your Lord has been justified, will not believe.

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

10:97 Even if every sign should come to them, until they see the painful torment.

Previous books Attest to the Truth of the Qur'an

Allah said:

فَإِن كُنتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَؤُونَ الْكِتَابَ مِن قَبْلِكَ لَقَدْ جَاءكَ الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (٩٤)

وَلاَ تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُواْ بِآيَاتِ اللّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ (٩٥)

So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).And be not one of those who belie the **Ayat** of Allah, for then you shall be one of the losers.

Allah said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written

of with them in the **Tawrah** and the **Injil**. (7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence.

Therefore Allah said:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لاَ يُؤْمِنُونَ(٩٦)

وَلَوْ جَاءتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ (٩٧)

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief.

An example is when Musa prayed against Fir`awn and his chiefs, saying:

رَبَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment. (10:88)

And Allah said:

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَآءَ اللَّهُ وَلَـكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all

things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly. (6:111)

Allah then said:

فَلَوْلاَ كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَانُهَا إِلاَّ قَوْمَ يُونُسَ

10:98 Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)-- except the people of Yunus;

لَمَّآ ءَامَنُواْ كَشَفْنَا عَنْهُمْ عَذَابَ الخِزْىِ فِى الْحَيَوةَ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ

when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

Belief at the Time of Punishment did not help except with the People of Yunus

Allah said:

فَلَوْلاَ كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا ...

Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment) –

Allah asked, `did any town from the previous nations, believe in its entirety when they received the Messengers All of the Messengers that We sent before you, O Muhammad, were denied by their people or the majority of their people.'

Allah said,

يحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلاَّ كَانُواْ بِهِ يَسْتَهْزِءُونَ

Alas for mankind! There never came a Messenger to them but they used to mock at him. (36:30)

كَذَلِكَ مَآ أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلاَّ قَالُواْ سَـحِرٌ أَوْ مَجْنُونٌ

Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!'' (51:52)

and,

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'' (43:23)

As found in the authentic **Hadith**,

عُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الْفِئَامُ مِنَ النَّاسِ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الرَّجُلُ، وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَد

The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet with no one.

Then he mentioned the multitude of followers that Musa had, peace be upon him, then that he saw his nation of people filling from the west to the east.

The point is that between Musa and Yunus, there was no nation, in its entirety, that believed except the people of Yunus, the people of Naynawa (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allah and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allah to lift the torment from which their Prophet had warned them. As a result, Allah sent His mercy and removed the scourge from them and gave them respite.

Allah said:

... إِلاَّ قَوْمَ يُونُسَ لَمَّآ آمَنُواْ كَشَفْنَا عَنْهُمْ عَذَابَ الخِزْيِ فِي الْحَيَاةَ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ (٩٨)

Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.

In interpreting this **Ayah**, Qatadah said:

> "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yunus. When they lost their Prophet and they thought that the scourge was close upon them, Allah sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allah for forty nights. When Allah saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them.''

Qatadah said:

> "It was mentioned that the people of Yunus were in Naynawa, the land of Mosul.'' This was also reported from Ibn Mas`ud, Mujahid, Sa`id bin Jubayr and others from the **Salaf**.

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الاٌّرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُواْ مُؤْمِنِينَ

10:99 And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلاَّ بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لاَ يَعْقِلُونَ

10:100 It is not for any person to believe, except by the leave of Allah, and He will put the Rijs on those who do not reason.

It is not Part of Allah's Decree to compel Belief

Allah said:

وَلَوْ شَاء رَبُّكَ ...

And had your Lord willed,

meaning `O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allah has wisdom in what He does.'

... لآمَنَ مَن فِي الأَرْضِ كُلُّهُمْ جَمِيعًا...

those on earth would have believed, all of them together.

Similarly, Allah said:

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ

إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لاّمْلاّنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

And if your Lord had so willed, He could surely have made mankind one **Ummah**, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.'' (11:118-119)

He also said,

أَفَلَمْ يَاْيْـَسِ الَّذِينَ ءَامَنُوا أَن لَّوْ يَشَآءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا

Have not then those who believed yet known that had Allah willed, He could have guided all mankind. (13:31)

Therefore, Allah said:

... أَفَأَنتَ تُكْرِهُ النَّاسَ ...

So, will you then compel mankind,

and force them to believe.

... حَتَّى يَكُونُوا مُؤْمِنِينَ (٩٩)

until they become believers.

meaning, it is not for you to do that. You are not commanded to do that either.

It is Allah Who

يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ

sends astray whom He wills, and guides whom He wills. (35:8)

فَلاَ تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ

So do not destroy yourself in sorrow for them. (35:8)

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

It is not up to you to guide them, but Allah guides whom He wills. (2:272)

لَعلَّكَ بَـخِعٌ نَّفْسكَ أَلاَّ يَكُونُوا مُؤْمِنِينَ

It may be that you would kill yourself with grief because they are not believers. (26:3)

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ

you guide not who you like.. (28:56)

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

Your duty is only to convey, and it is up to Us to reckon. (13:40)

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind, you are only one who reminds. You are not a dictator over them. (88:21-22)

There are other **Ayat** besides these which prove that Allah is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice.

Similarly, He said,

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلاَّ بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ ...

It is not for any person to believe, except by the leave of Allah, and He will put the **Rijs**,

That is, disorder and misguidance,

... عَلَى الَّذِينَ لاَ يَعْقِلُونَ (١٠٠)

upon those who do not reason.

meaning, Allah's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

قُلِ انظُرُواْ مَاذَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَمَا تُغْنِى الاٌّيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

10:101 Say: "Behold all that is in the heavens and the earth.'' But neither Ayat nor warners benefit those who do not believe.

فَهَلْ يَنتَظِرُونَ إِلاَّ مِثْلَ أَيَّامِ الَّذِينَ خَلَوْاْ مِن قَبْلِهِمْ قُلْ فَانْتَظِرُواْ إِنَّى مَعَكُمْ مِّنَ الْمُنْتَظِرِينَ

10:102 Then do they wait save for the likes of the days of men who passed away before them Say: "Wait then, I am waiting with you among those who wait.''

ثُمَّ نُنَجِّى رُسُلَنَا وَالَّذِينَ ءامَنُواْ كَذَلِكَ حَقًّا عَلَيْنَا نُنجِ الْمُؤْمِنِينَ

10:103 Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

The Command to reflect upon the Creation of the Heavens and the Earth

Allah says,

قُلِ انظُرُواْ مَاذَا فِي السَّمَاوَاتِ وَالأَرْضِ ...

Say: "Behold all that is in the heavens and the earth.''

Allah, the Exalted, guides His servants to reflect upon His blessings.

Allah, the Exalted, guides His servants to reflect upon His blessings. What Allah has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving

planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment.

Also, whatever rain that Allah sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allah creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs.

Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allah's statement,

... وَمَا تُغْنِي الآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ (١٠١)

But neither **Ayat** nor warners benefit those who do not believe.

> This means, `What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message.'
>
> This is similar to Allah's statement,
>
> إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لا يُؤْمِنُونَ
>
> > Truly! Those against whom the Word of your Lord has been justified, will not believe. (10:96)

Concerning Allah's statement,

فَهَلْ يَنتَظِرُونَ إِلاَّ مِثْلَ أَيَّامِ الَّذِينَ خَلَوْاْ مِن قَبْلِهِمْ ...

Then do they wait save for the likes of the days of men who passed away before them,

> This means, `Are these who reject you Muhammad, waiting for the vengeance and torment like the Days of Allah, when He punished those who came before them of the previous nations that rejected their Messengers!'

قُلْ فَانتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ (١٠٢)

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُواْ ...

Say: "Wait then, I am waiting with you among those who wait.'' Then We save Our Messengers and those who believe!

> This means, `Verily, We destroy those who reject the Messengers.'

... كَذَلِكَ حَقًّا عَلَيْنَا نُنجِ الْمُؤْمِنِينَ (١٠٣)

Thus it is incumbent upon Us to save the believers.

> This means that this is a right that Allah, the Exalted, has obligated upon His Noble Self.
>
> This is similar to His statement,
>
> كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ
>
> > Your Lord has written (prescribed) mercy for Himself. (6:54)

قُلْ يَأَيُّهَا النَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى

10:104 Say: "O people! If you are in doubt about my religion -

فَلاَ أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَـكِنْ أَعْبُدُ اللَّهَ الَّذِى يَتَوَفَّاكُمْ

I will never worship those whom you worship besides Allah, rather, I will worship Allah, the One Who cause you to die.

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

And I was commanded to be one of the believers.

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكِينَ

10:105 And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators.''

وَلاَ تَدْعُ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُكَ وَلاَ يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّـلِمِينَ

10:106 "And do not invoke besides Allah what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers.''

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يُرِدْكَ بِخَيْرٍ

10:107 And if Allah touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel.

فَلاَ رَآدَّ لِفَضْلِهِ يُصَيبُ بِهِ مَن يَشَآءُ مِنْ عِبَادِهِ

His favor which He causes to reach whom He wills among His servants.

وَهُوَ الْغَفُورُ الرَّحِيمُ

And He is the Pardoning, the Merciful.

The Command to worship Allah Alone and rely upon Him

Allah, the Exalted, says

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلاَ أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللّهِ وَلَـكِنْ أَعْبُدُ اللّهَ الَّذِي يَتَوَفَّاكُمْ ...

Say: "O people! If you are in doubt about my religion - I will never worship those whom you worship besides Allah, rather, I will worship Allah, the One Who cause you to die.

Allah, the Exalted, says to His Messenger, Muhammad, `Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the **Hanif** (monotheism) religion - the religion which Allah has revealed to me -- then know that I do not worship those whom you worship besides Allah. Rather, I worship Allah alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allah alone, Who has no partners.'

... وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٤)

And I was commanded to be one of the believers.

Concerning Allah's statement,

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ...

And that you direct your face towards the **Hanif** religion,

This means to make one's intention in worship solely for Allah alone, being a **Hanif**.

Hanif means one who turns away from associating partners with Allah.

For this reason Allah says,

... وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٠٥)

and not be one of the idolators.

This statement is directly connected with the previous statement, وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (And I was commanded to be one of the believers).

وَلاَ تَدْعُ مِن دُونِ اللّهِ مَا لاَ يَنفَعُكَ وَلاَ يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ (١٠٦)

"And do not invoke besides Allah what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers.''

Concerning His statement,

وَإِن يَمْسَسْكَ اللّهُ بِضُرٍّ ...

And if Allah touches you with harm,

This verse contains the explanation that good, evil, benefit and harm only come from Allah alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

... فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلاَ رَآدَّ لِفَضْلِهِ يُصَيبُ بِهِ مَن يَشَاء مِنْ عِبَادِهِ ...

there is none who can lift it but He. And if He intends good for you, then none can repel. His favor which He causes to reach whom He wills among His servants.

Concerning His statement,

... وَهُوَ الْغَفُورُ الرَّحِيمُ (١٠٧)

And He is the Pardoning, the Merciful.

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allah, verily Allah would forgive him if he repented from it.

قُلْ يَأَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِن رَّبِّكُمْ فَمَنُ اهْتَدَى فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

10:108 Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss.

وَمَآ أَنَاْ عَلَيْكُمْ بِوَكِيلٍ

And I am not set over you as a guardian.

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ حَتَّى يَحْكُمَ اللَّهُ

10:109 And follow what is revealed to you, and be patient until Allah gives judgment.

وَهُوَ خَيْرُ الْحَـكِمِينَ

And He is the best of the judges.

Allah says;

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءكُمُ الْحَقُّ مِن رَّبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ...

Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss.

Allah, the Exalted, commands His Messenger to inform the people that that which he has brought them from Allah is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this

message, then he will suffer the consequences against his own self.

... وَمَا أَنَاْ عَلَيْكُم بِوَكِيلٍ (١٠٨)

And I am not set over you as a guardian.

This means, `I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allah, the Exalted.'

Concerning Allah's statement,

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ ...

And follow what has been revealed to you, and be patient,

This means, `Adhere to that which Allah has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

... حَتَّى يَحْكُمَ اللّهُ ...

until Allah gives judgment,

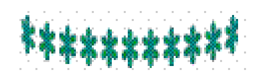
This means, `Until Allah judges between you and them.'

... وَهُوَ خَيْرُ الْحَاكِمِينَ (١٠٩)

And He is the best of judges.

This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

This is the end of the Tafsir of Surah **Yunus**, and all praises and thanks are due to Allah.







Revealed in Makkah

Surah Hud made the Prophet's Hair turn Gray

Abu Isa At-Tirmidhi recorded from Ibn Abbas that Abu Bakr said,

"O Messenger of Allah, verily your hair has turned gray.''

The Prophet replied,

شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ

Surahs **Hud**, **Al-Waqiah**, **Al-Mursalat**, **`Amma Yatasa'lun (An-Naba')** and **Idhash-Shamsu Kuwwirat (At-Takwir)** have turned my hair gray.

In another narration he said,

هُودٌ وَأَخَوَاتُهَا

Surah **Hud** and its sisters...

* * * * * * *



بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيم

In the Name of Allah, the Most Gracious, the Most Merciful.

الر كِتَابٌ أُحْكِمَتْ ءايَـتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

11:1 Alif Lam Ra.

(This is) a Book, the Ayat whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allah), Who is All-Wise Well-Acquainted (with all things).

أَلاَّ تَعْبُدُواْ إِلاَّ اللَّهَ إِنَّنِى لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ

11:2 (Saying) worship none but Allah. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings.

وَأَنِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

11:3 And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.

وَإِن تَوَلَّوْاْ فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

But if you turn away, then I fear for you the torment of a Great Day.

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

11:4 To Allah is your return, and He is able to do all things.''

The Qur'an and its Call to (worship) Allah Alone

Allah says:

الَر...

Alif Lam Ra.

A discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'an) has already preceded at the beginning of Surah **Al-Baqarah**. That discussion is sufficient without any need for repetition here.

... كِتَابٌ ....

(This is) a Book, (referring Quran).

Concerning Allah's statement,

... أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ ...

The **Ayat** whereof are perfect and then explained in detail

> This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning.
>
> This interpretation was reported from Mujahid and Qatadah, and Ibn Jarir (At-Tabari) preferred it.

Concerning the meaning of Allah's statement,

... مِن لَّدُنْ حَكِيمٍ خَبِيرٍ (١)

from One (Allah), Who is All-Wise, Well-Acquainted.

> This means that it (the Qur'an) is from Allah, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

أَلاَّ تَعْبُدُواْ إِلاَّ اللّهَ ...

(Saying) worship none but Allah.

This means that this Qur'an descended, perfect and detailed, with the purpose of Allah's worship alone, without any partners.

This is similar to the statement of Allah, the Exalted,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me. (21:25)

It is similar to Allah's statement,

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): `Worship Allah (Alone), and avoid **Taghut** (calling false deities).' (16:36)

In reference to Allah's statement,

... إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ (٢)

Verily, I am unto you from Him a warner and a bringer of glad tidings.

This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allah), and a bringer of the good news of reward if you obey Him.''

This meaning has been recorded in the authentic **Hadith** which states that the Messenger of Allah ascended mount As-Safa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

يَا مَعْشَرَ قُرَيْشٍ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُصَبِّحُكُمْ أَلَسْتُمْ مُصَدِّقِيَّ ؟

O people of Quraysh, if I informed you that a cavalry was going to attack you in the morning, would you not believe me?

They replied, "We have not found you to be a liar.''

He said,

فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَي عَذَابٍ شَدِيد

Verily I am a warner unto you before a severe punishment.

Concerning His statement,

وَأَنِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ...

And (commanding you): `Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.

This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allah from future sins, and thereafter you abide by that.''

يُمَتِّعْكُم مَّتَاعًا حَسَنًا (that He may grant you good enjoyment),

This is in reference to this worldly life.

إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ (for a term appointed, and bestow His abounding grace to every owner of grace).

This refers to the Hereafter, according to Qatadah.

This is like the statement of Allah,

مَنْ عَمِلَ صَـلِحاً مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً

Whoever works righteousness -- whether male or female -- while a true believer,

verily to him We will give a good life. (16:97)

Concerning Allah's statement,

... وَإِن تَوَلَّوْاْ فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ (٣)

But if you turn away, then I fear for you the torment of a Great Day.

This is a severe threat for whoever turns away from the commandments of Allah, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

إِلَى اللّهِ مَرْجِعُكُمْ ...

To Allah is your return,

This means your return on the Day of Judgement.

... وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٤)

and He is able to do all things.

This means that He is capable of doing whatever He wishes, whether it be goodness towards His **Awliya**' (friends and allies), or vengeance upon His enemies.

This also includes His ability to repeat the creation of His creatures on the Day of Resurrection.

This section encourages fear, just as the previous section encourages hope.

أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

11:5 No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Verily, He is the All-Knower of the (innermost secrets) of the breasts.

Allah is Aware of All Things

Allah says;

أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٥)

No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

Ibn Abbas said,

"They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allah revealed this verse.''

Al-Bukhari recorded by way of Ibn Jurayj, who reported from Muhammad bin Abbad bin Jafar who said,

"Ibn Abbas recited,

أَلا إِنَّهُمْ تَثْنَوني صُدُورَهُمْ "Behold their breasts did fold up.''

So I said: `O Abu Al-Abbas! What does -their breasts did fold up- mean?'

He said,

`The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse, أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ

(No doubt! They did fold up their breasts), was revealed.'''

In another wording of this narration, Ibn Abbas said,

"There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them.''

Al-Bukhari reported that;

Ibn Abbas said that يَسْتَغْشُونَ (they cover themselves),

means that they cover their heads.

وَمَا مِن دَآبَّةٍ فِي الأٌّرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

11:6 And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.

Allah is Responsible for the Provisions of All Creatures

Allah says;

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ (٦)

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.

Allah, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in

the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit.

This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest.

This place of nesting is also considered their place of deposit.

Ali bin Abi Talhah and others reported from Ibn Abbas that he said concerning the statement, رِزْقُهَا وَيَعْلَمُ (And He knows its dwelling place),

it means where it resides.

In reference to the statement, مُسْتَقَرَّهَا (and its deposit), he (Ibn Abbas) said;

it means where it will die.

... كُلٌّ فِي كِتَابٍ مُّبِينٍ

All is in a Clear Book.

Allah informs us that all of this is written in a Book with Allah that explains it in detail.

This is similar to Allah's statement,

وَمَا مِن دَآبَّةٍ فِى الاٌّرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَـلُكُمْ مَّا فَرَّطْنَا فِى الكِتَـبِ مِن شَىْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. (6:38)

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

And with Him are the keys of the **Ghayb** (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

وَهُوَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً

11:7 And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds.

وَلَئِن قُلْتَ إِنَّكُمْ مَّبْعُوثُونَ مِن بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُواْ إِنْ هَـذَآ إِلاَّ سِحْرٌ مُّبِينٌ

But if you were to say to them: "You shall indeed be raised up after death,'' those who disbelieve would be sure to say, "This is nothing but obvious magic.''

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ

11:8 And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back!''

أَلاَ يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفاً عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

Allah created the Heavens and the Earth in Six Days

Allah says;

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاء ...

And He it is Who has created the heavens and the earth in six Days and His Throne was over the water,

Allah, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imam Ahmad recorded that Imran bin Husayn said,

"The Messenger of Allah said,

اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيم

Accept the glad tidings, O tribe of Tamim!

They said, `Verily you have brought us glad tidings and you have given us.'

Then he said,

اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَن

Accept the glad tidings, O people of Yemen!

They said, `We accept. Therefore, inform us about the beginning of this matter and how it was.'

He said,

كَانَ اللهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ ذِكْرَ كُلِّ شَيْء

Allah was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.

Then a man came to me and said, "O `Imran, your she camel has escaped from her fetter.''

I then went out after her and I do not know what was said after I left.''

This **Hadith** has been recorded in the Two **Sahihs** of Al-Bukhari and Muslim with a variety of wordings.

In **Sahih** Muslim, it is recorded that Abdullah bin `Amr bin Al-`As said that the Messenger of Allah said,

إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّموَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاء

Verily Allah measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.

Under the explanation of this verse, Al-Bukhari recorded from Abu Hurayrah that the Messenger of Allah said,

قَالَ اللهُ عَزَّ وَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْك

Allah, the Mighty and Sublime, said, `Spend and I will spend on you.'

And he said,

يَدُ اللهِ مَلْأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَار

Allah's Hand is full, and it is not diminished by spending throughout the night and the day.

He also said,

أَفَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّموَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَع

Have you seen what has been spent since the creation of the heavens and the earth! Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.

Concerning Allah's statement,

... لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً ...

that He might try you, which of you is the best in deeds.

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may worship Him and not associate anything with Him as a partner.

Allah did not create this creation (of the heavens and the earth) out of mere frivolity.

This is similar to His statement,

وَمَا خَلَقْنَا السَّمَآءَ وَالأَرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! (38: 27)

Allah the Exalted, said,

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

Did you think that We created you in play (without any purpose), and that you would not be brought back to Us! So Exalted is Allah, the True King: there is no God but He, the Lord of the Supreme Throne! (23:115-116)

Allah, the Exalted, said,

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ

And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone). (51:56)

Concerning the statement of Allah,

لِيَبْلُوَكُمْ (that He might try you),

It means so that He (Allah) may test you.

Concerning the statement,

أَيُّكُمْ أَحْسَنُ عَمَلاً (which of you is the best in deeds),

It is important to note here that Allah did not say, "Which of you has done the most deeds.'' Rather, He said, "Best in deeds.''

A deed cannot be considered a good deed until it is done sincerely for Allah, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allah. Whenever a deed lacks one of these conditions, then it is null and void.

The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allah's statement,

... وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِن بَعْدِ الْمَوْتِ ...

But if you were to say to them: "You shall indeed be raised up after death.''

Allah, the Exalted, is saying, "O Muhammad, if you were to inform these polytheists that Allah is going to resurrect them after their death, just as He created them originally (they would still reject).'' Even though they know that Allah, the Exalted, is the One Who created the heavens and the earth, just as He said,

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

And if you ask them who created them, they will surely say: "Allah.'' (43:87)

Allah says,

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ

And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon!'' They will surely reply: "Allah.'' (29:61)

Even after their awareness of this (Allah's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allah to perform) than the original creation.

As Allah said,

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him. (30:27)

Allah also said,

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. (31:28)

Concerning the statement,

... لَيَقُولَنَّ الَّذِينَ كَفَرُواْ ...

those who disbelieve would be sure to say,

... إِنْ هَـذَا إِلاَّ سِحْرٌ مُّبِينٌ (٧)

"This is nothing but obvious magic.''

The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur.''

They also say, "He (Muhammad) only says this (resurrection of the dead) because he is

bewitched, and he wants you to follow him in what his bewitchment tells him."

Concerning Allah's statement,

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ ...

And if We delay the torment for them till a determined **Ummah** (term),

Allah, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

... لَّيَقُولُنَّ مَا يَحْبِسُهُ ...

they are sure to say, "What keeps it back!''

They mean by this, "What delays this torment from overtaking us.'' Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

... أَلاَ يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِؤُونَ (٨)

Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

The Meanings of the Word Ummah

The word **Ummah** is used in the Qur'an and **Sunnah** with a number of different meanings.

- Sometimes when it is used it means a specified period of time.

  An example is the statement of Allah, the Exalted, in this verse, إِلَى أُمَّةٍ مَّعْدُودَةٍ (till a determined **Ummah** (term),

  This is also the meaning in the statement of Allah in Surah **Yusuf**,

وَقَالَ الَّذِى نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ

Then the man who was released, now after **Ummah** (some time) remembered. (12:45)

- The word **Ummah** is also used to refer to the **Imam** (leader) who is followed. An example of this is in the statement of Allah,

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily, Ibrahim was an **Ummah**, obedient to Allah, **Hanif**, and he was not of those who were polytheists. (16:120)

- The word **Ummah** is also used to mean religion and religious creed. This is as Allah mentions concerning the polytheists, that they said,

إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps. (43:23)

- The word **Ummah** is also used to mean a group (of people). This is as Allah says,

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ

And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks). (28:23)

Allah also said,

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah (Alone), and avoid **Taghut**.'' (16:36)

Allah also said,

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ

> And for every **Ummah** there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. (10:47)
>
> > The meaning of **Ummah** here is those people who have had a Messenger sent among them.

The meaning of **Ummah** in this context includes the believers and the disbelievers among them. This is like what has been recorded in **Sahih** Muslim,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ

> By He in Whose Hand is my soul! there is no one of this **Ummah**, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell- fire.

In reference to the **Ummah** of followers, then they are those who believe in the Messengers, as Allah said,

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

> You (the followers of Prophet Muhammad) are the best **Ummah** ever raised up for mankind. (3:110)

In the **Sahih** the Prophet said,

فَأَقُولُ: أُمَّتِي أُمَّتِي

> Then I will say, "My **Ummah** (followers), my **Ummah**!''

- The word **Ummah** is also used to mean a sect or party. An example of this usage is in the statement of Allah,

وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

> And of the people of Musa there is an **Ummah** who lead (the men) with truth and established justice therewith. (7:159)

Likewise is His statement,

مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ

A party of the People of the Scripture stand for the right. (3:113)

وَلَئِنْ أَذَقْنَا الإِنْسَـنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ

11:9 And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.

وَلَئِنْ أَذَقْنَاهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي

11:10 But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me.''

إِنَّهُ لَفَرِحٌ فَخُورٌ

Surely, he is exultant and boastful (ungrateful to Allah).

إِلاَّ الَّذِينَ صَبَرُواْ وَعَمِلُواْ الصَّـلِحَاتِ أُوْلَـئِكَ لَهُمْ مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

11:11 Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

The changing of Man's Attitude in Happiness and Hardship

Allah says;

وَلَئِنْ أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ (٩)

وَلَئِنْ أَذَقْنَاهُ نَعْمَاء بَعْدَ ضَرَّاء مَسَّتْهُ ...

And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.

But if We let him taste good (favor) after evil (poverty and harm) has touched him,

Allah, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allah has bestowed His mercy.

Allah explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation).

Likewise, if any blessing befalls him after displeasure,

... لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ...

he is sure to say, "Ills have departed from me.''

This means that he will claim that no harm or calamity will afflict him after this (blessing).

... إِنَّهُ لَفَرِحٌ فَخُورٌ (١٠)

Surely, he is exultant and boastful (ungrateful to Allah).

This means that he is pleased with what he has in his hand and ungrateful (to Allah). At the same time he is boastful towards others.

Allah, the Exalted, then says,

إِلاَّ الَّذِينَ صَبَرُواْ ...

Except those who show patience,

meaning, those who show patience during times of hardship and adversity.

In reference to Allah's statement,

... وَعَمِلُوا۟ الصَّالِحَاتِ ...

and do righteous good deeds,

> This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

... أُوْلَـئِكَ لَهُم مَّغْفِرَةٌ ...

those, theirs will be forgiveness,

> meaning, that they will be forgiven due to the calamities that afflicted them.

Concerning Allah's statement,

... وَأَجْرٌ كَبِيرٌ (١١)

and a great reward.

> This great reward is due to them because of what they sent forth (of good deeds) in their times of ease.
>
> This is similar to what is mentioned in the **Hadith**,
>
> وَالَّذِي نَفْسِي بِيَدِهِ لَا يُصِيبُ الْمُؤْمِنَ هَمٌّ وَلَا غَمٌّ وَلَا نَصَبٌ وَلَا وَصَبٌ وَلَا حَزَنٌ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللهُ عَنْهُ بِهَا مِنْ خَطَايَاه
>
> By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allah will expiate his sins for him because of it.

In the **Sahih** it is recorded that the Prophet said,

> وَالَّذِي نَفْسِي بِيَدِهِ لَا يَقْضِي اللهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ،
>
> - إِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ،
> - وَإِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ غَيْرِ الْمُؤْمِن

By He in Whose Hand is my soul! Allah does not decree any matter for the believer except that it is good for him.

- If any blessing befalls him, he is thankful (to Allah) and that is good for him.
- If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.

For this reason, Allah, the Exalted, says,

وَالْعَصْرِ

إِنَّ الإِنسَـنَ لَفِى خُسْرٍ

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَتَوَاصَوْاْ بِالْحَقِّ وَتَوَاصَوْاْ بِالصَّبْرِ

By **Al-`Asr** (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience. (103:1-3)

Allah also says,

إِنَّ الإِنسَـنَ خُلِقَ هَلُوعاً

Verily, man was created very impatient. (70:19)

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلاَ أُنُزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُ مَلَكٌ

11:12 So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him!''

إِنَّمَآ أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَىْءٍ وَكِيلٌ

But you are only a warner. And Allah is a Guardian over all things.

أَمْ يَقُولُونَ افْتَرَاهُ

11:13 Or they say, "He forged it.''

قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Say: "Bring you then ten forged Surahs like unto it, and call whomsoever you can, other than Allah, if you speak the truth!''

فَإِلَّمْ يَسْتَجِيبُواْ لَكُمْ فَاعْلَمُواْ أَنَّمَآ أُنزِلِ بِعِلْمِ اللَّهِ وَأَن لاَّ إِلَـهَ إِلاَّ هُوَ

11:14 If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god besides Him!

فَهَلْ أَنتُمْ مُّسْلِمُونَ

Will you then be Muslims!

The Messenger grieving by the Statements of the Polytheists, and His Gratification

Allah says;

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَن يَقُولُواْ لَوْلاَ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَاءِ مَعَهُ مَلَكٌ ....

So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him!''

This statement of Allah, the Exalted, to His Messenger comforted the worries that the polytheists were causing him due to their statements directed towards him.

This is just as Allah says about them,

وَقَالُواْ مَا لِهَـذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِى فِى الاٌّسْوَاقِ لَوْلا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيراً

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّـلِمُونَ إِن تَتَّبِعُونَ إِلاَّ رَجُلاً مَّسْحُوراً

> And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him!'' Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat!'' And the wrongdoers say: "You follow none but a man bewitched.'' (25:7-8)

Thus, Allah commanded His Messenger and guided him to not let these statements of theirs grieve his heart. Allah directed him to not let these statements prevent him, or deter him from calling them to Allah, both day and night.

This is as Allah said,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

> Indeed, We know that your breast is straitened at what they say. (15:97)

Allah says in this verse,

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَآئِقٌ بِهِ صَدْرُكَ أَن يَقُولُواْ ...

> So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...

> > The meaning here is that he (the Prophet) may be compelled to give up the Message

due to what they (the polytheists) say about him.

However, Allah goes on to explain:

... إِنَّمَا أَنتَ نَذِيرٌ ...

But you are only a warner.

"You (Muhammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allah came to them.''

... وَاللّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (١٢)

And Allah is a Guardian over all things.

An Explanation concerning the Miracle of the Qur'an

Then Allah says;

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ (١٣)

Or they say, "He forged it.'' Say: "Bring you then ten forged **Surahs** like unto it, and call whomsoever you can, other than Allah, if you speak the truth!''

Allah, the Exalted, explains the miracle of the Qur'an, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allah goes on to say,

فَإِلَّمْ يَسْتَجِيبُواْ لَكُمْ ...

If then they answer you not,

> Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'an), then know that it is due to their inability to do so.

... فَاعْلَمُواْ أَنَّمَا أُنزِلِ بِعِلْمِ اللّهِ ...

know then that it is sent down with the knowledge of Allah,

> Know (that this is a proof) that this is the speech revealed from Allah. It contains His knowledge, His commands and His prohibitions.

Then Allah continues by saying,

... وَأَن لاَّ إِلَـهَ إِلاَّ هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ (١٤)

and that there is no God besides Him! Will you then be Muslims.

مَن كَانَ يُرِيدُ الْحَيَوةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ

11:15 Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

أُوْلَـئِكَ الَّذِينَ لَيْسَ لَهُمْ فِى الاٌّخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَاطِلٌ مَّا كَانُواْ يَعْمَلُونَ

11:16 They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Allah, the Exalted, says,

مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ (١٥)

أُوْلَـئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَاطِلٌ مَّا كَانُواْ يَعْمَلُونَ (١٦)

Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

Al-Awfi reported that Ibn Abbas said concerning this verse,

> "Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone.''
>
> Ibn Abbas continued saying,
>
> "Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allah says, `Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers.''
>
> A similar narration has been reported from Mujahid, Ad-Dahhak and many others.

Anas bin Malik and Al-Hasan both said,

> "This verse was revealed concerning the Jews and the Christians.''

Mujahid and others said,

> "This verse was revealed concerning the people who perform deeds to be seen.''

Qatadah said,

> "Whoever's concern, intention and goal is this worldly life, then Allah will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well.''

Allah, the Exalted, says,

> مَّن كَانَ يُرِيدُ الْعَـجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَـهَا مَذْمُومًا مَّدْحُورًا
>
> وَمَنْ أَرَادَ الاٌّخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَـئِكَ كَانَ سَعْيُهُم مَّشْكُورًا
>
> كُلاًّ نُّمِدُّ هَـؤُلاءِ وَهَـؤُلاءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا
>
> انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلاٌّخِرَةُ أَكْبَرُ دَرَجَـتٍ وَأَكْبَرُ تَفْضِيلاً
>
> Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.
>
> And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated.
>
> On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We

prefer one above another, and verily, the Hereafter will be greater in degrees and greater in intricacy. (17:18-21)

Allah, the Exalted, says,

مَن كَانَ يُرِيدُ حَرْثَ الاٌّخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِى الاٌّخِرَةِ مِن نَّصِيبٍ

Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter. (42:20)

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَى إَمَامًا وَرَحْمَةً أُوْلَـئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلاَ تَكُ فِى مِرْيَةٍ مِّنْهُ

11:17 Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it; and before it, came the Book of Musa, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it.

إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ

Verily, it is the truth from your Lord, but most of mankind believe not.

The One Who believes in the Qur'an is upon Clear Proof from His Lord

Allah, the Exalted says,

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ ...

Can they who rely on a clear proof from their Lord,

Allah, the Exalted, informs of the condition of the believers who are upon the natural religion of Allah, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He.

This is similar to Allah's statement,

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا

So set you your face towards the religion, **Hanifan**. Allah's **Fitrah** with which He has created mankind. (30:30),

In the Two **Sahihs** it is recorded that Abu Hurayrah said that the Messenger of Allah said,

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُولَدُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ؟

Every child is born upon the **Fitrah**, but his parents make him a Jew, Christian, or **Magian**. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?

In Sahih Muslim it is recorded that Iyad bin Himar said that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالَى:

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ،وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا

Allah, the Exalted, says,

\`Verily, I created my servants **Hunafa'**, but the devils came to them and distracted them from their religion. They made unlawful for them what I had made lawful for them and they commanded

them to associate partners with Me, concerning which no authority has been revealed.

Therefore, the believer is one who remains upon this **Fitrah**.

Concerning Allah's statement,

... وَيَتْلُوهُ شَاهِدٌ مِّنْهُ ...

and whom a witness from Him recites (follows) it;

This means that a witness comes to him from Allah. That witness is the pure, perfect and magnificent legislation that Allah revealed to the Prophets. These legislations were finalized with the legislation (**Shariah**) of Muhammad. The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The **Fitrah** accepts the **Shariah** and believes in it.

For this reason Allah, the Exalted, says, أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ (Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it);

This clear proof which is recited is the Qur'an, which Jibril conveyed to the Prophet and the Prophet Muhammad conveyed it to his **Ummah**.

Then Allah says,

... وَمِن قَبْلِهِ كِتَابُ مُوسَى ...

and before it, came the Book of Musa,

This means that before the Qur'an, there was the Book of Musa, the **Tawrah**.



a guidance and a mercy,

This means that Allah, the Exalted, revealed it to that **Ummah** as a leader for them and a guide for

them to follow, as a mercy from Allah upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'an as well.

For this reason Allah said,

... أُوْلَـئِكَ يُؤْمِنُونَ بِهِ ...

they believe therein.

Then Allah, the Exalted, threatens those who reject the Qur'an, or any part of it, by saying,

... وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ...

but those of the sects that reject it, the Fire will be their promised meeting place.

This is directed towards everyone on the face of the earth who disbelieves in the Qur'an, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Adam. This applies to all whom the Qur'an reaches, regardless of their differences in color, appearance, or nationality.

As Allah says,

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

that I may therewith warn you and whomsoever it may reach. (6:19)

Allah, the Exalted, said,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah."

Allah says, **وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ** (but those of the sects that reject it, the Fire will be their promised meeting place).

In **Sahih** Muslim it is recorded that Abu Musa Al-Ash`ari, may Allah be pleased with him, said that the Messenger of Allah said,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ (أَوْ) نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

By He in Whose Hand is my soul! there is no one of this **Ummah**, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell- fire.

Every Hadith is confirmed by the Qur'an

Ayub As-Sakhtiyani reported from Sa`id bin Jubayr that he said,

"I did not hear any **Hadith** of the Prophet, substantiated as he stated it, except that I found its confirmation in the Qur'an.

The narrator said, "Or he said, `I found its verification in the Qur'an.'''

Thus, it reached me that the Prophet said,

لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

There is no one of this **Ummah**, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.

Therefore, I said, `Where is its verification in the Book of Allah? Most of what I have heard reported from the Messenger of Allah, I have found its verification in the Qur'an.'

Then I found this verse, **وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ** (but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place). And this means from all religions.''

Then Allah says,

... فَلاَ تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ ...

So be not in doubt about it. Verily, it is the truth from your Lord,

This means that the Qur'an is the truth from Allah and there is no doubt or suspicion concerning it.

This is as Allah says,

الم

تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

Alif Lam Mim. The revelations of the Book in which there is no doubt, is from the Lord of all that exists! (32:1-2)

Allah, the Exalted, says,

الم

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ

Alif Lam Mim. This is the Book in which there is no doubt. (2:1-2)

The **Ayah**;

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ (١٧)

but most of mankind believe not.

is similar to Allah's statement,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

Likewise, Allah says,

وَإِن تُطِعْ أَكْثَرَ مَن فِى الأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

And if you obey most of those on the earth, they will mislead you far away from Allah's path.

Allah also says,

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلاَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ

And indeed Iblis did prove true his thought about them: and they followed him, all except a group of true believers. (34:20)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

11:18 And who does more wrong than he who invents a lie against Allah.

أُوْلَـئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الاٌّشْهَادُ هَـؤُلاءِ الَّذِينَ كَذَبُواْ عَلَى رَبِّهِمْ

Such will be brought before their Lord, and the witnesses will say, ''These are the ones who lied against their Lord!''

أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّـلِمِينَ

No doubt! The curse of Allah is on the wrongdoers.

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالاٌّخِرَةِ هُمْ كَـفِرُونَ

11:19 Those who hinder (others) from the path of Allah, and seek a crookedness therein, while they are disbelievers in the Hereafter.

أُولَـئِكَ لَمْ يَكُونُواْ مُعْجِزِينَ فِى الاٌّرْضِ وَمَا كَانَ لَهُمْ مِّن دُونِ اللَّهِ مِنْ أَوْلِيَآءَ

11:20 By no means will they escape on earth, nor have they protectors besides Allah!

يُضَـاعَفُ لَهُمُ الْعَذَابُ مَا كَانُواْ يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُواْ يُبْصِرُونَ

Their torment will be doubled! They could not bear to listen and they used not to see (the truth).

أُوْلَـئِكَ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ

11:21 They are those who have lost their own selves, and that which they invented eluded them.

لاَ جَرَمَ أَنَّهُمْ فِى الاٌّخِرَةِ هُمُ الاٌّخْسَرُونَ

11:22 Certainly, they are those who will be the greatest losers in the Hereafter.

Those Who invent Lies against Allah and hinder Others from His Path are the Greatest Losers

Allah, the Exalted says,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أُوْلَـئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الأَشْهَادُ ...

And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say,

Allah, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinns.

This is just as Imam Ahmad recorded from Safwan bin Muhriz. Safwan said,

"I was holding the hand of Ibn Umar when a man was brought to him. The man said, `How did you hear the Messenger of Allah describe **An-Najwa** (secret counsel or confidential talk) on the Day of Resurrection?"

Ibn Umar said, `I heard him say,

إِنَّ اللهَ عزَّ وَجَلَّ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتُرُهُ مِنَ النَّاسِ، وَيُقَرِّرُهُ بِذُنُوبِهِ

وَيَقُولُ لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟

أَتَعْرِفُ ذَنْبَ كَذَا؟

أَتَعْرِفُ ذَنْبَ كَذَا؟

حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ

قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمْ

Verily, Allah, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins.

He will say to him, "Do you recognize this sin?

Do you recognize that sin?

Do you recognize such and such sin?''

This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed.

Then Allah will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today.''

Then he (the believer) will be given his Book of good deeds.

As for the disbelievers and the hypocrites, the witnesses will say,

... هَـؤُلاء الَّذِينَ كَذَبُواْ عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ اللّهِ عَلَى الظَّالِمِينَ (١٨)

These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers.''

Both Al-Bukhari and Muslim recorded this narration in the Two **Sahihs**.

Concerning Allah's statement,

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللّهِ وَيَبْغُونَهَا عِوَجًا ...

Those who hinder (others) from the path of Allah, and seek a crookedness therein,

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allah, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself.

Allah's statement, **وَيَبْغُونَهَا عِوَجًا** (and seek a crookedness therein),

This means that they want their path to be crooked and uneven.

Then, Allah's statement,

... وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ (١٩)

while they are disbelievers in the Hereafter.

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allah's statement,

أُولَـئِكَ لَمْ يَكُونُواْ مُعْجِزِينَ فِي الأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللّهِ مِنْ أَوْلِيَاء ...

By no means will they escape on earth, nor have they protectors besides Allah!

This means that these disbelievers are under the power of Allah and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter.

This is like Allah's statement,

إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

but He gives them respite up to a Day when the eyes will stare in horror. (14:42)

In the Two **Sahihs** it is recorded that the Prophet said,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily Allah gives respite to the oppressor until He seizes him, then he will not be able to escape Him.

For this reason Allah says,

... يُضَـاعَفُ لَهُمُ الْعَذَابُ ...

Their torment will be doubled!

This means that the torment will be doubled upon them, because Allah gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allah has mentioned concerning them when they enter into the Hellfire.

Allah says,

وَقَالُواْ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِى أَصْحَـبِ السَّعِيرِ

And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!'' (67:10)

Allah also says,

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ زِدْنَـهُمْ عَذَابًا فَوْقَ الْعَذَابِ

Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment. (16:88)

... مَا كَانُواْ يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُواْ يُبْصِرُونَ (٢٠)

They could not bear to listen and they used not to see (the truth).

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then Allah continues by saying,

أُوْلَـئِكَ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ ...

They are those who have lost their own selves,

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye.

This is as Allah said,



Whenever it abates, We shall increase for them the fierceness of the Fire. (17:97)

Concerning the statement,

... وَضَلَّ عَنْهُم ...

and eluded them,

meaning that it has left them.

... مَّا كَانُواْ يَفْتَرُونَ (٢١)

that which they invented.

besides Allah, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm.

This is as Allah says,

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And when mankind are gathered, they will become their enemies and will deny their worshipping. (46:6)

Allah says,

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them. (2:166)

Likewise, there are many other verses that prove this loss of theirs and their destruction.

For this reason Allah says,

لاَ جَرَمَ أَنَّهُمْ فِي الآخِرَةِ هُمُ الأَخْسَرُونَ (٢٢)

Certainly, they are those who will be the greatest losers in the Hereafter.

In this verse Allah informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter.

- That is because they exchanged the highest levels (of Paradise) for the lowest

levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell).

- They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke.
- They chose food from the filth of dirty wounds instead of wide-eyed lovely maidens. They preferred **Hawiyah** (a pit in Hell) instead of lofty castles.
- They chose the anger of Allah and His punishment over nearness to Him and the blessing of gazing at Him.

Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

إِنَّ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـٰلِحَاتِ وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ الجَنَّةِ هُمْ فِيهَا خَـٰلِدُونَ

11:23 Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.

مَثَلُ الْفَرِيقَيْنِ كَالأَعْمَى وَالأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ

11:24 The likeness of the two parties is as the blind and the deaf and the seer and the hearer.

هَلْ يَسْتَوِيَانِ مَثَلاً أَفَلاَ تَذَكَّرُونَ

Are they equal when compared! Will you not then take heed!

Rewarding the People of Faith

Allah the Exalted says;

إِنَّ الَّذِينَ آمَنُوا۟ وَعَمِلُوا۟ الصَّالِحَاتِ وَأَخْبَتُوا۟ إِلَى رَبِّهِمْ أُوْلَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٢٣)

Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.

When Allah, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise),

- which contain lofty rooms and seats arranged in rows.
- Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks.
- They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever.
- They will not die, nor will they grow old.
- They will not experience sickness, nor will they sleep.
- They will not have excrement, nor will they spit or snot.
- Their sweat will be the perfume of musk.

The Parable of the Believers and the Disbelievers

Then, Allah, the Exalted, makes a parable of the disbelievers and the believers.

He says,

مَثَلُ الْفَرِيقَيْنِ ...

The likeness of the two parties,

This refers to those disbelievers whom Allah first described as wretched, and then those believers whom He described with delightfulness.

... كَالأَعْمَى وَالأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ...

The likeness of the two parties is as the blind and the deaf and the seer and the hearer.

The first group is like one who is blind and deaf, while the second group is like he who sees and hears.

Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him.

As Allah says,

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ

Had Allah known of any good in them, He would indeed have made them listen. (8:23)

The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him.



Are they equal when compared!

ie are these two types of people alike!

... أَفَلاَ تَذَكَّرُونَ (٢٤)

Will you not then take heed!

This statement means, "Will you not consider, so that you may distinguish between these two categories of people.''

This is as Allah mentions in another verse,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

Allah also says,

وَمَا يَسْتَوِى الاٌّعْمَى وَالْبَصِيرُ

وَلاَ الظُّلُمَاتُ وَلاَ النُّورُ

وَلاَ الظِّلُّ وَلاَ الْحَرُورُ

وَمَا يَسْتَوِى الاٌّحْيَآءُ وَلاَ الاٌّمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَآءُ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى الْقُبُورِ

إِنْ أَنتَ إِلاَّ نَذِيرٌ

إِنَّآ أَرْسَلْنَـكَ بِالْحَقِّ بَشِيراً وَنَذِيراً وَإِن مِّنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ

Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead.

Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner.

Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. (35:19-24)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ

11:25 And indeed We sent Nuh to his people (and he said): "I have come to you as a plain warner.''

أَن لاَّ تَعْبُدُوا۟ إِلاَّ اللَّهَ إِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

11:26 "That you worship none but Allah; surely, I fear for you the torment of a painful Day.''

فَقَالَ الْمَلأُ الَّذِينَ كَفَرُوا۟ مِن قَوْمِهِ مَا نَرَاكَ إِلاَّ بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ الرَّأْى

11:27 The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking.

وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَـذِبِينَ

And we do not see in you any merit above us, in fact we think you are liars.''

The Story of Nuh and His Conversation with His People

Allah, the Exalted tells;

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ ...

And indeed We sent Nuh to his people (and he said):

Allah, the Exalted, informs about Prophet Nuh. He was the first Messenger whom Allah sent to the people of the earth who were polytheists involved in worshipping idols. Allah mentions that he (Nuh) said to his people,

... إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢٥)

I have come to you as a plain warner.

meaning, to openly warn you against facing Allah's punishment if you continue worshipping other than Allah.

Thus, Nuh said,

أَن لاَّ تَعْبُدُواْ إِلاَّ اللَّهَ ...

That you worship none but Allah;

This can also be seen in his statement,

... إِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ (٢٦)

surely, I fear for you the torment of a painful Day.

This means, "If you all continue doing this, then Allah will punish you with a severe punishment in the Hereafter.''

Then Allah says,

فَقَالَ الْمَلأُ الَّذِينَ كَفَرُواْ مِن قِوْمِهِ ...

The chiefs who disbelieved among his people said;

The word `chiefs' (**Al-Mala'u**) here means the leaders and the heads of the disbelievers.

They said,

... مَا نَرَاكَ إِلاَّ بَشَرًا مِّثْلَنَا ...

We see you but a man like ourselves,

This means, "You are not an angel. You are only a human being, so how can revelation come to you over us. We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islam) and they responded to your call and followed you (ignorantly).''

This is the meaning of their statement,

... وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ ...

nor do we see any follow you but the meanest among us and they (too) followed you without thinking.

The statement, "without thinking,''

> means that they merely followed the first thing that came to their minds.

Concerning the statement,

... وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ ...

And we do not see in you any merit above us,

> In this they are saying, "We do not see that you (and your followers) have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours.''

... بَلْ نَظُنُّكُمْ كَاذِبِينَ (٢٧)

in fact we think you are liars.

> This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there.''

This was the response of the disbelievers to Nuh and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility.

Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even

though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth.

This is as Allah says,

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

> And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'' (43:23)
>
> When Heraclius, the emperor of Rome, asked Abu Sufyan Sakhr bin Harb about the qualities of the Prophet, he said to him, "Are his followers the noble people, or the weak?''
>
> Abu Sufyan said, "They are the weakest of them.''
>
> Then Heraclius said, "They (weak ones) are the followers of the Messengers.''

Concerning their statement, بَادِيَ الرَّأْيِ (without thinking),

> In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allah's peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allah's statement, وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ (And we do not see in you any merit above us),

They did not see this (the virtue of accepting Islam) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darkness of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

قَالَ يقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّى وَءاتَانِى رَحْمَةً مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَـرِهُونَ

11:28 He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it!

The Response of Nuh

Allah says, informing about the response of Nuh to his people,

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّيَ وَآتَانِي رَحْمَةً مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ (٢٨)

He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it!

Allah says, informing about the response of Nuh to his people,

... أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّيَ ...

Tell me, if I have a clear proof from my Lord,

Bayyinah means certainty, a clear matter, and truthful Prophethood. That is the greatest mercy from Allah upon him (Nuh) and them (his people).

فَعُمِّيَتْ عَلَيْكُمْ (but that (mercy) has been obscured from your sight),

"Obscured from your sight'' in this verse means, `it was hidden from you and you are not guided to it. Thus, you (people) did not know its importance so you hastily rejected and denied it.'

أَنُلْزِمُكُمُوهَا (Shall we compel you (to accept) it),

This means, "Should we force you to accept it, while you actually detest it.''

وَيَقَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ مَالاً إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ

11:29 And O my people! I ask of you no wealth for it, my reward is from none but Allah.

وَمَآ أَنَاْ بِطَارِدِ الَّذِينَ ءامَنُواْ إِنَّهُمْ مُّلاَقُو رَبِّهِمْ وَلَـكِنِّى أَرَاكُمْ قَوْمًا تَجْهَلُونَ

I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَقَوْمِ مَن يَنصُرُنِى مِنَ اللَّهِ إِن طَرَدتُّهُمْ أَفَلاَ تَذَكَّرُونَ

11:30 And O my people! Who will help me against Allah, if I drove them away! Will you not then give a thought!

Allah tells;

وَيَا قَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ مَالاً إِنْ أَجْرِيَ إِلاَّ عَلَى اللّهِ ...

And O my people! I ask of you no wealth for it, my reward is from none but Allah.

Nuh says to his people, "I do not ask you for any wealth in return for my sincere advice to you.''

Wealth (**Mal**) here means, "payment that I take from you.''

Nuh means, "I am only seeking the reward from Allah, the Mighty and Sublime.''

Concerning the statement,

... وَمَآ أَنَاْ بِطَارِدِ الَّذِينَ آمَنُواْ ...

I am not going to drive away those who have believed.

This alludes to the fact that they (the disbelievers) requested Nuh to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them.

This is similar to the request of disbelievers to the seal of the Messengers to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet to sit with them in a special gathering of the elite.

Therefore, Allah revealed,

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِىِّ

And turn not away those who invoke their Lord, morning and afternoon. (6:52)

Allah also says,

وَكَذلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولواْ أَهَـؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَآ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّـكِرِينَ

Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored from among us!'' Does not Allah know best those who are grateful! (6:53)

And Nuh says here,

... إِنَّهُم مُّلاَقُو رَبِّهِمْ وَلَـكِنِّيَ أَرَاكُمْ قَوْمًا تَجْهَلُونَ (٢٩)

وَيَا قَوْمِ مَن يَنصُرُنِي مِنَ اللّهِ إِن طَرَدتُّهُمْ أَفَلاَ تَذَكَّرُونَ (٣٠)

Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

And O my people! Who will help me against Allah, if I drove them away! Will you not then give a thought!

وَلاَ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ اللَّهِ وَلاَ أَعْلَمُ الْغَيْبَ وَلاَ أَقُولُ إِنِّى مَلَكٌ وَلاَ أَقُولُ لِلَّذِينَ تَزْدَرِى أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِى أَنفُسِهِمْ إِنِّى إِذًا لَّمِنَ الظَّـلِمِينَ

11:31 And I do not say to you that with me are the treasures of Allah, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.

Allah tells what Nuh said to his people;

وَلاَ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ اللّهِ وَلاَ أَعْلَمُ الْغَيْبَ وَلاَ أَقُولُ إِنِّي مَلَكٌ وَلاَ أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللّهُ خَيْرًا اللّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِمْ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ (٣١)

And I do not say to you that with me are the treasures of Allah, nor that I know the **Ghayb**; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.

Nuh is informing them that he is a Messenger from Allah, calling to the worship of Allah alone, without any partners and he is doing this by the permission of Allah.

At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation.

He also explains that he has no power to manipulate the hidden treasures of Allah, nor does he have any knowledge of the Unseen, except what Allah has allowed him to know. Likewise, he is not an angel, rather, he is merely a human Messenger aided with miracles.

Nuh goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allah will not reward them for their deeds. Allah knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ

11:32 They said: "O Nuh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.''

قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ

11:33 He said: "Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not.

وَلاَ يَنفَعُكُمْ نُصْحِي إِنْ أَرَدْتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ اللّهُ يُرِيدُ أَن يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

11:34 "And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray. He is your Lord! and to Him you shall return.''

The People's Request of Nuh to bring the Torment and His Response to Them

Allah, the Exalted, informs that the people of Nuh sought to hasten Allah's vengeance, torment, anger and the trial (His punishment).

This is based on their saying,

قَالُواْ يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا ...

They said: "O Nuh! You have disputed with us and much have you prolonged the dispute with us...''

They meant by this, "You (Nuh) have argued with us long enough, and we are still not going to follow you.''

... فَأْتَنِا بِمَا تَعِدُنَا ...

now bring upon us what you threaten us with,

What he (Nuh) promised is referring to the vengeance and torment (from Allah). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us.''

... إِن كُنتَ مِنَ الصَّادِقِينَ (٣٢)

قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللّهُ إِن شَاء وَمَا أَنتُم بِمُعْجِزِينَ (٣٣)

"...if you are of the truthful.''

(In reply to this), He said: "Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not.

> This means, `It is only Allah Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.'

وَلاَ يَنفَعُكُمْ نُصْحِي إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ اللّهُ يُرِيدُ أَن يُغْوِيَكُمْ ...

And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray.

> This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.
>
> إِن كَانَ اللّهُ يُرِيدُ أَن يُغْوِيَكُمْ (if Allah's will is to keep you astray),
>
>> This means: your deception and your ultimate destruction.

... هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ (٣٤)

He is your Lord! and to Him you shall return.

> He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

أَمْ يَقُولُونَ افْتَرَاهُ

11:35 Or they (the pagans of Makkah) say: "He has fabricated it.''

قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَاْ بَرِيءٌ مِّمَّا تُجْرَمُونَ

Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.

An Interruption to verify the Truthfulness of the Prophet

Allah says;

أَمْ يَقُولُونَ افْتَرَاهُ ...

Or they (the pagans of Makkah) say: "He has fabricated it.''

This is presented in the middle of the story to affirm the story itself. It is as if Allah, the Exalted, is saying to Muhammad, "Or do these obstinate disbelievers say that he fabricated this and invented it himself!''

... قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي ....

Say: "If I have fabricated it, upon me be my crimes...''

This means: such sin would be mine alone.

... وَأَنَاْ بَرِيءٌ مِّمَّا تُجْرَمُونَ (٣٥)

but I am innocent of (all) those crimes which you commit.

This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allah for one who lies on Allah.



11:36 And it was revealed to Nuh:

أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلاَّ مَن قَدْ ءَامَنَ فَلاَ تَبْتَئِسْ بِمَا كَانُواْ يَفْعَلُونَ

"None of your people will believe except those who have believed already. So be not sad because of what they used to do."

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلاَ تُخَـطِبْنِى فِى الَّذِينَ ظَلَمُواْ إِنَّهُمْ مُّغْرَقُونَ

11:37 "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned.''

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلأٌ مِّن قَوْمِهِ سَخِرُواْ مِنْهُ

11:38 And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.

قَالَ إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ

He said: "If you mock at us, so do we mock at you likewise for your mocking.''

فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

11:39 "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.''

The Revelation to Nuh concerning what would happen to the People and the Command to prepare for It

Allah, the Exalted says;

وَأُوحِيَ إِلَى نُوحٍ ...

And it was revealed to Nuh:

Allah, the Exalted, sent revelation to Nuh when his people hastened the vengeance and punishment of Allah upon themselves. Then, Nuh supplicated against them, as Allah mentioned, when He said;

رَّبِّ لاَ تَذَرْ عَلَى الاٌّرْضِ مِنَ الْكَـفِرِينَ دَيَّاراً

My Lord! Leave not one of the disbelievers inhabiting the earth! (71:26)

And he said,

فَدَعَا رَبَّهُ أَنُّى مَغْلُوبٌ فَانتَصِرْ

Then he invoked his Lord (saying): "I have been overcome, so help (me)!" (54:10)

At this point Allah revealed to him,

... أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلاَّ مَن قَدْ آمَنَ ...

"None of your people will believe except those who have believed already.

... فَلاَ تَبْتَئِسْ بِمَا كَانُواْ يَفْعَلُونَ (٣٦)

So be not sad because of what they used to do."

Therefore, do not grieve over them and do not be concerned with their affair.

وَاصْنَعِ الْفُلْكَ ...

And construct the ship.

The word **Fulk** here means ship.

... بِأَعْيُنِنَا ...

under Our Eyes,

This means under Our vision.

... وَوَحْيِنَا ...

and with Our revelation,

This means, "We will teach you (Nuh) what to do.''

... وَلاَ تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُواْ إِنَّهُم مُّغْرَقُونَ (٣٧)

and address Me not on behalf of those who did wrong; they are surely to be drowned.

Muhammad bin Ishaq mentioned from the **Tawrah**,

"Allah commanded him (Nuh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allah then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship.

Concerning Allah's statement,

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلأٌ مِّن قَوْمِهِ سَخِرُواْ مِنْهُ ...

And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.

This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

... قَالَ إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ ...

He said: "If you mock at us, so do we mock at you likewise...

This is a severe threat and a serious warning.

... كَمَا تَسْخَرُونَ (٣٨)

فَسَوْفَ تَعْلَمُونَ ...

...for your mocking.

And you will know,

... مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ ...

who it is on whom will come a torment that will cover him with disgrace,

This means that it (the torment) will humiliate him in this life.

... وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ (٣٩)

and on whom will fall a lasting torment.

that is continuous and everlasting.

حَتَّى إِذَا جَآءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلاَّ مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَآ ءَامَنَ مَعَهُ إِلاَّ قَلِيلٌ

11:40 (So it was) till when Our command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family -- except him against whom the Word has already gone forth -- and those who believe. And none believed with him, except a few.''

The beginning of the Flood and Nuh loads Every Creature in Pairs upon the Ship

Allah says;

حَتَّى إِذَا جَاء أَمْرُنَا وَفَارَ التَّنُّورُ ...

(So it was) till when Our command came and the oven gushed forth (water like fountains from the earth).

This was the promise of Allah to Nuh , when the command of Allah came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allah said,

فَفَتَحْنَآ أَبْوَبَ السَّمَآءِ بِمَاءٍ مُّنْهَمِرٍ

وَفَجَّرْنَا الاٌّرْضَ عُيُوناً فَالْتَقَى المَآءُ عَلَى أَمْرٍ قَدْ قُدِرَ

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَحٍ وَدُسُرٍ

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ

So We opened the gates of the heaven with water pouring forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected! (54:11-14)

In reference to Allah's statement, وَفَارَ التَّنُّورُ (and the oven gushed forth), It is related from Ibn Abbas that he said,

"**At-Tannur** is the face of the earth.''

This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the **Tananir**, which are places of fire. Therefore, water even gushed from the places where fire normally would be.

This is the opinion of the majority of the **Salaf** (predecessors) and the scholars of the **Khalaf** (later generations).

... قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ ...

We said: "Embark therein, of each kind two (male and female),

At this point, Allah commanded Nuh to select one pair from every kind of creature possessing a soul, and load them on the ship.

Some said that this included other creatures as well, such as pairs of plants, male and female.

It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allah's statement,

... وَأَهْلَكَ إِلاَّ مَن سَبَقَ عَلَيْهِ الْقَوْلُ ...

and your family -- except him against whom the Word has already gone forth.

This means, "Load your family upon the ship.''

This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allah. Among them was the son of Nuh, Yam, who went in hermitage. Among them was the wife of Nuh who was a disbeliever in Allah and His Messenger.

Concerning Allah's statement,



and those who believe.

from your people.

... وَمَا آمَنَ مَعَهُ إِلاَّ قَلِيلٌ (٤٠)

And none believed with him, except a few.

> This means that only a very small number believed, even after the long period of time that he (Nuh) was among them -- nine hundred and fifty years.

It is reported from Ibn Abbas that he said,

> "They were eighty people including their women.''

وَقَالَ ارْكَبُواْ فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ

11:41 And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.''

وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِى مَعْزِلٍ

11:42 So it (the ship) sailed with them amidst waves like mountains, and Nuh called out to his son, who had separated himself (apart):

يبُنَىَّ ارْكَبَ مَّعَنَا وَلاَ تَكُن مَّعَ الْكَـفِرِينَ

"O my son! Embark with us and be not with the disbelievers.''

قَالَ سَآوِى إِلَى جَبَلٍ يَعْصِمُنِى مِنَ الْمَآءِ

11:43 The son replied: "I will betake myself to some mountain, it will save me from the water.''

قَالَ لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلاَّ مَن رَّحِمَ

Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy.''

وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

And waves came in between them, so he (the son) was among the drowned.

The riding upon the Ship and Its sailing through the huge Waves

Allah, the Exalted, says concerning Nuh, that;

وَقَالَ ارْكَبُواْ فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ...

And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage.

This means that its sailing upon the surface of the water, the end of its journeying and its anchoring, would all be with the Name of Allah.

Abu Raja' Al-Utaridi recited it,

بِسْمِ اللّهِ مُجْرِيهَا وَمُرْسِيهَا

"In the Name of Allah, Who will be the One Who moves its course, and rests its anchor.''

Allah, the Exalted, said,

فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِى نَجَّانَا مِنَ الْقَوْمِ الظَّـلِمِينَ

وَقُل رَّبِّ أَنزِلْنِى مُنزَلاً مُّبَارَكاً وَأَنتَ خَيْرُ الْمُنزِلِينَ

And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allah,

Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'' (23:28-29)

For this reason, it is preferred to mention the Name of Allah (**Bismillah**) at the beginning of all affairs.

The Name of Allah should be mentioned when boarding a ship, or when mounting an animal. This is as Allah, the Exalted, says,

وَالَّذِى خَلَقَ الأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالأٌّنْعَـمِ مَا تَرْكَبُونَ لِتَسْتَوُوا عَلَى ظُهُورِهِ

And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs. (43:12-13)

This practice (mentioning Allah's Name) has been encouraged in the **Sunnah** and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of Surah **Az-Zukhruf** (43), if Allah wills.

In reference to Allah's statement,

... إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ (٤١)

Surely, my Lord is Oft-Forgiving, Most Merciful.

Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nuh) mentions that His Lord is Oft Forgiving, Most Merciful.

This is similar to Allah's statement,

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful. (7:167)

He also says,

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment. (13:6)

Likewise, there are many other verses that combine Allah's mercy and His vengeance.

Concerning Allah's statement,

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ...

So it sailed with them amidst waves like mountains,

This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits.

It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allah. It moved under His shade, His help, His protection and His blessing.

This is as Allah, the Exalted, said,

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ

Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears. (69:11-12)

Allah also said,

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَحٍ وَدُسُرٍ

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ

وَلَقَدْ تَّرَكْنَـهَا ءايَةً فَهَلْ مِن مُّدَّكِرٍ

> And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)! (54:13-15)

The Story of the drowning of Nuh's Disbelieving Son

Allah continues the story, saying,

... وَنَادَى نُوحٌ ابْنَهُ ...

and Nuh called out to his son,

This was the fourth son of Nuh. His name was Yam and he was a disbeliever. His father, Nuh, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

... وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلاَ تَكُن مَّعَ الْكَافِرِينَ (٤٢)

who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers.''

قَالَ سَآوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاء ...

The son replied: "I will betake myself to some mountain, it will save me from the water.''

> He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning.

His father, Nuh, said to him,

... قَالَ لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللّهِ إِلاَّ مَن رَّحِمَ ...

Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy."

This means that nothing will be saved today from the command of Allah.

... وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ (٤٣)

And waves came in between them, so he (the son) was among the drowned.

وَقِيلَ يَأَرْضُ ابْلَعِى مَآءَكِ وَيَسَمَآءُ أَقْلِعِى

11:44 And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)."

وَغِيضَ الْمَآءُ وَقُضِىَ الأٌّمْرُ

And the water was made to subside and the decree was fulfilled.

وَاسْتَوَتْ عَلَى الْجُودِىِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّـلِمِينَ

And it rested on (Mount) Judi, and it was said: "Away with the people who are wrongdoing!"

The End of the Flood

Allah, the Exalted says,

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءكِ وَيَا سَمَاء أَقْلِعِي ...

And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)."

Allah, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

... وَغِيضَ الْمَاء ...

And the water was made to subside,

This means that it (the water) began to decrease.

... وَقُضِيَ الأَمْرُ ...

and the decree was fulfilled.

This means that all of those who disbelieved in Allah were removed from the people of the earth. Not a single one of them remained upon the earth.

... وَاسْتَوَتْ ...

And it (the ship) rested,

This is referring to the ship and those who were in it.



on (Mount) Judi.

Mujahid said,

"Judi is a mountain in Al-Jazirah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Judi) humbled itself for Allah, the Mighty and Sublime, and therefore it was not drowned. This is why Nuh's ship anchored upon it.''

Qatadah said,

"The ship rested upon it (Mount Judi) for a month before they (the people) came down from it.''

Qatadah also said,

"Allah made Nuh's ship remain on Mount Judi in the land of Al-Jazirah, as a lesson and a sign.''

Even the early generations of this **Ummah** saw it.

How many ships are there that have come after it and have been destroyed and became dust

... وَقِيلَ بُعْداً لِّلْقَوْمِ الظَّـلِمِينَ (٤٤)

and it was said: "Away with the people who are wrongdoing!''

means destruction and loss for them.

The term "away with'' here implies being far away from the mercy of Allah. For verily, they were destroyed to the last of them, and none of them survived.

وَنَادَى نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابُنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَـكِمِينَ

11:45 And Nuh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges.''

قَالَ يَنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَـلِحٍ فَلاَ تَسْأَلْنِـى مَا لَيْسَ لَكَ بِهِ عِلْمٌ

11:46 He said: "O Nuh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge!

إِنِّى أَعِظُكَ أَن تَكُونَ مِنَ الْجَـهِلِينَ

I admonish you, lest you should be one of the ignorant.''

قَالَ رَبِّ إِنِّى أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِى بِهِ عِلْمٌ وَإِلاَّ تَغْفِرْ لِى وَتَرْحَمْنِى أَكُن مِّنَ الْخَـسِرِينَ

11:47 Nuh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers.''

A Return to the Story of the Son of Nuh and mentioning what transpired between Nuh and Allah concerning Him

Allah tells:

وَنَادَى نُوحٌ رَّبَّهُ ...

And Nuh called upon his Lord,

This was a request for information and an inquiry from Nuh concerning the circumstances of his son's drowning.

... فَقَالَ رَبِّ إِنَّ ابُنِي مِنْ أَهْلِي ...

and said, "O my Lord! Verily, my son is of my family!''

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges!''

... وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ (٤٥)

And certainly, Your promise is true, and You are the Most Just of the judges.''

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ...

He (Allah) said: "O Nuh! Surely, he is not of your family...''

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe.''

For this reason Allah said,

وَأَهْلَكَ إِلاَّ مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ

and your family except him against whom the Word has already gone forth. (11:40)

... إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ...

verily, his work is unrighteous,

... فَلاَ تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ (٤٦)

so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant.''

Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allah, Nuh peace be upon him.

Concerning Allah's statement, إِنَّهُ لَيْسَ مِنْ أَهْلِكَ (Surely, he is not of your family),

meaning that he (Nuh's son) was not among those whom Allah promised to save.

Abdur-Razzaq recorded that Ibn Abbas said,

"He was the son of Nuh, but he opposed him in deeds and intention.''

Ikrimah said in some of the modes of recitation it said here,

إِنَّهُ عَمِلَ عَمَلًا غَيْرَ صَالِحٍ

"Verily, he (Nuh's son) worked deeds that were not righteous.''

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلاَّ تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ (٤٧)

Nuh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers.''

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَـٰمٍ مِّنَّا وَبَرَكَـٰتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِّنَّا عَذَابٌ أَلِيمٌ

11:48 It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.''

The Command to descend from the Ship with Peace and Blessings

Allah, the Exalted tells,

قِيلَ يَا نُوحُ اهْبِطْ بِسَلاَمٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ (٤٨)

It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.''

Allah, the Exalted, informs of what was said to Nuh when the ship anchored on Mount Judi, peace be upon him, peace were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection.

Muhammad bin Ka`b said,

"Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.

Muhammad bin Ishaq said,

"When Allah wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted.

Allah, the Exalted, says, وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءكِ (And it was said: "O earth! Swallow up your water...'') (11:44)

Thus, the water began decreasing and subsiding until the ship settled on Mount Judi.

The People of the **Tawrah** (the Jews) claim that;

this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nuh) saw the mountain tops. Then after forty more days, Nuh opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nuh could pull it back into the ship.

Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nuh knew that the water had decreased from the face of the earth. He remained in the ship for seven more

days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allah sent the flood, until the time of Nuh sending the pigeon.

The first day of the first month of the second year began when the face of the earth appeared and land became visible. This is when Nuh uncovered the opening of the ship. During the second month of the second year, after twenty six nights,

قِيلَ يَا نُوحُ اهْبِطْ بِسَلاَمٍ مِّنَّا ...

It was said: "O Nuh! Come down (from the ship) with peace from Us...

تِلْكَ مِنْ أَنْبَآءِ الْغَيْبِ نُوحِيهَآ إِلَيْكَ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلاَ قَوْمُكَ مِن قَبْلِ هَـذَا

11:49 This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this.

فَاصْبِرْ إِنَّ الْعَـقِبَةَ لِلْمُتَّقِينَ

So be patient. Surely, the (good) end is for those who have Taqwa.

The Explanation of These Stories is a Proof of the Revelation of Allah to His Messenger

Allah tells;

تِلْكَ ...

This is of the news,

Allah, says to His Prophet concerning these stories and their like,

... مِنْ أَنبَاء الْغَيْبِ ...

of the news of the Unseen,

from the information of the unseen of the past. Allah revealed it to you (the Prophet) in the way that it occurred, as if he witnessed it himself.

... نُوحِيهَا إِلَيْكَ ...

which We reveal unto you;

This means, "We teach it to you (Muhammad) as revelation from Us to you.''

... مَا كُنتَ تَعْلَمُهَا أَنتَ وَلاَ قَوْمُكَ مِن قَبْلِ هَـذَا ...

neither you nor your people knew it before this.

This means that neither you (Muhammad) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allah Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter.

This is what We did with the Messengers when We helped them against their enemies.

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا

Verily, We will indeed make victorious Our Messengers and those who believe. (40:51)

Allah also said,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ

And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant. (37:171-172)

Then, Allah says,

... فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ (٤٩)

So be patient. Surely, the (good) end is for those who have **Taqwa**.

وَإِلَى عَادٍ أَخَـهُمْ هُودًا

11:50 And to the `Ad (people We sent) their brother Hud.

قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ إِنْ أَنتُمْ إِلاَّ مُفْتَرُونَ

He said, "O my people! Worship Allah! You have no other god but Him. Certainly, you do nothing but invent lies!

يَقَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِىَ إِلاَّ عَلَى الَّذِى فَطَرَنِى أَفَلاَ تَعْقِلُونَ

11:51 "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand!''

وَيَقَوْمِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَاراً وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلاَ تَتَوَلَّوْاْ مُجْرِمِينَ

11:52 "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals.''

Allah, the Exalted, says,

وَ...

And,

> This is an introductory to what is implied: "Verily, We sent.''

... إِلَى عَادٍ أَخَاهُمْ هُودًا ...

to the **`Ad** (people) their brother **Hud**.

... قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ إِنْ أَنتُمْ إِلاَّ مُفْتَرُونَ (٥٠)

He said, "O my people! Worship Allah! You have no other god but Him. Certainly, you do nothing but invent lies!

> **Hud** came to them commanding them to worship Allah alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods.

يَا قَوْمِ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلاَّ عَلَى الَّذِي فَطَرَنِي ...

"O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand!''

> He informed them that he did not want any reward from them for his sincere advising and conveying of Allah's Message. He only sought his reward from Allah, the One Who created him.

... أَفَلاَ تَعْقِلُونَ (٥١)

Will you not then understand!

> Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them).

وَيَا قَوْمِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلاَ تَتَوَلَّوْاْ مُجْرِمِينَ (٥٢)

"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals.''

Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allah will make his sustenance easy for him, grant him ease in his affairs and guard over his situation.

For this reason Allah says,

... يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَارًا ...

He will send you (from the sky) abundant rain,

قَالُواْ يَـهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِى ءالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

11:53 They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ

11:54 All that we say is that some of our gods (false deities) have seized you with evil (madness).

قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship,

مِن دُونِهِ

11:55 Besides Him (Allah).

فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

So plot against me, all of you, and give me no respite.''

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ

11:56 I put my trust in Allah, my Lord and your Lord!

مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).

The Conversation between (the People of) `Ad and Hud

Allah, the Exalted, informs that they said to their Prophet,

قَالُواْ يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ ...

They said: "O **Hud**! No evidence have you brought us.

This means that they claimed that **Hud** had not brought them any proof or evidence for what he claimed.

... وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ ...

and we shall not leave our gods for your (mere) saying!

They were saying how could his mere statement, "Leave these gods,'' be sufficient proof for them to leave their idols!

... وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (٥٣)

and we are not believers in you.

This means that they did not believe what he was saying was true.

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوَءٍ ...

All that we say is that some of our gods have seized you with evil.

> They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them.''

... قَالَ إِنِّي أُشْهِدُ اللّهِ وَاشْهَدُواْ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (٥٤)

مِن دُونِهِ ...

He said: "I call Allah to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allah).

> Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allah).

... فَكِيدُونِي جَمِيعًا ...

So plot against me, all of you,

> you and your gods if they are true.''

... ثُمَّ لاَ تُنظِرُونِ (٥٥)

and give me no respite.

> the blinking of an eye.''

Then, Allah says,

إِنِّي تَوَكَّلْتُ عَلَى اللّهِ رَبِّي وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلاَّ هُوَ آخِذٌ بِنَاصِيَتِهَا ...

I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.

Every creature is under His (Allah's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling.

... إِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٦)

Verily, my Lord is on the straight path (the truth).

For verily, He is upon the straight path. Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what **Hud** had come to them with.

It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity.

The only One Who is worthy of having worship directed solely towards Him is Allah alone, without any partners. He is the One in Whose Hand is the sovereignty and He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

فَإِن تَوَلَّوْاْ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِ إِلَيْكُمْ

11:57 So if you turn away, still I have conveyed the Message with which I was sent to you.

وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلاَ تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّى عَلَى كُلِّ شَىْءٍ حَفِيظٌ

My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ

11:58 And when Our commandment came, We saved Hud and those who believed with him by a mercy from Us, and We saved them from a severe torment.

وَتِلْكَ عَادٌ

11:59 Such were (the people of) `Ad.

جَحَدُواْ بِآيَـتِ رَبِّهِمْ وَعَصَوْاْ رُسُلَهُ وَاتَّبَعُواْ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

They rejected the Ayat of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

وَأُتْبِعُواْ فِى هَـذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَـمَةِ

11:60 And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection.

أَلا إِنَّ عَادًا كَفَرُواْ رَبَّهُمْ أَلاَ بُعْدًا لِّعَادٍ قَوْمِ هُودٍ

No doubt! Verily, `Ad disbelieved in their Lord. So away with `Ad, the people of Hud.

Allah tells;

فَإِن تَوَلَّوْاْ فَقَدْ أَبْلَغْتُكُم مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ...

So if you turn away, still I have conveyed the Message with which I was sent to you.

Hud says to them, "If you turn away from that which I have brought to you in reference to worship of Allah, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allah to you, which He has sent me with.''

... وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ ...

My Lord will make another people succeed you,

This refers to a group of people who will worship Allah alone, without associating anything with Him.

This also implies that the polytheists do not bother Allah and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

... وَلاَ تَضُرُّونَهُ شَيْئًا ...

and you will not harm Him in the least.

... إِنَّ رَبِّي عَلَىَ كُلِّ شَيْءٍ حَفِيظٌ (٥٧)

Surely, my Lord is Guardian over all things.

This means that Allah is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

The Destruction of the People of `Ad and the Salvation of Those among Them Who believed

Allah tells;

وَلَمَّا جَاء أَمْرُنَا ...

And when Our commandment came,

This is referring to the barren wind with which Allah destroyed them, to the very last of them.

... نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَاهُم مِّنْ عَذَابٍ غَلِيظٍ (٥٨)

We saved **Hud** and those who believed with him by a mercy from Us, and We saved them from a severe torment.

> The mercy and kindness of Allah, the Exalted saved **Hud** and his followers from this terrible punishment.

وَتِلْكَ عَادٌ جَحَدُواْ بِآيَاتِ رَبِّهِمْ وَعَصَوْاْ رُسُلَهُ ...

Such were **`Ad** (people). They rejected the **Ayat** of their Lord, and disobeyed His Messengers,

> This means they disbelieved in the proofs and revelations (of Allah) and they disobeyed the Messengers of Allah.
>
> This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, **`Ad** disbelieved in **Hud** and their disbelief was considered disbelief in all of the Messengers.

... وَاتَّبَعُواْ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ (٥٩)

and followed the command of every proud, obstinate.

> This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allah and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

وَأُتْبِعُواْ فِي هَـذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ...

And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection.

... أَلا إِنَّ عَادًا كَفَرُواْ رَبَّهُمْ ...

No doubt! Verily, `**Ad** disbelieved in their Lord.

... أَلاَ بُعْدًا لِّعَادٍ قَوْمِ هُودٍ (٦٠)

So away with `**Ad**, the people of **Hud**.

وَإِلَى ثَمُودَ أَخَاهُمْ صَـلِحاً

11:61 And to Thamud (people We sent) their brother Salih.

قَالَ يقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِّنَ الاٌّرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُواْ إِلَيْهِ

He said: "O my people! Worship Allah: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance.

إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ

Certainly, my Lord is Near (to all by His knowledge), Responsive.''

The Story of Salih and the People of Thamud

Allah, the Exalted, says,

وَ...

And,

This is an introduction to that which is implied, "Verily, We sent.''

... إِلَى ثَمُودَ ...

to **Thamud**,

They were a group of people who were living in cities carved from the rocks, between Tabuk and Al-Madinah (in Arabia). They lived after the people of **`Ad**, so Allah sent to them,

... أَخَاهُمْ صَالِحًا ...

their brother Salih.

... قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ ...

He said: "O my people! Worship Allah: you have no other god but Him.

... هُوَ أَنشَأَكُم مِّنَ الأَرْضِ ...

He brought you forth from the earth,

> This means: `He began your creation from it (the earth). From it He created your father, Adam.'

... وَاسْتَعْمَرَكُمْ فِيهَا ...

and settled you therein,

> This means: `He made you prosperous in the earth. You are settled in it and you treasure it.'

... فَاسْتَغْفِرُوهُ ...

then ask forgiveness,

> `This is in reference to your previous sins.'

... ثُمَّ تُوبُواْ إِلَيْهِ ...

and turn to Him in repentance.

> `This is in reference to the future.'

... إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ (٦١)

Certainly, my Lord is Near (to all by His knowledge), Responsive.

This is similar to Allah's statement,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me. (2:186)

قَالُواْ يصَـلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَـذَا أَتَنْهَانَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءابَاؤُنَا

11:62 They said: "O Salih! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped?

وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ

But we are really in grave doubt as to that to which you invite us.''

قَالَ يَقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّى وَءَاتَـنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ اللَّهِ إِنْ عَصَيْتُهُ

11:63 He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him!

فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ

Then you increase me not but in loss.''

The Conversation between Salih and the People of Thamud

Allah says;

قَالُواْ يَا صَالِحُ ...

They said: "O Salih!

Allah, the Exalted, mentions what transpired in the discussion between Salih and his people. Allah informs of their ignorance and obstinacy in their statement,

... قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَـذَا ...

You have been among us as a figure of good hope till this!

> They were saying in this, "We had hope in your strong intellect before you began saying what you have said.''

... أَتَنْهَانَا أَن نَّعْبُدَ مَا يَعْبُدُ آبَاؤُنَا ...

Do you (now) forbid us the worship of what our fathers have worshipped,

> "what those who were before us were upon.''

... وَإِنَّنَا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ (٦٢)

But we are really in grave doubt as to that which you invite us.

> This alludes to the great amount of doubt that they had.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي ...

He said: "O my people! Tell me, if I have a clear proof from my Lord...''

> `In reference to what He (Allah) has sent me with to you, I am upon conviction and sure evidence.'

... وَآتَانِي مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي مِنَ اللّهِ إِنْ عَصَيْتُهُ ...

and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him!

> `and abandon calling you to the truth and the worship of Allah alone. If I did so, you would not be able to bring me any benefit, nor increase me!

... فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ (٦٣)

Then you increase me not but in loss.''

غَيْرَ تَخْسِيرٍ (but in loss.)'

This means loss and ruin.

وَيَقَوْمِ هَـذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِى أَرْضِ اللَّهِ وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

11:64 "And O my people! This she-camel of Allah is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, lest a near torment should seize you.''

فَعَقَرُوهَا

11:65 But they slaughtered her.

فَقَالَ تَمَتَّعُواْ فِى دَارِكُمْ ثَلَـثَةَ أَيَّامٍ ذلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ

So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied.''

فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَـلِحاً وَالَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ

11:66 So when Our commandment came, We saved Salih and those who believed with him by a mercy from Us, and from the disgrace of that Day.

إِنَّ رَبَّكَ هُوَ الْقَوِىُّ الْعَزِيزُ

Verily, your Lord -- He is the All-Strong, the All-Mighty.

وَأَخَذَ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ فَأَصْبَحُواْ فِى دِيَارِهِمْ جَـثِمِينَ

11:67 And As-Sayhah (awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes.

كَأَن لَّمْ يَغْنَوْاْ فِيهَآ

11:68 As if they had never lived there.

أَلاَ إِنَّ ثَمُودَ كَفرُواْ رَبَّهُمْ أَلاَ بُعْدًا لِّثَمُودَ

No doubt! Verily, Thamud disbelieved in their Lord. So away with Thamud!

Salih said:

وَيَا قَوْمِ هَـذِهِ نَاقَةُ اللّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللّهِ وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ (٦٤)

"And O my people! This she-camel of Allah is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, lest a near torment should seize you.''

Allah tells:

فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمْ ثَلاَثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ (٦٥)

But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied.''

فَلَمَّا جَاء أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ (٦٦)

So when Our commandment came, We saved Salih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord -- He is the All-Strong, the All-Mighty.

وَأَخَذَ الَّذِينَ ظَلَمُوا۟ الصَّيْحَةُ فَأَصْبَحُوا۟ فِي دِيَارِهِمْ جَاثِمِينَ (٦٧)

And **As-Sayhah** (awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes.

كَأَن لَّمْ يَغْنَوْا۟ فِيهَا أَلاَ إِنَّ ثَمُودَ كَفرُوا۟ رَبَّهُمْ أَلاَ بُعْدًا لِّثَمُودَ (٦٨)

As if they had never lived there. No doubt! Verily, **Thamud** disbelieved in their Lord. So away with **Thamud**!

A discussion of this story has already preceded in Surah **Al-A`raf** and it is sufficient without having to be repeated here.

Allah is the Giver of success.

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِالْبُشْرَى قَالُوا۟ سَلَـماً

11:69 And verily, there came Our messengers to Ibrahim with the glad tidings. They said: "Salaman (greetings or peace!).''

قَالَ سَلَـمٌ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ

He answered, "Salamun (greetings or peace!),'' and he hastened to entertain them with a roasted calf.

فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً

11:70 But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them.

قَالُوا۟ لاَ تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ

They said: "Fear not, we have been sent against the people of Lut.''

وَامْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَـهَا بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

11:71 And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishaq, and after Ishaq, of Yaqub.

قَالَتْ يوَيْلَتَا ءَأَلِدُ وَأَنَاْ عَجُوزٌ وَهَـذَا بَعْلِى شَيْخًا إِنَّ هَـذَا لَشَىْءٌ عَجِيبٌ

11:72 She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man! Verily, this is a strange thing!''

قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَـتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

11:73 They said: "Do you wonder at the decree of Allah! The mercy of Allah and His blessings be on you, O the family (of Ibrahim).

إِنَّهُ حَمِيدٌ مَّجِيدٌ

Surely, He (Allah) is All-Praiseworthy, All-Glorious.''

The Coming of the Angels to Ibrahim and Their Glad Tidings to Him of Ishaq and Yaqub

Allah, the Exalted, says,

وَلَقَدْ جَاءتْ رُسُلُنَا ...

And verily, there came Our messengers,

The word "messengers'' here means angels.

... إِبْرَاهِيمَ بِالْبُـشْرَى ...

to Ibrahim with the glad tidings.

It has been said that the word "the glad tidings'' means, "Receive the glad tidings of Ishaq.''

Others have said that it means,

"The destruction of the people of Prophet Lut.''

The proof of the correctness of the first view is in Allah's statement,

فَلَمَّا ذَهَبَ عَنْ إِبْرَهِيمَ الرَّوْعُ وَجَآءَتْهُ الْبُشْرَى يُجَـدِلُنَا فِى قَوْمِ لُوطٍ

Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us for the people of Lut. (11:74)

... قَالُوا سَلاَمًا قَالَ سَلاَمٌ ...

They said: "**Salaman**.''

He answered, "**Salamun**.''

This means, "Upon you.''

The scholars of explanation have said,

"Ibrahim's reply of `**Salamun**' was better than that with which they had greeted him with, because the subjective case (**Salamun** instead of **Salaman**) alludes to affirmation and eternity. ''

... فَمَا لَبِثَ أَن جَاء بِعِجْلٍ حَنِيذٍ (٦٩)

and he hastened to entertain them with a roasted calf.

This means that he (Ibrahim) left with haste in order to bring them food, as a host. The food that he brought was a calf.

The word **Hanidh** means roasted upon heated stones. This meaning has been reported from Ibn Abbas, Qatadah and others.

This is as Allah has said in other verses,

فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلا تَأْكُلُونَ

Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat!'' (51:26-27)

This verse contains many aspects of the etiquettes of hosting guests.

فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ ...

But when he saw their hands went not towards it (the meal), he mistrusted them,

This means that he felt estranged from them.

... وَأَوْجَسَ مِنْهُمْ خِيفَةً ...

and conceived a fear of them.

This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrahim saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

وَأَوْجَسَ مِنْهُمْ خِيفَةً (and conceived a fear of them).

As-Suddi said,

"When Allah sent the angels to the people of Lut, they set out walking in the form of young men, until they came to Ibrahim and they were hosted by him. When Ibrahim saw them, he rushed to host them.

فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ

Then he turned to his household, and brought out a roasted calf. (51:26)

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): `Will you not eat?'

They said, `O Ibrahim! Verily, we do not eat food without a price.'

Ibrahim then said, `Verily, this food has a price.'

They said, `What is its price?'

He said, `You must mention the Name of Allah over it before eating it and praise Allah upon finishing it.'

Jibril then looked at Mikhail and said, `This man has the right that his Lord should take him as an intimate friend.'

فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ

But when he saw their hands went not towards it (the meal), he mistrusted them,

When Ibrahim saw that they were not eating, he became scared and frightened by them. Then, when Sarah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, `What amazing guests we have. We serve them ourselves, showing them respect and they do not eat our food.'''

Then, concerning Allah's statement about the angels,

... قَالُواْ لاَ تَخَفْ ...

They said: "Fear not,''

They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lut in order to destroy them.''

... إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ (٧٠)

we have been sent against the people of Lut.''

وَامْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ ...

And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishaq,

Then, Sarah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allah's statement,

... وَمِن وَرَاء إِسْحَقَ يَعْقُوبَ (٧١)

and after Ishaq, of Yaqub.

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Yaqub was the son of Ishaq, just as Allah says in Surah **Al-Baqarah**,

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَآئِكَ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ إِلَـهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Or were you witnesses when death approached Yaqub! When he said unto his sons, "What will you worship after me!''

They said, "We shall worship your God, the God of your fathers, Ibrahim, Ismail, Ishaq, One God, and to him we submit.'' (2:133)

From this point in this verse there is an evidence for those who say that Ismail was the son of Ibrahim who was to be sacrificed. It could not have been Ishaq, because the glad tidings were given that he would have a son born to him named Yaqub. So how could Ibrahim be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Yaqub, who was promised!

The promise of Allah is true and there is no breaking of Allah's promise. Therefore, it is not possible that Ibrahim was to sacrifice this child (Ishaq) with the condition being as it was. This

makes it clear that Ismail was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that.

And all praise is due to Allah.

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ...

She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man!''

Allah speaks of her statement in this verse, just as He spoke of her action in another verse.

فَأَقْبَلَتِ امْرَأَتُهُ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!'' (51:29)

This was the custom of the women in their speech and actions when they were expressing amazement.

... إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ (٧٢)

Verily, this is a strange thing!''

The angels said;

قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللّهِ ...

Then said: "Do you wonder at the decree of Allah!''

This means that the angels were saying to her, "Do not be amazed at the command of Allah, for verily, whenever He wants something, He merely says `Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allah is able to do whatever He wills.''

... رَحْمَتُ اللّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ...

The mercy of Allah and His blessing be on you, O the family (of Ibrahim).

... إِنَّهُ حَمِيدٌ مَّجِيدٌ (٧٣)

Surely, He (Allah) is All-Praiseworthy, All-Glorious.

This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self.

For this reason, it is confirmed in the two **Sahihs** that they (the Prophet's Companions) said,

"Verily, we already know how to greet you with **Salam** (peace), but how do we send **Salah** (prayer) upon you, O Messenger of Allah?''

He said,

قُولُوا:

Say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ،

O Allah, send prayers upon Muhammad and the family of Muhammad, just as You have sent prayers upon Ibrahim and the family of Ibrahim.

وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيد

And bless Muhammad and the family of Muhammad, just as You have blessed the family of Ibrahim. Truly, You are the All-Praiseworthy, All-Glorious.

فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ الرَّوْعُ وَجَآءَتْهُ الْبُشْرَىٰ يُجَـدِلُنَا فِى قَوْمِ لُوطٍ

11:74 Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lut.

إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ

11:75 Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant.

يإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَـذَآ إِنَّهُ قَدْ جَآءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

11:76 "O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.''

The Dispute of Ibrahim over the People of Lut

Allah tells;

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ (٧٤)

11:74 Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lut.

Allah, the Exalted, informs of what happened after the fright of Ibrahim left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the

destruction of the people of Lut. When they told him of this, he spoke to them as Sa`id bin Jubayr narrated concerning this verse.

Sa`id said:

> When Jibril and the other angels who were with him came to Ibrahim, they said,
>
> إِنَّا مُهْلِكُو أَهْلِ هَـذِهِ الْقَرْيَةِ
>
> Verily, we are going to destroy the people of this town. (29:31)
>
> Ibrahim said to them, "Will you destroy a town that has three hundred believers in it?''
>
> They said, "No.''
>
> He then said, "Will you destroy a town that has two hundred believers in it?''
>
> They said, "No.''
>
> He said, "Will you destroy a town that has forty believers in it?''
>
> They said, "No.''
>
> He then said, "Thirty!''
>
> They still replied, "No.''
>
> This continued until he said, "Five.''
>
> They said, "No.''
>
> Then he said, "What do you think if there is one Muslim man in the town, would you destroy it?''
>
> They said, "No.''
>
> With this, Ibrahim said,
>
> إِنَّ فِيهَا لُوطاً قَالُواْ نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ
>
> But there is Lut in it. They said: "We know better who is there. We will verily, save him and his family except his wife.'' (29:32)

Therefore, Ibrahim remained silent and his soul was at rest.

Concerning Allah's statement,

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ (٧٥)

Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah).

This is a commendation for Ibrahim because of these beautiful characteristics.

Then Allah says,

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاء أَمْرُ رَبِّكَ ...

O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth.

This means the decree was settled concerning them and the Word was already given that they should be destroyed.

... وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (٧٦)

Verily, there will come a torment for them which cannot be turned back.''

The evil torment was coming to them, that cannot be averted from wicked people.

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطاً سِىءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا

11:77 And when Our messengers came to Lut, he was grieved on account of them and was concerned for them.

وَقَالَ هَـذَا يَوْمٌ عَصِيبٌ

He said: "This is a distressful day.''

وَجَآءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُواْ يَعْمَلُونَ السَّيِّئَاتِ قَالَ يقَوْمِ هَـؤُلاءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُواْ اللَّهَ وَلاَ تُخْزُونِ فِى ضَيْفِى

11:78 And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwa of Allah and disgrace me not with regard to my guests!

أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ

Is there not among you a single right-minded man''

قَالُواْ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

11:79 They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!''

The Coming of the Angels to Lut, His Grief, and His Discussion with His People

Allah tells;

وَلَمَّا جَاءتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا ...

And when Our messengers came to Lut, he was grieved on account of them and was concerned for them.

Allah, the Exalted, informs about the coming of His messenger angels. After they informed Ibrahim of their mission to destroy the people of Lut, they left him and set out to destroy Lut's people that very night. After leaving Ibrahim, they came to Lut.

Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home.

They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allah that contained much wisdom and firm evidence.

Their appearance saddened him (Lut) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people would host them and harm them.

... وَقَالَ هَـذَا يَوْمٌ عَصِيبٌ (٧٧)

He said: "This is a distressful day.''

Ibn Abbas and others said that this means,

> "A severe test for him.''
>
> This was because he knew that he would have to defend them and it would cause great problems for him.

Qatadah said,

> "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away,
>
> `By Allah, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.'
>
> Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times.''
>
> Then Qatadah said,
>
> "They were ordered not to destroy them until their Prophet testified against them of this.''

Concerning Allah's statement,

وَجَاءهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ...

And his people came rushing towards him,

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

... وَمِن قَبْلُ كَانُواْ يَعْمَلُونَ السَّيِّئَاتِ ...

and since aforetime they used to commit crimes.

This means that this did not cease being their behavior until they were seized (by Allah's torment) and they were still in the same condition.

... قَالَ يَا قَوْمِ هَـؤُلاء بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ...

He said: "O my people! Here are my daughters (the women of the nation), they are purer for you...''

This was his attempt to direct them to their women, for verily the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter.

This is similar to his statement to them in other verse,

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَـلَمِينَ

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ أَزْوَجِكُمْ بَلْ أَنتُمْ قَوْمٌ عَادُونَ

Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives Nay, you are a trespassing people! (26:165-166)

Allah said in another verse,

قَالُواْ أَوَلَمْ نَنْهَكَ عَنِ الْعَـلَمِينَ

> They (the people of the city) said: "Did we not forbid you from entertaining any of the **`Alamin**!'' (15:70)

> This means, "Didn't we forbid you from hosting men (male) guests!''

قَالَ هَـؤُلآءِ بَنَاتِى إِن كُنْتُمْ فَـعِلِينَ

لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ

> (Lut) said: "These (the girls of the nation) are my daughters, if you must act (so).'' Verily, by your life, in their wild intoxication, they were wandering blindly. (15:71-72)

> Then, Allah said, in this noble verse, هَـؤُلاء بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ (Here are my daughters, they are purer for you).

Mujahid said,

> "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation.''

> A similar statement has been reported from Qatadah and others.

Concerning the statement,

... فَاتَّقُواْ اللّهَ وَلاَ تُخْزُونِ فِي ضَيْفِي ...

So have **Taqwa** of Allah and disgrace me not with regard to my guests!

> This means, "Accept what I command you by limiting the fulfillment of your desires to your women.''

... أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ (٧٨)

Is there not among you a single right-minded man!

This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you!''

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ ...

They said: "Surely, you know that we have no need of your daughters...''

This means, "Verily, you know that we do not want our women, nor do we desire them.''

... وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ (٧٩)

and indeed you know well what we want!

This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this!''

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

11:80 He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support.''

قَالُواْ يلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُواْ إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَلاَ يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلاَّ امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

11:81 They (messengers) said: "O Lut! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near!''

Lut's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allah, the Exalted says that Lut was threatening them with his statement,

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ (٨٠)

He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support.''

meaning, `I would surely have made an example of you and done (harm) to you from myself and my family.'

In this regard, there is a Hadith which is reported from Abu Hurayrah that the Messenger of Allah said,

رَحْمَةُ اللهِ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيد

فَمَا بَعَثَ اللهُ بَعْدَهُ مِنْ نَبِيَ إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِه

May Allah's mercy be upon Lut, for verily, he betook himself to a powerful support --(meaning Allah, the Mighty and Sublime.)

Allah did not send any Prophet after him, except amidst (an influential family) among his people.

With this, the angels informed him that they were the messengers of Allah sent to them. They also told him that his people would not be able to reach him (with any harm).

قَالُواْ يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُواْ إِلَيْكَ ...

They (messengers said): "O Lut! Verily, we are the messengers from your Lord! They shall not reach you!

... فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ ..

So travel with your family in a part of the night,

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be

as though he were driving his family (as a cattle herder).

... وَلاَ يَلْتَفِتْ مِنكُمْ أَحَدٌ ...

and let not any of you look back;

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving.''

... إِلاَّ امْرَأَتَكَ ...

but your wife,

Most of the scholars said that;

this means that she would not travel at night and she did not go with Lut. Rather, she stayed in her house and was destroyed.

Others said that;

it means that she looked back (during the travel).

This later group says that;

she left with them and when she heard the inevitable destruction, she turned and looked back. When she looked she said, "O my people!'' Thus, a stone came down from the sky and killed her.

Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour.''



verily, the punishment which will afflict them, will afflict her.

They replied,

... إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (٨١)

Indeed, morning is their appointed time. Is not the morning near!

They were saying this while Luts people were standing at his door. They tried to rush his door from all sides and Lut was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibril came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way.

This is as Allah said,

وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا عَذَابِى وَنُذُرِ

And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings.'' (54:37)

فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَـلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْضُودٍ

11:82 So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.

مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِى مِنَ الظَّـلِمِينَ بِبَعِيدٍ

11:83 Marked from your Lord; and they are not ever far from the wrongdoers.

The Town of Lut's People is overturned and Their Destruction

Allah, the Exalted, says,

فَلَمَّا جَاء أَمْرُنَا ...

So when Our commandment came,

This happened at sunrise.

... جَعَلْنَا عَالِيَهَا ...

We (turned it)...),

The city of Sadum (Sodom)

... سَافِلَهَا ...

upside down,

This is similar to Allah's statement,

فَغَشَّـهَا مَا غَشَّى

So there covered them that which did cover (torment with stones). (53:54)

... وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ (٨٢)

and rained on them stones of clay, in an array.

This means, "We rained upon it with stones made of **Sijjil**."

Sijjil is a Persian word meaning stones made of clay.

This definition has been mentioned by Ibn Abbas and others.

Some of the scholars said that it (**Sijjil**) derived from the word **Sang**, which means a stone.

Some others said it means **Wakil**, which is clay.

In another verse Allah says,

حِجَارَةً مِّن طِينٍ

the stones of clay, (51:32)

This means clay made into strong, hard stone.

Some of the scholars said it means baked clay.

Al-Bukhari said,

"**Sijjil** means that which is big and strong.''

Concerning Allah's statement,

مَّنضُودٍ (in an array).

Some of the scholars said that **Mandud** means the stones were arranged in the heavens and prepared for that (destruction).

Others said,

This word means that some of them (the stones) followed others in their descent upon the people of Lut.

Concerning the statement,

مُّسَوَّمَةً ...

Marked,

meaning the stones were marked and sealed, all of them having the names of their victims written on them.

Qatadah and Ikrimah both said,

"**Musawwamah** means each stone was encompassed by a sprinkling of red coloring.''

The commentators have mentioned that;

it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from

the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

... عِندَ رَبِّكَ ...

...from your Lord;

Concerning Allah's statement,

... وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ (٨٣)

and they are not ever far from the wrongdoers.

This means that this vengeance (of Allah) is not far from similar wrongdoers.

Verily, it has been reported in a **Hadith** of the **Sunan** collections, from Ibn Abbas, which he attributed to the Prophet,

مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ

Whoever you find doing the deed of Lut's people (homosexuality), then kill the doer and the one who allows it to be done to him (both partners).

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا

11:84 And to the Madyan people (We sent) their brother Shu`ayb.

قَالَ يقَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُمْ مِّنْ إِلَـهٍ غَيْرُهُ وَلاَ تَنقُصُواْ الْمِكْيَالَ وَالْمِيزَانَ إِنِّى أَرَاكُمْ بِخَيْرٍ وَإِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ

He said: "O my people! Worship Allah, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.''

Allah, the Exalted, says,

وَإِلَى مَدْيَنَ ...

And to the Madyan people (We sent),

> Allah, says, `We sent a Messenger to the people of Madyan.'
>
> They were a tribe of Arabs who lived between the land of the Al-Hijaz and Ash-Sham, close to the land of Ma`an. Their land was known by the name of their tribe and was thus, called Madyan. Allah sent unto them the Prophet Shu`ayb and he was of the noblest of them in lineage.

For this reason, Allah said,

... أَخَاهُمْ شُعَيْبًا ...

their brother Shu`ayb.

... قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ وَلاَ تَنقُصُواْ الْمِكْيَالَ وَالْمِيزَانَ ...

He said: "O my people! Worship Allah, you have no other god but Him, and give not short measure or weight.

> Shu`ayb commanded them to worship Allah alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

... إِنِّيَ أَرَاكُم بِخَيْرٍ ...

I see you in prosperity,

> meaning, `in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allah's prohibitions.'

... وَإِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ (٨٤)

and verily, I fear for you the torment of a Day encompassing.

This means the abode of the Hereafter.

وَيَقَوْمِ أَوْفُواْ الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَآءَهُمْ وَلاَ تَعْثَوْاْ فِى الاٌّرْضِ مُفْسِدِينَ

11:85 "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.''

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ وَمَآ أَنَاْ عَلَيْكُمْ بِحَفِيظٍ

11:86 "That which is left by Allah is better for you, if you are believers. And I am not a guardian over you.''

Shu`ayb says to his people:

وَيَا قَوْمِ أَوْفُواْ الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَاءهُمْ وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ (٨٥)

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.''

First, he (Shu`ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people. He commanded them to give just measure and weight whether they were giving or receiving (in transactions).

He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads.

بَقِيَّةُ اللّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ...

That which is left by Allah is better for you, if you are believers.

Abu Jafar bin Jarir said, بَقِيَّةُ اللّهِ خَيْرٌ لَّكُمْ (That which is left by Allah (after giving the rights of the people) is better for you),

"This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people.''

Ibn Jarir said that;

this statement has been reported from Ibn Abbas and I say it is similar to Allah's statement,

قُل لاَّ يَسْتَوِى الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

Say: "Not equal are **Khabith** (all that is evil) and **Tayyib** (all that is good), even though the abundance of **Khabith** may please you.'' (5:100)

Allah then says,

... وَمَا أَنَاْ عَلَيْكُم بِحَفِيظٍ (٨٦)

And I am not a guardian over you.

This means a watcher over you people.

In other words, "Do this for Allah and not to be seen by the people.''

قَالُواْ يَشُعَيْبُ أَصَلَوَتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءابَاؤُنَآ أَوْ أَن نَّفْعَلَ فِى أَمْوَالِنَا مَا نَشَؤُا إِنَّكَ لاّنتَ الْحَلِيمُ الرَّشِيدُ

11:87 They said: "O Shu`ayb! Does your Salah command you that we give up what our fathers used to worship, or that we give up doing what we like with our property! Verily, you are the forbearer, right-minded!''

The Response of Shu`ayb's People

Allah tells;

قَالُواْ يَا شُعَيْبُ ...

They said: "O Shu`ayb!

They said to Shu`ayb, in mockery,

... أَصَلاَتُكَ ...

Does your **Salah**,

Al-A`mash said,

"This means your reading.''

... تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ آبَاؤُنَا ...

command you that we give up what our fathers used to worship,

meaning the idols and statues.

... أَوْ أَن نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَؤُا ...

or that we give up doing what we like with our property,

This means, "Should we abandon our practice of lightening the scales because of your statement

> This is our wealth and we will do with it as we please.''

Al-Hasan said concerning Allah's statement, أَصَلاَتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ آبَاؤُنَا (Does your **Salah** command you that we give up what our fathers used to worship)

> "By Allah, this means that his prayer commanded them to abandon what their fathers used to worship.''

At-Thawri said concerning Allah's statement, أَوْ أَن نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَوْا (or that we give up doing what we like with our property),

> "They were speaking in reference to the paying of **Zakah** (charity).''

... إِنَّكَ لَأَنتَ الْحَلِيمُ الرَّشِيدُ (٨٧)

Verily, you are the forbearer right-minded!

Ibn Abbas, Maymun bin Mihran, Ibn Jurayj, Ibn Aslam, and Ibn Jarir all said,

> "These enemies of Allah were only saying this in mockery.
>
> May Allah disfigure them and curse them from ever receiving His mercy. And verily, He did so.''

قَالَ يقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَآ أَنْهَـكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلَـحَ

11:88 He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you.

مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I put my trust and unto Him I repent.''

Shu`ayb's Refutation of His People

Allah tells;

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىَ بَيِّنَةٍ مِّن رَّبِّي...

He said: "O my people! Tell me if I, have a clear evidence from my Lord,

meaning, upon clear guidance in that which I am calling to.

... وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ...

and He has given me a good sustenance from Himself.

It has been said that he meant the Prophethood.

It has also been said that he meant the lawful provisions.

It seems that the verse carries both meanings.

... وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ ...

I wish not, in contradiction to you, to do that which I forbid you.

Ath-Thawri said,

meaning, `do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.'

This is similar to what Qatadah said concerning Allah's statement,

"He is saying, `I do not forbid you all from something while I do it myself.'''

... إِنْ أُرِيدُ إِلاَّ الإِصْلاَحَ مَا اسْتَطَعْتُ ...

I only desire reform to the best of my power.

This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able.''

... وَمَا تَوْفِيقِي ...

And my guidance cannot come,

This means, "In whatever I intend that agrees with the truth.''

... إِلاَّ بِاللّهِ عَلَيْهِ تَوَكَّلْتُ ...

except from Allah, in Him I put my trust,

This means in all of my affairs.

... وَإِلَيْهِ أُنِيبُ (٨٨)

and unto Him I repent.

meaning; "I return.''

This has been said by Mujahid and others.

وَيَقَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِى أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَـلِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ

11:89 "And O my people! Let not my Shiqaq cause you to suffer the fate similar to that of the people of Nuh or of Hud or of Salih, and the people of Lut are not far off from you!''

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ

11:90 "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.''

He (Shu`ayb) said to them,

وَيَا قَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِي ...

And O my people! Let not my **Shiqaq** cause you,

> This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue this way, you will suffer the same vengeance and torment that overcame Nuh's people, Hud's people, Salih's people and Lut's people.''

Qatadah said, وَيَا قَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِي (And O my people! Let not my **Shiqaq** cause you),

> "He is saying, `Do not be influenced by your differing with me.'''

As-Suddi said,

> "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them.''

... أَن يُصِيبَكُم مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ...

... to suffer the fate similar to that of the people of Nuh or of Hud or of Salih,

and the people of Lut are not far off from you!''

Concerning His statement,

... وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ (٨٩)

and the people of Lut are not far off from you!

It has been said that this refers to the period of time.

Qatadah said,

"This means that they were only destroyed before you yesterday.''

It has also been said that it refers to place. Actually, the verse carries both meanings.

وَاسْتَغْفِرُواْ رَبَّكُمْ ...

And ask forgiveness of your Lord,

from the previous sins.

... ثُمَّ تُوبُواْ إِلَيْهِ ...

and turn unto Him in repentance.

In whatever evil actions you may encounter in the future.

Concerning his statement,

... إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (٩٠)

Verily, my Lord is Most Merciful, Most Loving.

to those who repent.

قَالُواْ يشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلاَ رَهْطُكَ لَرَجَمْنَـكَ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ

11:91 They said: "O Shu`ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not powerful against us.''

قَالَ يقَوْمِ أَرَهْطِى أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيّاً

11:92 He said: "O my people! Is then my family of more weight with you than Allah! And you have cast Him away behind your backs.

إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ

Verily, my Lord is surrounding all that you do.''

The Response of Shu`ayb's People

Allah tells,

قَالُواْ يَا شُعَيْبُ مَا نَفْقَهُ ...

They said: "O Shu`ayb! We do not understand,

This means that we do not comprehend.

... كَثِيرًا ...

much,

`most of what you say'.

... مِّمَّا تَقُولُ ..

what you say,

Ath-Thawri said,

"He (Shu`ayb) was called the orator of the Prophets.''

.... وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ...

and we see you weak among us.

As-Suddi said,

"They meant, `You are only one person.'''

Abu Rawq said,

> "They meant, `You are despised, because your tribe is not upon your religion.'"

... وَلَوْلاَ رَهْطُكَ لَرَجَمْنَاكَ ...

Were it not for your family, you would have been stoned,

> This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death.
>
> Some said that this means with rocks.

It has also been said that;

> this means that they would have cursed and insulted him verbally.

... وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ (٩١)

and you are not powerful against us.

> This means, "You have no position of power over us."

Shu`ayb's Refutation of His People

He (Shu`ayb) said,

قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللّهِ ...

He said: "O my people! Is then my family of more weight with you than Allah!"

> He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted. Does not your awe of Allah prevent you from harming His Prophet! Indeed you have placed the fear of Allah,

... وَاتَّخَذْتُمُوهُ ...

And you have cast Him away

... وَرَاءكُمْ ظِهْرِيًّا ...

behind your backs.

This means that you have thrown it behind you. You do not obey it, nor do you respect it.

... إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ (٩٢)

Verily, my Lord is surrounding all that you do.

This means that He knows all of your actions and He will reward you according to them.

وَيقَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّى عَـمِلٌ

11:93 "And O my people! Act according to your ability, and I am acting.

سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ

You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!

وَارْتَقِبُواْ إِنِّى مَعَكُمْ رَقِيبٌ

And watch you! Verily, I too am watching with you.''

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُواْ مَعَهُ بِرَحْمَةٍ مِّنَّا

11:94 And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us.

وَأَخَذَتِ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ فَأَصْبَحُواْ فِى دِيَـرِهِمْ جَـثِمِينَ

And As-Sayhah (awful cry) seized the wrongdoers, and they lay (Jathimin) in their homes.

كَأَن لَّمْ يَغْنَوْاْ فِيهَآ أَلاَ بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ

11:95 As if they had never lived there! So away with Madyan just as Thamud went away!

Shu`ayb's threatening of His People

When the Prophet of Allah, Shu`ayb, despaired of their response to him, he said,

وَيَا قَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ ...

"O my people, Act according to your ability,

This means, "Act according to your current ways.''

This is actually a severe threat.

... إِنِّي عَامِلٌ ...

I am acting.

according to my way.

... سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ...

You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!

meaning, between me and you.

... وَارْتَقِبُواْ ...

And watch you!

This means to wait.

... إِنِّي مَعَكُمْ رَقِيبٌ (٩٣)

I too am watching with you.

Allah then says,

وَلَمَّا جَاء أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُواْ مَعَهُ بِرَحْمَةٍ مَّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ فَأَصْبَحُواْ فِي دِيَارِهِمْ جَاثِمِينَ (٩٤)

And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us. And **As-Sayhah** (awful cry) seized the wrongdoers, and they lay (**Jathimin**) in their homes.

His saying **Jathimin** means extinct and lifeless without any movement.

Here Allah mentions that a loud cry (**Sayhah**) came to them.

In Surah **Al-A`raf** He says a severe quake (**Rajfah**) came to them.

In Surah **Ash-Shu`ara'**, He said it was a torment of a cloudy day.

They were one nation upon which all of these punishments were gathered on the day of their destruction.

In each context, Allah only mentioned that which was suitable. In **Surah Al-A`raf** when they said,

لَنُخْرِجَنَّكَ يـشُعَيْبُ وَالَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ

> We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town. (7:88)

In this verse it was suitable to mention a tremor, or quake (**Rajfah**). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them.

Here, due to their disrespectful manners in speaking to their Prophet, Allah mentioned the awful cry (**Sayhah**) which overcame them and killed them.

In Surah **Ash-Shu`ara'** when they said,

فَأَسْقِطْ عَلَيْنَا كِسَفاً مِّنَ السَّمَآءِ إِن كُنتَ مِنَ الصَّـدِقِينَ

So cause a piece of the heaven to fall on us, if you are of the truthful! (26:187)

Allah said in response,

فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day. (26:189)

This is from the intricate secrets and to Allah belongs all praise and much bounty forever.

Concerning the statement,

كَأَن لَّمْ يَغْنَوْاْ فِيهَا ...

As if they had never lived there!

This means it was as if they had not lived in their homes before that.

... أَلاَ بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ (٩٥)

So away with Madyan as just as **Thamud** went away!

They (**Thamud**) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَـتِنَا وَسُلْطَـنٍ مُّبِينٍ

11:96 And indeed We sent Musa with Our Ayat and a manifest authority.

إِلَى فِرْعَوْنَ وَمَلاٍيْهِ فَاتَّبَعُواْ أَمْرَ فِرْعَوْنَ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

11:97 To Fir`awn and his chiefs, but they followed the command of Fir`awn, and the command of Fir`awn was no right guide.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَـمَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ

11:98 He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

وَأُتْبِعُواْ فِى هَـذِهِ لَعْنَةً وَيَوْمَ الْقِيَـمَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ

11:99 They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.

The Story of Musa and Fir`awn

Allah tells;

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ (٩٦)

إِلَى فِرْعَوْنَ وَمَلَئِهِ ...

And indeed We sent Musa with Our **Ayat** and a manifest authority. To Fir`awn and his chiefs,

In these verses Allah informs of His sending Musa with His signs and clear proofs to Fir`awn, the king of the Coptic people, and his chiefs.

... فَاتَّبَعُواْ أَمْرَ فِرْعَوْنَ ...

but they followed the command of Fir`awn.

This means that they followed his path, way and methodology in transgression.

... وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ (٩٧)

and the command of Fir`awn was no right guide.

This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness.

Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir`awn will have a great share in that awful punishment.

This is as Allah, the Exalted, said,

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَـهُ أَخْذاً وَبِيلاً

But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment. (73:16)

Allah also said,

فَكَذَّبَ وَعَصَى

ثُمَّ أَدْبَرَ يَسْعَى

فَحَشَرَ فَنَادَى

فَقَالَ أَنَاْ رَبُّكُمُ الاٌّعْلَى

فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى

إِنَّ فِى ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى

But Fir`awn belied and disobeyed. Then he turned his back, striving (against Allah). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high.''

So Allah, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah. (79:21-26)

Allah also said,

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ (٩٨)

He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection.

This is as Allah says,

لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

For each one there is double (torment), but you know not. (7:38)

Allah also says that the disbelievers will say while they are in the Hellfire,

رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلاْ

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ

"Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment.'' (33:67-68)

Concerning the statement,

وَأُتْبِعُواْ فِي هَـذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ...

They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.

meaning, `We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

...وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ (٩٩)

and on the Day of Resurrection, evil is the gift granted.

Mujahid said,

"Another curse will be added to them on the Day of Resurrection, so these are two curses.''

Ali bin Abi Talhah said that Ibn Abbas said, بِئْسَ الرِّفْدُ الْمَرْفُودُ (evil indeed is the gift granted).

"The curse of this life and the Hereafter.''

Ad-Dahhak and Qatadah both said the same thing.

This is similar to Allah's statement,

وَجَعَلْنَـهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيـمَةِ لاَ يُنصَرُونَ

وَأَتْبَعْنَـهُم فِى هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيـمَةِ هُمْ مِّنَ الْمَقْبُوحِينَ

And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised. (28:41-42)

Allah also says,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوّاً وَعَشِيّاً وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُواْ ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!'' (40:46)

ذَلِكَ مِنْ أَنْبَآءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَآئِمٌ وَحَصِيدٌ

11:100 That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing, and some have been (already) reaped.

وَمَا ظَلَمْنَـهُمْ وَلَـكِن ظَلَمُواْ أَنفُسَهُمْ

11:101 We wronged them not, but they wronged themselves.

فَمَا أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ الَّتِى يَدْعُونَ مِن دُونِ اللَّهِ مِن شَىْءٍ لِّمَّا جَآءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

So their gods whom they call upon besides Allah, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.

The Lesson taken from the Destroyed Towns

When Allah mentioned the story of the Prophets and what happened with them and their nations -- how He destroyed the disbelievers and saved the believers -- He goes on to say,

ذَلِكَ مِنْ أَنبَاء الْقُرَى ...

That is some of the news of the (population of) towns,

meaning, news of them

... نَقُصُّهُ عَلَيْكَ مِنْهَا قَآئِمٌ ...

which We relate unto you; of them, some are (still) standing,

This means still remaining.

... وَحَصِيدٌ (١٠٠)

and some have been (already) reaped.

This means totally destroyed.

وَمَا ظَلَمْنَاهُمْ ...

We wronged them not,

This means, "When We destroyed them.''

... ولَـكِن ظَلَمُواْ أَنفُسَهُمْ ...

but they wronged themselves.

their rejecting their Messengers and disbelieving in them.

... فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ ...

So their gods, profited them (not)...

This is referring to their idols that they used to worship and invoke.

... الَّتِي يَدْعُونَ ..

whom they call upon,

... مِن دُونِ اللّهِ مِن شَيْءٍ ...

other than Allah naught,

the idols did not benefit them, nor did they save them when Allah's command came for their destruction.

... لِّمَّا جَاء أَمْرُ رَبِّكَ ...

when there came the command of your Lord,

... ومَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ (١٠١)

nor did they add aught to them but destruction.

Mujahid, Qatadah and others said,

"This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter.''

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ

11:102 Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.

إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Verily, His punishment is painful (and) severe.

Allah tells;

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ ...

Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.

It is as though Allah is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them.''

... إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ (١٠٢)

Verily, His punishment is painful (and) severe.

In the Two **Sahihs**, it is recorded that Abu Musa said that the Messenger of Allah said,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily, Allah gives respite to a wrongdoer until He seizes him and he cannot escape.

Then the Messenger of Allah recited,

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ

Such is the punishment of your Lord when He seizes the towns while they are doing wrong.

إِنَّ فِى ذلِكَ لاَيَةً لِّمَنْ خَافَ عَذَابَ الاٌّخِرَةِ ذلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ

11:103 Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.

وَمَا نُؤَخِّرُهُ إِلاَّ لاًّجَلٍ مَّعْدُودٍ

11:104 And We delay it only for a term (already) fixed.

يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

11:105 On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed.

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allah, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

إِنَّ فِي ذَلِكَ لآيَةً ...

Indeed in that (there) is a sure lesson.

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

... لِّمَنْ خَافَ عَذَابَ الآخِرَةِ ...

for those who fear the torment of the Hereafter.

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. (40:51)

Allah, the Exalted, also says,

فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّـلِمِينَ

So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. (14:13)

Concerning Allah's statement,

... ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ ...

That is a Day whereon mankind will be gathered together,

This means the first of them and the last of them.

This is similar to Allah's statement,

وَحَشَرْنَـهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

And We shall gather them all together so as to leave not one of them behind. (18: 47)

... وَذَلِكَ يَوْمٌ مَّشْهُودٌ (١٠٣)

and that is a Day when all will be present.

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

وَمَا نُؤَخِّرُهُ إِلاَّ لِأَجَلٍ مَّعْدُودٍ (١٠٤)

And We delay it only for a term (already) fixed.

This means for a fixed period of time than cannot be increased or decreased.

Then He says,

يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ ...

On the Day when it comes, no person shall speak except by His (Allah's) leave.

This means that on the Day of Judgement no one will speak except with the permission of Allah.

This is similar to another verse, which says,

لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً

they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right. (78:38)

Allah also says,

وَخَشَعَتِ الأَصْوَاتُ لِلرَّحْمَـنِ

And all the voices will be humbled for the Most Gracious (Allah). (20:108)

In the **Hadith** about the intercession, which is recorded in the Two **Sahihs**, the Messenger of Allah said,

وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّم

No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allah, save us, save us.''

Concerning Allah's statement,

... فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ (١٠٥)

Some among them will be wretched and (others) blessed.

> This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy.
>
> This is as Allah said,
>
> فَرِيقٌ فِى الْجَنَّةِ وَفَرِيقٌ فِى السَّعِيرِ
>
> When a party will be in Paradise and a party in the blazing Fire. (42:7)

Al-Hafiz Abu Ya`la recorded in his Musnad on the authority of Ibn Umar that Umar said,

> "When this verse was revealed, فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ (Some among them will be wretched and (others) blessed), I asked the Prophet, `O Messenger of Allah, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?'
>
> He said,
>
> > عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ يَا عُمَرُ وَجَرَتْ بِهِ الْأَقْلَامُ،وَلَكِنْ كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَه
> >
> > O Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).

فَأَمَّا الَّذِينَ شَقُوا فَفِى النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

11:106 As for those who are wretched, they will be in the Fire, in it they will experience Zafir and Shahiq.

خَـلِدِينَ فِيهَا مَا دَامَتِ السَّمَـوَتُ وَالأَرْضُ إِلاَّ مَا شَآءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ

11:107 They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).

The Condition of the Wretched People and their Destination

Allah, the Exalted, says,

فَأَمَّا الَّذِينَ شَقُواْ فَفِي النَّارِ ...

As for those who are wretched, they will be in the Fire,

Then Allah explains the situation of the wretched people and the happy people.

He says,

... لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦)

in it they will experience **Zafir** and **Shahiq**.

Ibn Abbas said,

> "**Az-Zafir** is a sound in the throat and **Ash-Shahiq** is a sound in the chest. This means that their exhaling will be **Zafir** and their inhaling will **Shahiq**."
>
> This will be due to the torment that they will be experiencing. We seek refuge with Allah from such evil.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ ...

They will dwell therein for all the time that the heavens and the earth endure,

Imam Abu Jafar bin Jarir said,

> "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, `This is as enduring as the heavens and the earth.'
>
> Or, `It will last as until the night and day separate.'
>
> They would say, `As long as talkers at night continue to chat.' They meant by these statements the condition of eternity. Therefore, Allah addressed them in a manner that they were familiar with among themselves. Thus, He said, خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ (They will dwell therein for all the time that the heavens and the earth endure).
>
> The literal meaning is also intended with; "for all the time that the heavens and the earth endure.''
>
> This is due to the fact that there will be heavens and earth in the life of the next world, just as Allah said,
>
> يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَـوَتُ
>
> On the Day when the earth will be changed to another earth and so will be the heavens. (14:48)

For this reason, Al-Hasan Al-Basri said concerning the statement of Allah, مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ (the heavens and the earth endure),

> "Allah is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal.''

Concerning Allah's statement,

... إِلاَّ مَا شَاء رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ (١٠٧)

except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.

This is similar to His statement,

النَّارُ مَثْوَاكُمْ خَـلِدِينَ فِيهَآ إِلاَّ مَا شَآءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

> The Fire be your dwelling place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing. (6:128)

It has been said that the exception mentioned in this verse refers to the disobedient among the people of **Tawhid**. It is these whom Allah will bring out of the Fire by the intercession of the interceders.

Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allah will remove from the Fire those who have never done any good, except for saying **La ilaha illallah** one day of their life.

This has been mentioned in numerous authentic reports from the Messenger of Allah, including narrations from Anas bin Malik, Jabir bin Abdullah, Abu Sa`id Al-Khudri, Abu Hurayrah and other Companions.

No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

وَأَمَّا الَّذِينَ سُعِدُواْ فَفِى الْجَنَّةِ خَـلِدِينَ فِيهَا مَا دَامَتِ السَّمَـوَتُ وَالاٌّرْضُ إِلاَّ مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ

11:108 And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

The Condition of the Happy People and their Destination

Allah, the Exalted, says,

وَأَمَّا الَّذِينَ سُعِدُواْ ...

And those who are blessed.

These are the followers of the Messengers.

... فَفِي الْجَنَّةِ ...

they will be in Paradise,

This means that their final abode will be Paradise.

... خَالِدِينَ فِيهَا ...

abiding therein for all the time,

This means that they will remain there forever.

... مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلاَّ مَا شَاء رَبُّكَ ...

that the heavens and the earth endure, except as your Lord wills:

The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allah. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.

Ad-Dahhak and Al-Hasan Al-Basri both said,

"It is about the right of the disobedient people of **Tawhid** who were in the Fire and then brought out of it.''

Then Allah finished this statement by saying,

... عَطَاء غَيْرَ مَجْذُوذٍ (١٠٨)

a gift without an end.

This means that it will never be cut off.

This has been mentioned by Mujahid, Ibn Abbas, Abu Al-Aliyah and others.

This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allah. Someone may think that the mention of Allah's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allah has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says, **إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ** (Verily, your Lord is the doer of whatsoever He intends).

Similarly, Allah says,

لاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَلُونَ

He cannot be questioned as to what He does, while they will be questioned. (21:23)

Here, Allah soothes the hearts and affirms the intent, by His saying,

عَطَآءً غَيْرَ مَجْذُوذٍ

a gift without an end.)

It has been recorded in the Two **Sahihs** that the Messenger of Allah said,

يُؤتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُذْبَحُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْت

Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise! Eternity and no death! O people of Hellfire! Eternity and no death!''

In the **Sahih** it is recorded that the Messenger of Allah said,

فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا

It will be said, `O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.

فَلاَ تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَـؤُلاءِ مَا يَعْبُدُونَ إِلاَّ كَمَا يَعْبُدُ ءَابَاؤُهُم مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ

11:109 So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ فَاخْتُلِفَ فِيهِ وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ

11:110 Indeed, We gave the Book to Musa, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an).

وَإِنَّ كُـلاًّ لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ

11:111 And verily, to each of them your Lord will repay their works in full.

إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

Surely, He is All-Aware of what they do.

Associating Partners with Allah is no doubt Misguidance

Allah, the Exalted, says,

فَلاَ تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَـؤُلاء ...

So be not in doubt as to what these people worship.

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance.

... مَا يَعْبُدُونَ إِلاَّ كَمَا يَعْبُدُ آبَاؤُهُم مِّن قَبْلُ ...

They worship nothing but what their fathers worshipped before (them).

This means that they have no support for their **Shirk**. They are only mimicking their fathers in ignorance. Therefore, Allah will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allah will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allah's statement,

... وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ (١٠٩)

And verily, We shall repay them in full their portion without diminution.

Abdur-Rahman bin Zayd bin Aslam said,

"We will pay them in full their portion of punishment without diminution.''

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ...

Indeed, We gave the Book to Musa, but differences arose therein,

> Allah mentions that He gave Musa the Book, but the people differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muhammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

... وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ...

and had it not been for a Word (**Kalimah**) that had gone forth before from your Lord, the case would have been judged between them,

Ibn Jarir said,

> "If it were not that the punishment had already been delayed until an appointed time, then Allah would have decided the matter between you now.
>
> The word **Kalimah** carries the meaning that Allah will not punish anyone until the proof has been established against him and a Messenger has been sent to him.''
>
> This is similar to Allah's statement,
>
> وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً
>
> > And We never punish until We have sent a Messenger (to give warning). (17:15)
>
> For verily, Allah says in other verse,
>
> وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَاماً وَأَجَلٌ مُّسَمًّى
>
> فَاصْبِرْ عَلَى مَا يَقُولُونَ
>
> > And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must

necessarily have come (in this world). So bear patiently what they say. (20:129-130)

... وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ (١١٠)

and indeed they are in grave doubt concerning it (this Qur'an).

Then, Allah informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad.

Allah says,

وَإِنَّ كُـلاًّ لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ (١١١)

And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds, their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned.

This is similar to Allah's statement,

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

And surely, all - everyone of them will be brought before Us. (36:32)

فَاسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلاَ تَطْغَوْاْ

11:112 So stand (ask Allah to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not.

إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Verily, He is All-Seer of what you do.

وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لاَ تُنصَرُونَ

11:113 And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor would you then be helped.

The Command to Stand Firm and Straight

Allah says;

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلاَ تَطْغَوْاْ ...

So stand (ask Allah to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not.

Allah, the Exalted, commands His Messenger and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition.

Allah also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist.

... إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٢)

Verily, He is All-Seer of what you do.

Allah informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allah's statement,

وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ ...

And incline not toward those who do wrong,

Ali bin Abi Talhah said that Ibn Abbas said,

> "Do not compromise with them.''

Ibn Jarir said that Ibn Abbas said,

> "Do not side with those who do wrong.''

This is a good statement. This means,

> "Do not seek assistance from wrongdoers, because it will be as if you are condoning their actions (of evil).''

... فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللّهِ مِنْ أَوْلِيَاء ثُمَّ لاَ تُنصَرُونَ (١١٣)

lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.

> This means that you will not have besides Allah any friend who can save you, nor any helper who can remove you from His torment.

وَأَقِمِ الصَّلَوٰةَ طَرَفَىِ النَّهَارِ وَزُلَفاً مِّنَ الَّيْلِ

11:114 And perform the Salah, at the two ends of the day and in some hours of the night.

إِنَّ الْحَسَنَـتِ يُذْهِبْنَ السَّـيِّئَـتِ ذلِكَ ذِكْرَى لِلذكِرِينَ

Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.

وَاصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ

11:115 And be patient; verily, Allah wastes not the reward of the doers of good.

The Command to establish the Prayer

Allah says;

وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّـيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ (١١٤)

And perform the **Salah**, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.

Ali bin Abi Talhah reported that Ibn Abbas said, وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ (And perform the **Salah**, at the two ends of the day),

"This is referring to the morning prayer (**Subh**) and the evening prayer (**Maghrib**).''

The same was said by Al-Hasan and Abdur-Rahman bin Zayd bin Aslam.

In one narration reported by Qatadah, Ad-Dahhak and others, Al-Hasan said,

"It means the morning prayer (**Subh**) and the late afternoon prayer (**Asr**).''

Mujahid said,

"It is the morning prayer at the beginning of the day and the noon prayer (**Zuhr**) and late afternoon prayer (**Asr**) at the end of the day.''

This was also said by Muhammad bin Ka`b Al-Qurazi and Ad-Dahhak in one narration from him.

وَزُلَفًا مِّنَ اللَّيْلِ (and in some hours of the night).

Ibn Abbas, Mujahid, Al-Hasan and others said,

"This means the night prayer (**Isha'**).''

Ibn Al-Mubarak reported from Mubarak bin Fadalah that Al-Hasan said,

"This means the evening (**Maghrib**) and late night (**Isha'**) prayers.

The Messenger of Allah said,

هُمَا زُلَفَا اللَّيْلِ: الْمَغْرِبُ وَالْعِشَاء

They are the approach of the night: **Maghrib** and **Isha'**.

The same was said by Mujahid, Muhammad bin Ka`b, Qatadah and Ad-Dahhak (that this means the **Maghrib** and **Isha'** prayers).

It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of **Isra'** (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset.

During the late night another prayer (**Tahajjud**) was also made obligatory upon the Prophet and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him. Finally, this obligation was abrogated for the Prophet as well, according to one opinion. Allah knows best.

The Good Deeds wipe away the Evil Deeds

Concerning Allah's statement,

... إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّـيِّئَاتِ ...

Verily, the good deeds remove the evil deeds.

This is saying that the performance of good deeds is an expiation of previous sins.

This has been mentioned in a **Hadith** recorded by Imam Ahmad and the **Sunan** Compilers, that the Commander of the faithful, Ali bin Abi Talib, said,

"Whenever I used to hear a narration from the Messenger of Allah, Allah would cause me to benefit by it however He willed. If anyone

informed me of any statement that he said, I would make him swear (by Allah) that the Prophet said it. If he swore by Allah, then I would believe him. Abu Bakr once told me -- and Abu Bakr was truthful -- that he heard the Messenger of Allah say,

مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي رَكْعَتَيْنِ إِلَّا غُفِرَ لَه

There is not any Muslim who commits a sin, then he makes **Wudu** and prays two units of prayer, except that he will be forgiven (that sin).

In the Two **Sahihs** it is recorded that the Commander of the faithful, Uthman bin Affan made **Wudu** for the people (to see), just like the **Wudu** of the Messenger of Allah. Then he said,

"I saw the Messenger of Allah make Wudu' like this, and he said,

مَنْ تَوَضَّأَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِه

Whoever makes **Wudu** like this **Wudu** of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.

In the **Sahih** it is recorded that Abu Hurayrah said that the Messenger of Allah said,

أَرَأَيْتُمْ لَوْ أَنَّ بِبَابِ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يُبْقِي مِنْ دَرَنِهِ شَيْئًا ؟

Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?

They said, "No, O Messenger of Allah!''

He said;

كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا

This is like the five daily prayers, for Allah uses them to wipe away the sins and wrongdoings.

Muslim recorded in his **Sahih** that Abu Hurayrah said that the Messenger of Allah used to say,

الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرِ

The five daily prayers, **Jumu`ah** (Friday prayer) to **Jumu`ah** and (the fast of) **Ramadan** to **Ramadan** are expiations for whatever sins were committed between them, as long as you stay away from the major sins.

Al-Bukhari recorded Ibn Mas`ud saying that;

a man kissed a woman (who was not his relative or wife). He then came to the Prophet and informed him about the incident. Thus, Allah revealed,

وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّـيِّئَاتِ ...

And perform **Salah**, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. (11:114)

The man then said, "O Messenger of Allah, is this only for me?''

The Prophet replied,



This is for all of my (**Ummah**) followers.

Al-Bukhari recorded this narration in the Book of Prayer as well and the Book of **Tafsir**.

Imam Ahmad recorded that Ibn Abbas said that;

a man came to Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse.

Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allah.''

The man said, "Of course she was.''

Umar then said, "Go to Abu Bakr and ask him about this.''

The man went to Abu Bakr and asked him about the matter.

Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allah,'' just as Umar had said.

Then he went to the Prophet and told him the same story. The Prophet said,

فَلَعَلَّهَا مُغِيبَةٌ فِي سَبِيلِ الله

She probably was a woman whose husband is away (fighting) in the path of Allah.

Then a verse of Qur'an was revealed,

وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّـيِّئَاتِ ...

And perform the **Salah**, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.

The man then said, "O Messenger of Allah! Is this verse only for me, or does it apply to all of the people in general?''

Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general.''

صَدَقَ عُمَر (Umar has spoken the truth).

فَلَوْلاَ كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِى الاٌّرْضِ إِلاَّ قَلِيلاً مِّمَّنْ أَنجَيْنَا مِنْهُمْ

11:116 If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasad (corruption) in the earth, except a few of those whom We saved from among them!

وَاتَّبَعَ الَّذِينَ ظَلَمُواْ مَآ أُتْرِفُواْ فِيهِ وَكَانُواْ مُجْرِمِينَ

Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

11:117 And your Lord would never destroy the towns wrongfully, while their people were doers of good.

There must be a Group of People Who forbid Lewdness

Allah says,

فَلَوْلاَ كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الأَرْضِ إِلاَّ قَلِيلاً مِّمَّنْ أَنجَيْنَا مِنْهُمْ ...

If only there had been among the generations before you persons having wisdom, prohibiting (others) from **Fasad** (corruption) in the earth, except a few of those whom We saved from among them!

Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement, إلاَّ قلِيلاً (except a few),

This means that there were only a small number of people present among them who were of this caliber. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let lose. For this reason Allah commanded this noble **Ummah** (followers of Muhammad) to always have among them those who command the good and forbid the evil.

This is as Allah says,

وَلْتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful. (3:104)

It is related in a **Hadith** that the Prophet said,

إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَاب

Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment.

Thus, Allah says,

فَلَوْلاَ كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الأَرْضِ إِلاَّ قَلِيلاً مِّمَّنْ أَنجَيْنَا مِنْهُمْ...

If only there had been among the generations before you persons having

wisdom, prohibiting (others) from the **Fasad** in the earth, - except a few of those whom We saved from among them!

Concerning the statement,

... وَاتَّبَعَ الَّذِينَ ظَلَمُواْ مَا أُتْرِفُواْ فِيهِ ...

Those who did wrong pursued the enjoyment of good things of (this worldly) life,

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

... وَكَانُواْ مُجْرِمِينَ (١١٦)

and were criminals.

Then, Allah

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ (١١٧)

And your Lord would never destroy the towns wrongfully, while their people were doers of good.

Allah informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allah says,

وَمَا ظَلَمْنَـهُمْ وَلَـكِن ظَلَمُواْ أَنفُسَهُمْ

We wronged them not, but they wronged themselves. (11:101)

Allah also says,

وَمَا رَبُّكَ بِظَلَّـمٍ لِّلْعَبِيدِ

And your Lord is not at all unjust to (His) servants. (41:46)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ

11:118 And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.

إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لأمْلاَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

11:119 Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.''

Allah has not made Faith universally accepted

Allah says;

وَلَوْ شَاء رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ...

And if your Lord had so willed, He could surely have made mankind one **Ummah**, but they will not cease to disagree.

Allah, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief.

This is just as He said,

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الاٌّرْضِ كُلُّهُمْ جَمِيعًا

And had your Lord willed, those on earth would have believed, all of them together. (10:99)

Allah goes on to say,

... وَلاَ يَزَالُونَ مُخْتَلِفِينَ (١١٨)

إِلاَّ مَن رَّحِمَ رَبُّكَ ...

but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy,

> This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allah's statement, إِلاَّ مَن رَّحِمَ رَبُّكَ (Except him on whom your Lord has bestowed His mercy),

> This means that those who have received the mercy of Allah by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allah.
>
> That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muhammad). Those who received Allah's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter.

... وَلِذَلِكَ خَلَقَهُمْ ...

> and for that did He create them.

They are the Saved Sect mentioned in the **Hadith** recorded in the **Musnad** and **Sunan** collections of **Hadith**. The routes of transmission of this **Hadith** all strengthen each other (in authenticity). In these narrations the Prophet said,

> إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً
>
> Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.

They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allah!''

He said,

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

The sect that is upon what my Companions and I are upon.

Al-Hakim recorded this narration in his Mustadrak with this additional wording.

Concerning Allah's statement,

... وَتَمَّتْ كَلِمَةُ رَبِّكَ لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩)

And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.''

Allah, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns. His is the profound evidence and the perfect wisdom.

In the Two **Sahihs** it is recorded that Abu Hurayrah said that the Messenger of Allah said,

اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمُ

Paradise and the Hellfire debated. Paradise said, `None will enter me except the weak and despised of the people.'

وَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ.

The Hell- fire said, `I have inherited the haughty and the arrogant people.'

فَقَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ،

Then Allah said to the Paradise, `You are My mercy and I grant mercy with you to whoever I wish.'

وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَقِمُ بِكِ مِمَّنْ أَشَاءُ،

Then He said to the Hellfire, `You are My torment and I take vengeance with you upon whoever I wish.

وَلِكُلٍّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا،

I will fill each one of you.'

فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يُنْشِىءَ اللهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ،

However, the Paradise will always have more bounties, to such an extent that Allah will create more creatures to dwell in it and enjoy its extra bounties.

وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْعِزَّةِ قَدَمَهُ

The Hellfire will continue saying, `Are there anymore (to enter me),' until the Lord of might places His Foot over it.

فَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ

Then it (Hell) will say, "Enough, enough, by Your might!''

وَكُـلاًّ نَّقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ

11:120 And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby.

وَجَآءكَ فِى هَـذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ

And in this has come to you the truth, as well as an admonition and a reminder for the believers.

The Conclusion

Allah says;

وَكُـلاًّ نَّقُصُّ عَلَيْكَ مِنْ أَنبَاء الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءكَ فِي هَـذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ (١٢٠)

And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.

Allah, the Exalted, is saying, `We relate all of these stories to you (Muhammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allah helped His party of believers and disgraced His enemies, the disbelievers.

We relate all of this to you (Muhammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allah's statement, وَجَاءكَ فِي هَـذِهِ الْحَقُّ (And in this has come to you the truth),

This is referring to this **Surah** itself.

This was said by Ibn Abbas, Mujahid and a group of the **Salaf** and it is the correct view.

This means,

This comprehensive **Surah** contains the stories of the Prophets and how Allah saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muhammad) stories of truth and true events in this **Surah**.

In this **Surah** is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.

وَقُل لِّلَّذِينَ لاَ يُؤْمِنُونَ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنَّا عَامِلُونَ

11:121 And say to those who do not believe: "Act according to your ability and way, We are acting.

وَانْتَظِرُوا إِنَّا مُنتَظِرُونَ

11:122 And you wait! We (too) are waiting.''

Allah says;

وَقُل لِّلَّذِينَ لاَ يُؤْمِنُونَ ...

And say to those who do not believe:

Allah, the Exalted, commands His Messenger to say to those who disbelieve in what he has come with from his Lord, by way of warning,

... اعْمَلُواْ عَلَى مَكَانَتِكُمْ ...

Act according to your ability,

This means upon your path and your way.

... إِنَّا عَامِلُونَ (١٢١)

We are acting (in our way).

This means that we are upon our path and our way (Islam).

وَانتَظِرُوا إِنَّا مُنتَظِرُونَ (١٢٢)

And you wait ! We (too) are waiting.

This means,

فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَـقِبَةُ الدَّارِ إِنَّهُ لاَ يُفْلِحُ الظَّـلِمُونَ

And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful. (6:135)

Verily, Allah fulfilled His promise to His Messenger, helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced.

Allah is truly the Most Mighty, Most Wise.

وَلِلَّهِ غَيْبُ السَّمَـوَتِ وَالاٌّرْضِ وَإِلَيْهِ يُرْجَعُ الاٌّمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

11:123 And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him.

وَمَا رَبُّكَ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And your Lord is not unaware of what you (people) do.

Allah, the Exalted, informs that He is the All-Knower of the unseen of the Heavens and the Earth and that unto Him is the final return.

Allah says;

وَلِلّهِ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ وَإِلَيْهِ يُرْجَعُ الأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ...

And to Allah belongs the **Ghayb** of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him.

> He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

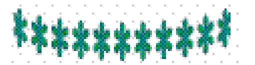
Concerning His statement,

... وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٢٣)

And your Lord is not unaware of what you do.

> This means, `The lies (of the disbelievers) against you O Muhammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muhammad) and His party over the disbelievers in this life and in the Hereafter.'

This is the end of the Tafsir of Surah **Hud**, and all praises and thanks are due to Allah.





Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الر تِلْكَ ءايَاتُ الْكِتَـبِ الْمُبِينِ

12:1 Alif-Lam-Ra. These are the verses of the Book that is clear.

إِنَّآ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

12:2 Verily, We have sent it down as an Arabic Qur'an in order that you may understand.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَـذَا الْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَـفِلِينَ

12:3 We relate unto you the best of stories through Our revelations unto you, of this Qur'an. And before this, you were among those who knew nothing about it.

Qualities of the Qur'an

Allah says:

الر...

Alif-Lam-Ra.

In the beginning of Surah **Al-Baqarah** we talked about the separate letters,

Allah said,

... تِلْكَ آيَاتُ الْكِتَابِ ...

These are the verses of the Book.

in reference to the Clear Qur'an that is plain and apparent, and explains, clarifies and makes known the unclear matters.

... الْمُبِينِ ﴿١﴾

that is clear.

Allah said next,

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

Verily, We have sent it down as an Arabic Qur'an in order that you may understand.

The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most honorable language, to the most honorable Prophet and Messenger, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, **Ramadan**. Therefore, the Qur'an is perfect in every respect.

So Allah said,

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَـذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ (٣)

We relate unto you the best of stories through Our revelations unto you, of this Qur'an.And before this, you were among those who knew nothing about it.

Reason behind revealing Ayah

On the reason behind revealing **Ayah** (12:3), Ibn Jarir At-Tabari recorded that Abdullah bin Abbas said,

"They said, `O, Allah's Messenger! Why not narrate to us stories?'

Later on, this **Ayah** was revealed, نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ (We relate unto you the best of stories...).''

There is a **Hadith** that is relevant upon mentioning this honorable **Ayah**, which praises the Qur'an and demonstrates that it is sufficient from needing all books besides it.

Imam Ahmad recorded a narration from Jabir bin Abdullah that;

Umar bin Al-Khattab came to the Prophet with a book that he took from some of the People of the Book. Umar began reading it to the Prophet who became angry. He said,

أَمُتَهَوِّكُونَ فِيهَا يَا ابْنَ الْخَطَّابِ؟

وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ جِئْتُكُمْ بِهَا بَيْضَاءَ نَقِيَّةً، لَا تَسْأَلُوهُمْ عَنْ شَيْءٍ فَيُخْبِرُوكُمْ بِحَقَ فَتُكَذِّبُونَهُ، أَوْ بِبَاطِلٍ فَتُصَدِّقُونَهُ،

وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ مُوسَى كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي

Are you uncertain about it Ibn Al-Khattab?

By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it.

By the One in Whose Hand is my soul! If Musa were living, he would have no choice but to follow me.

Imam Ahmad also recorded a narration from Abdullah bin Thabit who said,

"Umar came to Allah's Messenger and said; `O Messenger of Allah! I passed by a brother of mine from (the tribe of) Qurayzah, so he wrote some comprehensive statements from the **Tawrah** for me, should I read them to you?'

The face of Allah's Messenger changed (with anger). So I said to him, `Don't you see the face of Allah's Messenger?''

Umar said, `We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Messenger.'

So the anger of the Prophet subsided, and he said,

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ حَظِّي مِنَ الْأُمَمِ، وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّين

By the One in Whose Hand is Muhammad's soul, if Musa appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.''

إِذْ قَالَ يُوسُفُ لأَبِيهِ يأَبتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِى سَاجِدِينَ

12:4 (Remember) when Yusuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.''

Yusuf's Dream

Allah says,

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (٤)

(Remember) when Yusuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.''

Allah says, `Mention to your people, O Muhammad, among the stories that you narrate to them, the story of Yusuf.'

Prophet Yusuf (Joseph) mentioned his dream to his father, Prophet Yaqub (Jacob), son of Prophet Ishaq (Isaac), son of Prophet Ibrahim (Abraham), peace be upon them all.

Abdullah bin Abbas stated that the dreams of Prophets are revelations from Allah.

Scholars of Tafsir explained that;

in Yusuf's dream the eleven stars represent his brothers, who were eleven, and the sun and the moon represent his father and mother.

This explanation was collected from Ibn Abbas, Ad-Dahhak, Qatadah, Sufyan Ath-Thawri and Abdur-Rahman bin Zayd bin Aslam.

Yusuf's vision became a reality forty years later, or as some say, eighty years, when Yusuf raised his parents to the throne while his brothers were before him,

وَخَرُّواْ لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَـذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!'' (12:100)

قَالَ يبُنَىَّ لاَ تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْداً إِنَّ الشَّيْطَـنَ لِلإِنْسَـنِ عَدُوٌّ مُّبِينٌ

12:5 He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaytan is to man an open enemy!''

Yaqub orders Yusuf to hide His Vision to avoid Shaytan's Plots

Allah tells:

قَالَ يَا بُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلإِنسَانِ عَدُوٌّ مُّبِينٌ (٥)

He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaytan is to man an open enemy!''

Allah narrates the reply Yaqub gave his son Yusuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yusuf's authority to such an extent that they would prostrate before him in respect, honor and appreciation. Yaqub feared that if Yusuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Yaqub said to Yusuf, لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُواْ لَكَ كَيْدًا (Relate not your vision to your brothers, lest they should arrange a plot against you).

This **Ayah** means,

"They might arrange a plot against you that causes your demise.''

In the **Sunnah**, there is a confirmed **Hadith** that states,

إِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلْيُحَدِّثْ بِهِ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَحَوَّلْ إِلَى جَنْبِهِ الْآخَرِ، وَلْيَتْفُلْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ

If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allah from its evil and not tell it to anyone. Verily, it will not harm him in this case.

In another **Hadith** that Imam Ahmad and collectors of the **Sunan** collected, Mu`awiyah bin Haydah Al-Qushayri said that the Messenger of Allah said,

الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَت

The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.

Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known.

The Prophet said,

اسْتَعِينُوا عَلَى قَضَاءِ الْحَوَائِجِ بِكِتْمَانِهَا، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُود

Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَى أَبَوَيْكَ مِن قَبْلُ إِبْرَهِيمَ وَإِسْحَـقَ

12:6 "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Yaqub, as He perfected it on your fathers, Ibrahim and Ishaq aforetime!

إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

Verily, your Lord is All-Knowing, All-Wise.''

Interpretation of Yusuf's Vision

Allah says that Yaqub said to his son Yusuf, `Just as Allah chose you to see the eleven stars, the sun and the moon prostrate before you in a vision,

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ ...

Thus will your Lord choose you,

designate and assign you to be a Prophet from Him,

... وَيُعَلِّمُكَ مِن تَأْوِيلِ الأَحَادِيثِ ...

and teach you the interpretation of **Ahadith**.'

Mujahid and several other scholars said that;

this part of the **Ayah** is in reference to the interpreting of dreams.

He said next,

... وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ ...

and perfect His favor on you,

`by His Message and revelation to you.'

... وَعَلَى آلِ يَعْقُوبَ ...

and on the offspring of Yaqub,

This is why Yaqub said afterwards,

... كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ ...

as He perfected it aforetime on your fathers, Ibrahim...,

Allah's intimate friend,

... وَإِسْحَقَ ...

and Ishaq, (Ibrahim's son),

... إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ (٦)

Verily, your Lord is All-Knowing, All-Wise.

Allah knows best whom to chose for His Messages.

لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِ ءايَـتٌ لِّلسَّآئِلِينَ

12:7 Verily, in Yusuf and his brethren there were Ayat for those who ask.

إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ

12:8 When they said: "Truly, Yusuf and his brother are dearer to our father than we, while we are `Usbah (a group).

إِنَّ أَبَانَا لَفِى ضَلَـلٍ مُّبِينٍ

Really, our father is in a plain error.''

اقْتُلُواْ يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُواْ مِن بَعْدِهِ قَوْمًا صَـلِحِينَ

12:9 "Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk.''

قَالَ قَآئِلٌ مِّنْهُمْ لاَ تَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِى غَيَابَةِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَـعِلِينَ

12:10 One from among them said: "Kill not Yusuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers.''

There are Lessons to draw from the Story of Yusuf

Allah says;

لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ (٧)

Verily, in Yusuf and his brethren there were **Ayat** for those who ask.

Allah says that there are **Ayat**, lessons and wisdom to learn from the story of Yusuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا...

When they said: "Truly, Yusuf and his brother are dearer to our father than we...''

They swore, according to their false thoughts, that Yusuf and his brother Binyamin (Benjamin), Yusuf's full brother,

... أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ ...

dearer to our father than we, while we are **`Usbah**.

meaning, a group.

Therefore, they thought, how can he love these two more than the group,

... إِنَّ أَبَانَا لَفِي ضَلاَلٍ مُّبِينٍ (٨)

Really, our father is in a plain error.

because he preferred them and loved them more than us.

اقْتُلُواْ يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ ...

Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,

They said, `Remove Yusuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yusuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

... وَتَكُونُواْ مِن بَعْدِهِ قَوْمًا صَالِحِينَ (٩)

and after that you will be righteous folk.

thus intending repentance before committing the sin,

قَالَ قَآئِلٌ مَّنْهُمْ لاَ تَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ ...

One from among them said: "Kill not Yusuf, but if you must do something, throw him down to the bottom of a well;

قَالَ قَآئِلٌ مَّنْهُمْ ...

One from among them said...

Qatadah and Muhammad bin Ishaq said that;

he was the oldest among them and his name was Rubil (Reuben).

As-Suddi said that;

his name was Yahudha (Judah).

Mujahid said that;

it was Sham`un (Simeon) who said, **لاَ تَقْتُلُواْ يُوسُفَ** (Kill not Yusuf),

do not let your enmity and hatred towards him reach this level, of murder.

However, their plot to kill Yusuf would not have succeeded, because Allah the Exalted willed that Yusuf fulfill a mission that must be fulfilled and complete; he would receive Allah's revelation and become His Prophet.

Allah willed Yusuf to be a powerful man in Egypt and govern it.

Consequently, Allah did not allow them to persist in their intent against Yusuf, through Rubil's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

... يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ ...

he will be picked up by some caravan,

> of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

... إِن كُنتُمْ فَاعِلِينَ (١٠)

if you must do something,

> meaning, if you still insist on getting rid of him.

Muhammad bin Ishaq bin Yasar said,

> "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless.
>
> It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allah and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allah, from his beloved young son, in spite of his weakness, tender age and his need of his father's compassion and kindness.
>
> May Allah forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error.''
>
> Ibn Abi Hatim collected this statement, from the route of Salamah bin Al-Fadl from Muhammad bin Ishaq.

قَالُواْ يَـأَبَانَا مَا لَكَ لاَ تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَـصِحُونَ

12:11 They said: "O our father! Why do you not trust us with Yusuf though we are indeed his well-wishers''

أَرْسِلْهُ مَعَنَا غَداً يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَـفِظُونَ

12:12 "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.''

Yusuf's Brothers ask for Their Father's Permission to take Yusuf with Them

Allah tells;

قَالُوا يَا أَبَانَا مَا لَكَ ...

They said: "O our father! Why,

When Yusuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rubil, they went to their father Yaqub, peace be upon him. They said to him, "Why is it that you,

... لاَ تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾

do not trust us with Yusuf though we are indeed his well-wishers.''

They started executing their plan by this introductory statement, even though they really intended its opposite, out of envy towards Yusuf for being loved by his father.

They said,

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ ...

"Send him with us tomorrow to enjoy himself and play,

i.e. so that we all enjoy ourselves and play.

Qatadah, Ad-Dahhak and As-Suddi said similarly.

Yusuf's brothers said next,

... وَإِنَّا لَهُ لَحَافِظُونَ (١٢)

and verily, we will take care of him.

we will protect him and ensure his safety for you.

قَالَ إِنِّى لَيَحْزُنُنِى أَن تَذْهَبُوا۟ بِهِ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَـٰفِلُونَ

12:13 He (Yaqub) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.''

قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَـٰسِرُونَ

12:14 They said: "If a wolf devours him, while we are `Usbah (a group), then surely, we are the losers.''

Ya`qub's Answer to Their Request

Allah narrates to us that His Prophet Yaqub said to his children, in response to their request that he send Yusuf with them to the desert to tend their cattle,

قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُوا بِهِ ...

He (Yaqub) said: "Truly, it saddens me that you should take him away.

He said that it was hard on him that he be separated from Yusuf for the duration of their trip, until they came back.

> This demonstrates the deep love that Yaqub had for his son, because he saw in Yusuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of Prophethood. May Allah's peace and blessings be on him.

Prophet Yaqub's statement next,

... وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنتُمْ عَنْهُ غَافِلُونَ (١٣)

I fear lest a wolf should devour him, while you are careless of him.

> He said to them, `I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.'

They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

قَالُواْ لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ (١٤)

They said: "If a wolf devours him, while we are an **`Usbah**, then surely, we are the losers.

> They said, `If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

فَلَمَّا ذَهَبُواْ بِهِ وَأَجْمَعُواْ أَن يَجْعَلُوهُ فِى غَيَابَةِ الْجُبِّ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَـذَا وَهُمْ لاَ يَشْعُرُونَ

12:15 So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

Yusuf is thrown in a Well

Allah tells:

فَلَمَّا ذَهَبُواْ بِهِ ...

when they took him away,

> Allah says that when Yusuf's brothers took him from his father, after they requested him to permit that,

... وَأَجْمَعُواْ أَن يَجْعَلُوهُ فِي غَيَابَةِ الْجُبِّ ...

they all agreed to throw him down to the bottom of the well,

> This part of the **Ayah** magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision.

It was reported that Yaqub, peace be upon him, embraced Yusuf, kissed him and supplicated to Allah for him when he sent him with his brothers.

As-Suddi said that;

> the time spent between pretending to be well-wishers and harming Yusuf was no longer than their straying far from their father's eyes.

They then started abusing Yusuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yusuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it.

Allah said next,

... وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَـٰذَا وَهُمْ لاَ يَشْعُرُونَ (١٥)

and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not.''

> In this **Ayah**, Allah mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allah revealed to Yusuf, during that distressful time, in order to comfort his heart and strengthen his resolve, `Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allah will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you.'

... وَهُمْ لاَ يَشْعُرُونَ

when they know not.

Ibn Abbas commented on this **Ayah**,

> "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you.''

وَجَآءُوا أَبَاهُمْ عِشَآءً يَبْكُونَ

12:16 And they came to their father in the early part of the night weeping.

قَالُواْ يَـٰأَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَـٰعِنَا فَأَكَلَهُ الذِّئْبُ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَـٰدِقِينَ

12:17 They said: "O our father! We went racing with one another, and left Yusuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.''

وَجَآءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ

12:18 And they brought his shirt stained with false blood.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.''

Yusuf's Brothers try to deceive Their Father

Allah tells;

وَجَاؤُوا أَبَاهُمْ عِشَاء يَبْكُونَ (١٦)

قَالُوا يَا أَبَانَا ...

And they came to their father in the early part of the night weeping. They said: "O our father!

Allah narrates to us the deceit that Yusuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yusuf. They started giving excuses to their father for what happened to Yusuf, falsely claiming that,

... إِنَّا ذَهَبْنَا نَسْتَبِقُ ...

We went racing with one another,

or had a shooting competition,

... وَتَرَكْنَا يُوسُفَ عِندَ مَتَاعِنَا ...

and left Yusuf by our belongings,

guarding our clothes and luggage,

... فَأَكَلَهُ الذِّئْبُ ...

and a wolf devoured him,

which is exactly what their father told them he feared for Yusuf and warned against.

They said next,

... وَمَا أَنتَ بِمُؤْمِنٍ لِّنَا وَلَوْ كُنَّا صَادِقِينَ (١٧)

but you will never believe us even when we speak the truth.

They tried to lessen the impact of the grave news they were delivering.

They said, `We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yusuf and that is what happened.'

Therefore, they said, `You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

وَجَآؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ...

And they brought his shirt stained with false blood.

on it, to help prove plot that they all agreed on.

According to Mujahid, As-Suddi and several other scholars,

they slaughtered a sheep, and stained Yusuf's shirt with its blood.

They claimed that this was the shirt Yusuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allah's Prophet Yaqub did not believe them. Rather, he

told them what he felt about what they said to him, thus refusing their false claim,

... قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ ...

He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting.

> Yaqub said, `I will firmly observe patience for this plot on which you agreed, until Allah relieves the distress with His aid and compassion,

... وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (١٨)

And it is Allah (alone) Whose help can be sought against that which you describe.

> against the lies and unbelievable incident that you said had occurred.'

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ

12:19 And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well).

قَالَ يبُشْرَى هَـذَا غُلاَمٌ

He said: "What good news! Here is a boy.''

وَأَسَرُّوهُ بِضَـعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

So they hid him as merchandise (a slave). And Allah was the All-Knower of what they did.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَهِمَ مَعْدُودَةٍ وَكَانُواْ فِيهِ مِنَ الزَهِدِينَ

12:20 And they sold him for a Bakhs price, - for a few Dirhams. And they were of those who regarded him insignificant.

Yusuf is Rescued from the Well and sold as a Slave

Allah tells:

وَجَاءتْ سَيَّارَةٌ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَـذَا غُلاَمٌ ...

And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy.''

> Allah narrates what happened to Yusuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin Ayyash.

Muhammad bin Ishaq said,

> "After Yusuf's brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allah sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yusuf held on to it and the man rescued him and felt happy, بُشْرَى هَـذَا غُلاَمٌ (What good news! Here is a boy).''

Allah's statement,

... وَأَسَرُّوهُ بِضَاعَةً ...

So they hid him as merchandise,

Al-Awfi reported that Ibn Abbas commented,

> "is in reference to Yusuf's brothers, who hid the news that he was their brother.
>
> Yusuf hid this news for fear that his brothers might kill him and preferred to be sold instead.
>
> Consequently, Yusuf's brothers told the water drawer about him and that man said to his companions, بُشْرَى هَـذَا غُلاَمٌ ("What good news!

Here is a boy"), a slave whom we can sell. Therefore, Yusuf's own brothers sold him.''

Allah's statement,

... وَاللّهُ عَلِيمٌ بِمَا يَعْمَلُونَ (١٩)

And Allah was the All-Knower of what they did.

states that Allah knew what Yusuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

أَلاَ لَهُ الْخَلْقُ وَالأٌّمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

Surely, His is the creation and commandment. Blessed is Allah, the Lord of the all that exists! (7:54)

This reminds Allah's Messenger Muhammad, that Allah has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muhammad the victory and make him prevail over them, just as He gave Yusuf victory and made him prevail over his brothers.

Allah said next,

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ ...

And they sold him for a **Bakhs** price, - for a few Dirhams

in reference to Yusuf's brothers selling him for a little price, according to Mujahid and Ikrimah.

Bakhs' means decreased, just as Allah the Exalted said in another **Ayah**,

فَلاَ يَخَافُ بَخْساً وَلاَ رَهَقاً

shall have no fear, either of a **Bakhs** (a decrease in the reward of his good deeds)

or a **Rahaq** (an increase in the punishment for his sins). (72:13)

meaning that Yusuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them!

Ibn Abbas, Mujahid and Ad-Dahhak said that,

وَشَرَوْهُ (And they sold him), is in reference to Yusuf's brothers. They sold Yusuf for the lowest price, as indicated by Allah's statement next,

دَرَاهِمَ مَعْدُودَةٍ (for a few Dirhams),

twenty Dirhams, according to Abdullah bin Mas`ud.

Similar was said by Ibn Abbas, Nawf Al-Bikali, As-Suddi, Qatadah and Atiyah Al-Awfi, who added that they divided the Dirhams among themselves, each getting two Dirhams.

... وَكَانُواْ فِيهِ مِنَ الزَّاهِدِينَ (٢٠)

And they were of those who regarded him insignificant.

Ad-Dahhak commented on Allah's statement,

"Because they had no knowledge of his Prophethood and glorious rank with Allah, the Exalted and Most Honored.''

وَقَالَ الَّذِى اشْتَرَاهُ مِن مِّصْرَ لاِمْرَأَتِهِ أَكْرِمِى مَثْوَاهُ عَسَى أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُ وَلَدًا

12:21 And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.''

وَكَذلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الأَحَادِيثِ

Thus did We establish Yusuf in the land, that We might teach him the interpretation of events.

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

And Allah has full power and control over His affairs, but most of men know not.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذلِكَ نَجْزِى الْمُحْسِنِينَ

12:22 And when he (Yusuf) attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the doers of good.

Yusuf in Egypt

Allah tells:

وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لاِمْرَأَتِهِ ...

And he (the man) from Egypt who bought him, said to his wife:

Allah mentions the favors that He granted Yusuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life. He also ordered his wife to be kind to Yusuf and had good hopes for his future, because of his firm righteous behavior.

He said to his wife,

... أَكْرِمِي مَثْوَاهُ عَسَى أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ...

Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.

The man who bought Yusuf was the minister of Egypt at the time, and his title was **Aziz**.

Abu Ishaq narrated that Abu Ubaydah said that Abdullah bin Mas`ud said,

"Three had the most insight:

- the **Aziz** of Egypt, who said to his wife, **أَكْرِمِي مَثْوَاهُ** (Make his stay comfortable...),
- the woman who said to her father, **يَا أَبَتِ اسْتَأْجِرْهُ** (O my father! Hire him...), (28:26)
- Abu Bakr As-Siddiq when he appointed Umar bin Al-Khattab to be the **Khalifah** after him, may Allah be pleased with them both.''

Allah said next that just as He saved Yusuf from his brothers,

... وَكَذَلِكَ مَكَّنِّا لِيُوسُفَ فِي الأَرْضِ ...

Thus did We establish Yusuf in the land,

in reference to Egypt,

... وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الأَحَادِيثِ ...

that We might teach him the interpretation of events.

the interpretation of dreams, according to Mujahid and As-Suddi.

Allah said next,

... وَاللّهُ غَالِبٌ عَلَى أَمْرِهِ ...

And Allah has full power and control over His affairs,

if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allah has full power over everything and everyone else.

Sa`id bin Jubayr said while commenting on Allah's statement,

> "He does what ever He wills.''

Allah said,

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ (٢١)

but most of men know not.

> meaning, have no knowledge of Allah's wisdom with regards to His creation, compassion and doing what He wills.

Allah said next,

وَلَمَّا بَلَغَ ...

And when he attained,

> in reference to Prophet Yusuf, peace be upon him,

... أَشُدَّهُ ...

his full manhood,

> sound in mind and perfect in body,

... آتَيْنَاهُ حُكْمًا وَعِلْمًا ...

We gave him wisdom and knowledge,

> which is the Prophethood that Allah sent him with for the people he lived among,

... وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٢٢)

thus We reward the doers of good.

> because Yusuf used to do good in the obedience of Allah the Exalted.

وَرَاوَدَتْهُ الَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الأٌّبْوَابَ وَقَالَتْ هَيْتَ لَكَ

12:23 And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you.''

قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّى أَحْسَنَ مَثْوَاىَّ إِنَّهُ لاَ يُفْلِحُ الظَّـلِمُونَ

He said: "I seek refuge in Allah! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful.''

Wife of the `Aziz loves Yusuf and plots against Him

Allah tells:

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الأَبْوَابَ ...

And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors,

Allah states that the wife of the **Aziz** of Egypt, in whose house Yusuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yusuf! She called him to do an evil act with her, because she loved him very much. Yusuf was very handsome, filled with manhood and beauty. She beautified herself for him, closed the doors and called him,

... وَقَالَتْ هَيْتَ لَكَ ...

and (she) said: "Come on, O you.''

But he categorically refused her call,

... قَالَ مَعَاذَ اللّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ...

He said: "I seek refuge in Allah! Truly, he is my **Rabb**! He made my living in a great comfort!''

as they used to call the chief and master a **`Rabb'**, Yusuf said to her, `your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

... إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ (٢٣)

Verily, the wrongdoers will never be successful.

This was said by Mujahid, As-Suddi, Muhammad bin Ishaq and several others.

The scholars differ in their recitation of, هَيْتَ لَكَ (**Hayta Laka**), whereby Ibn Abbas, Mujahid and several other scholars said that it means that;

she was calling him to herself.

Al-Bukhari said; "Ikrimah said that, هَيْتَ لَكَ (**Hayta Laka'**) means,

`come on, O you', in the Aramaic language.''

Al-Bukhari collected this statement from Ikrimah without a chain of narration.

Other scholars read it with the meaning,

`I am ready for you'.

Ibn Abbas, Abu Abdur-Rahman As-Sulami, Abu Wa'il, Ikrimah and Qatadah were reported to have read this part of the **Ayah** this way and explained it in the manner we mentioned, as `I am ready for you'.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلا أَن رَّأَى بُرْهَانَ رَبِّهِ

12:24 And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord.

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَآءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

Thus it was, that We might turn away from him evil and immoval sins. Surely, he was one of Our Mukhlasin servants.

Allah tells:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلا أَن رَّأَى بُرْهَانَ رَبِّهِ ...

And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord.

This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts.

Al-Baghawi next mentioned here a **Hadith** that he narrated from Abdur Razzaq, from Ma`mar, from Hammam, from Abu Hurayrah, from the Messenger of Allah,

يَقُولُ اللهُ تَعَالَى:

إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ

أَمْثَالِهَا، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنَّمَا تَرَكَهَا مِنْ جَرّائِي، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا

Allah the Exalted said,

`If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds.

If he intends to commit an evil act but did not commit it, then record it for him as one good

deed, if he left it for My sake. But if he commits it, then write it as one evil deed.'

This **Hadith** was also collected in the Two **Sahihs** using various wording, this is one of them.

It was also reported that the **Ayah** means that;

Yusuf was about to beat her.

As for the evidence that Yusuf saw at that moment, there are conflicting opinions to what it was.

Ibn Jarir At-Tabari said,

"The correct opinion is that we should say that he saw an **Ayah** from among Allah's **Ayat** that repelled the thought that crossed his mind. This evidence might have been the image of Yaqub, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc.There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allah left it.

Allah's statement next,

... كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ...

Thus it was, that We might turn away from him evil and immoral sins.

means, `Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,'

because,

... إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ (٢٤)

Surely, he was one of Our **Mukhlasin** servants.

meaning, chosen, purified, designated, appointed and righteous. May Allah's peace and blessings be on him.''

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ

12:25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door.

قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلاَ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment!''

قَالَ هِىَ رَاوَدَتْنِى عَن نَّفْسِى

12:26 He (Yusuf) said: "It was she that sought to seduce me;''

وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الكَـذِبِينَ

and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!''

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِن الصَّـدِقِينَ

12:27 "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!''

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ

12:28 So when he (her husband) saw his (Yusuf's) shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women!

إِنَّ كَيْدَكُنَّ عَظِيمٌ

Certainly mighty is your plot!''

يُوسُفُ أَعْرِضْ عَنْ هَـذَا

12:29 "O Yusuf ! Turn away from this!

وَاسْتَغْفِرِى لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَـطِئِينَ

(O woman!) Ask forgiveness for your sin, verily, you were of the sinful.''

Allah tells:

وَاسُتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ...

So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door.

Allah says that Yusuf and the wife of the Aziz raced to the door, Yusuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yusuf's back. Yusuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him,

... قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوَءًا ...

She said: "What is the recompense (punishment) for him who intended an evil design against your wife...,

in reference to illegal sexual intercourse,

... إِلاَّ أَن يُسْجَنَ ...

except that he be put in prison,

... أَوْ عَذَابٌ أَلِيمٌ (٢٥)

or a painful torment.

tormented severely with painful beating.

Yusuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

قَالَ ...

He (Yusuf) said, (in truth and honesty),

... هِيَ رَاوَدَتْنِي عَن نَّفْسِي ...

It was she that sought to seduce me,

and mentioned that she pursued him and pulled him towards her until she tore his shirt.

... وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ ...

And a witness of her household bore witness (saying): "If it be that his shirt is torn from the front...",

not from the back,

... فَصَدَقَتْ ...

then her tale is true,

that he tried to commit an illegal sexual act with her.

Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

... وَهُوَ مِنَ الكَاذِبِينَ (٢٦)

and he is a liar!

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِن الصَّادِقِينَ (٢٧)

But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!

Had Yusuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back.

There is a difference of opinion over the age and gender of the witness mentioned here.

Abdur-Razzaq recorded that Ibn Abbas said that, وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا (and a witness of her household bore witness),

"was a bearded man,'' meaning an adult male.

Ath-Thawri reported that Jabir said that Ibn Abi Mulaykah said that Ibn Abbas said,

"He was from the king's entourage.''

Mujahid, Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq and others also said that;

the witness was an adult male.

Al-Awfi reported that Ibn Abbas said about Allah's statement, وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا (and a witness of her household bore witness),

"He was a babe in the cradle.''

Similar was reported from Abu Hurayrah, Hilal bin Yasaf, Al-Hasan, Sa`id bin Jubayr and Ad-Dahhak bin Muzahim, that;

the witness was a young boy who lived in the Aziz's house.

Ibn Jarir At-Tabari preferred this view.

Allah's statement,

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِن دُبُرٍ ...

So when he saw his (Yusuf's) shirt torn at the back,

indicates that when her husband became certain that Yusuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yusuf,

... قَالَ إِنَّهُ مِن كَيْدِكُنَّ ...

he said: "Surely, it is a plot of you women!..."

He said, `This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

... إِنَّ كَيْدَكُنَّ عَظِيمٌ (٢٨)

Certainly mighty is your plot!

The Aziz ordered Yusuf, peace be upon him, to be discrete about what happened,

يُوسُفُ أَعْرِضْ عَنْ هَـذَا ...

O Yusuf ! Turn away from this!

do not mention to anyone what has happened,

... وَاسْتَغْفِرِي لِذَنبِكِ ...

And ask forgiveness for your sin,

addressing his wife.

The Aziz was an easy man, or gave excuse to his wife because she saw in Yusuf an appeal she could not resist. He said to her, `Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

... إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ (٢٩)

verily, you were of the sinful.

وَقَالَ نِسْوَةٌ فِى الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَـهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِى ضَلَـلٍ مُّبِينٍ

12:30 And women in the city said: "The wife of the Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error.''

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَئًا

12:31 So when she heard of their accusation, she sent for them and prepared a banquet for them;

وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ

she gave each one of them a knife, and she said (to Yusuf): "Come out before them.''

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands.

وَقُلْنَ حَاشَ لِلَّهِ مَا هَـذَا بَشَرًا إِنْ هَـذَآ إِلاَّ مَلَكٌ كَرِيمٌ

They said: "How perfect is Allah! No man is this! This is none other than a noble angel!''

قَالَتْ فَذلِكُنَّ الَّذِى لُمْتُنَّنِى فِيهِ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسَتَعْصَمَ

12:32 She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused.

وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّن الصَّـغِرِينَ

And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.''

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِى إِلَيْهِ

12:33 He said: "O my Lord! Prison is dearer to me than that to which they invite me.

وَإِلاَّ تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَـهِلِينَ

Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant.''

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ

12:34 So his Lord answered his invocation and turned away from him their plot.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Verily, He is the All-Hearer, the All-Knower.

The News reaches Women in the City, Who also plot against Yusuf

Allah states that the news of what happened between the wife of the `Aziz and Yusuf spread in the city, that is, Egypt, and people talked about it,

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ ...

And women in the city said...,

such as women of chiefs and princes said, while admonishing and criticizing the wife of the Aziz,

... امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ ...

The wife of the Aziz is seeking to seduce her (slave) young man,

she is luring her servant to have sex with her,

... قَدْ شَغَفَهَا حُبًّا ...

indeed she loves him violently;

> her love for him filled her heart and engulfed it,

... إِنَّا لَنَرَاهَا فِي ضَلاَلٍ مُّبِينٍ (٣٠)

verily, we see her in plain error.

> by loving him and trying to seduce him.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ ...

(So when she heard of their accusation,) especially their statement, "indeed she loves him violently.'' Muhammad bin Ishaq commented, "They heard of Yusuf's beauty and wanted to see him, so they said these words in order to get a look at him. '' This is when,

... أَرْسَلَتْ إِلَيْهِنَّ ...

she sent for them,

> invited them to her house,

... وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً ...

and prepared a banquet for them.

Ibn Abbas, Sa'id bin Jubayr, Mujahid, Al-Hasan, As-Suddi and several others commented that;

> she prepared a sitting room which had couches, pillows (to recline on) and food that requires knives to cut, such as citron.

This is why Allah said next,

... وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا ...

and she gave each one of them a knife,

> as a part of her plan of revenge for their plot to see Yusuf,

... وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ...

and she said (to Yusuf): "Come out before them.''

for she had asked him to stay somewhere else in the house,

... فَلَمَّا ...

Then, when,

he went out and,

... رَأَيْنَهُ أَكْبَرْنَهُ ...

they saw him, they exalted him,

they thought highly of him and were astonished at what they saw.

... وَقَطَّعْنَ أَيْدِيَهُنَّ ...

and (in their astonishment) cut their hands.

They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives.

Therefore, they injured their hands with the knives they were holding, according to several reports of Tafsir.

Others said that;

after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the Aziz asked them, "Would you like to see Yusuf?''

They said, "Yes.''

So she sent for him to come in front of them and when they saw him, they started cutting their hands.

She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed?

... وَقُلْنَ حَاشَ لِلّهِ مَا هَـذَا بَشَرًا إِنْ هَـذَا إِلاَّ مَلَكٌ كَرِيمٌ (٣١)

They said: "How perfect is Allah! No man is this! This is none other than a noble angel!''

> They said to her, "We do not blame you anymore after the sight that we saw.''
>
> They never saw anyone like Yusuf before, for he, peace be upon him, was given half of all beauty.

An authentic **Hadith** stated that the Messenger of Allah passed by Prophet Yusuf, during the Night of **Isra'** in the third heaven and commented,

فَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنْ

> He was given a half of all beauty.

Mujahid and others said (they said):

> "We seek refuge from Allah, **مَا هَـذَا بَشَرًا** (No man is this!)"

They said next,

إِنْ هَـذَا إِلاَّ مَلَكٌ كَرِيمٌ (٣١)

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ...

"This is none other than a noble angel!''

She said: "This is he (the young man) about whom you did blame me...''

> She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought.

She said,

... وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسَتَعْصَمَ ...

and I did seek to seduce him, but he refused, (to obey me).

Some scholars said that;

> when the women saw Yusuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside.

She then threatened him,

... وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ (٣٢)

And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.

This is when Prophet Yusuf sought refuge with Allah from their evil and wicked plots,

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ...

He said: "O my Lord! Prison is dearer to me than that to which they invite me...'' (illegal sexual acts),

... وَإِلاَّ تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ ...

Unless You turn away their plot from me, I will feel inclined towards them,

> Yusuf invoked Allah: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

...أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ (٣٣)

فَاسْتَجَابَ لَهُ رَبُّهُ ...

"I will feel inclined towards them and be one of the ignorant.''

So his Lord answered his invocation.

Yusuf, peace be upon him, was immune from error by Allah's will, and He saved him from accepting the advances of the wife of the Aziz. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yusuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the Aziz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allah and hoped to earn His reward.

... فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٣٤)

and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

It is recorded in the Two **Sahihs** that the Messenger of Allah said,

سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ:

- إِمَامٌ عَادِلٌ،
- وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ،
- وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ،
- وَرَجُلَانِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ،
- وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا أَنْفَقَتْ يَمِينُهُ،
- وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ،
- وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاه

Allah will give shade to seven, on the Day when there will be no shade but His:

- A just ruler,

- a youth who has been brought up in the worship of Allah,
- a man whose heart is attached to the **Masjid**, from the time he goes out of the **Masjid** until he gets back to it,
- two persons who love each other only for Allah's sake and they meet and part in Allah's cause only,
- a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given,
- a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allah, and
- a person who remembers Allah in seclusion and his eyes are then flooded with tears.''

ثُمَّ بَدَا لَهُمْ مِّن بَعْدِ مَا رَأَوُاْ الآيَـتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ

12:35 Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.

Yusuf is imprisoned without Justification

Allah tells,

ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ (٣٥)

Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.

Allah says, `Then it occurred to them that it would be in their interest to imprison Yusuf for a time, even after they were convinced of his

innocence and saw the proofs of his truth, honesty and chastity.'

It appears, and Allah knows best, that they imprisoned him after the news of what happened spread. They wanted to pretend that Yusuf was the one who tried to seduce the Aziz's wife and that they punished him with imprisonment. This is why when the Pharaoh asked Yusuf to leave jail a long time afterwards, he refused to leave until his innocence was ascertained and the allegation of his betrayal was refuted. When this was successfully achieved, Yusuf left the prison with his honor intact, peace be upon him.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانَ

12:36 And there entered with him two young men in the prison.

قَالَ أَحَدُهُمَآ إِنِّى أَرَانِى أَعْصِرُ خَمْرًا

One of them said: "Verily, I saw myself (in a dream) pressing wine.''

وَقَالَ الاٌّخَرُ إِنِّى أَرَانِى أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ

The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.''

نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

(They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good.''

Two Jail Mates ask Yusuf to interpret their Dreams

Allah tells:

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانَ قَالَ أَحَدُهُمَآ إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (٣٦)

And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine.''

The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.''

(They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good.''

Qatadah said,

> "One of them was the king's distiller and the other was his baker.''
>
> Each of these two men had a dream and asked Yusuf to interpret it for them.

قَالَ لاَ يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلاَّ نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَن يَأْتِيَكُمَا

12:37 He said: "No food will come to you as your provision, but I will inform its interpretation before it comes.

ذَلِكُمَا مِمَّا عَلَّمَنِى رَبِّى

This is of that which my Lord has taught me.

إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لاَّ يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالاٌّخِرَةِ هُمْ كَـفِرُونَ

Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter.''

وَاتَّبَعْتُ مِلَّةَ ءَابَآءِي إِبْرَهِيمَ وَإِسْحَـقَ وَيَعْقُوبَ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِاللَّهِ مِن شَىْءٍ

12:38 "And I have followed the religion of my fathers, - Ibrahim, Ishaq and Yaqub and never could we attribute any partners whatsoever to Allah.

ذلِكَ مِن فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ

This is from the grace of Allah to us and to mankind, but most men thank not.

Yusuf calls His Jail Mates to Tawhid even before He interprets Their Dreams

Yusuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their dream, and that he will tell them about the interpretation of the dreams before they become a reality.

This is why he said,

قَالَ لاَ يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلاَّ نَبَّأْتُكُمَا بِتَأْوِيلِهِ ...

He said: "No food will come to you as your provision, but I will inform you of its interpretation,

Mujahid commented, **لاَ يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ** (No food will come to you as your provision), this day,

... إِلاَّ نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَن يَأْتِيَكُمَا ...

but I will inform you of its interpretation before it comes.

As-Suddi said similarly.

... ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لاَّ يُؤْمِنُونَ بِاللّهِ وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ (٣٧)

This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter.''

Yusuf said that, this knowledge is from Allah Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allah's reward nor fear His punishment on the Day of Return,

وَاتَّبَعْتُ مِلَّةَ آبَآئِـي إِبْرَاهِيمَ وَإِسْحَقَ وَيَعْقُوبَ ...

And I have followed the religion of my fathers, - Ibrahim, Ishaq and Yaqub,

Yusuf said, `I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allah's peace and blessings be on them.

This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allah will guide, teaching him what he did not know beforehand. It is he whom Allah will make an **Imam** who is imitated in the way of righteousness, and a caller to the path of goodness.

Yusuf said next,

... مَا كَانَ لَنَا أَن نُّشْرِكَ بِاللّهِ مِن شَيْءٍ ذَلِكَ مِن فَضْلِ اللّهِ عَلَيْنَا وَعَلَى النَّاسِ ...

and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah to us and to mankind,

this **Tawhid** -Monotheism-, affirming that there is no deity worthy of worship except Allah alone without partners,

... مِن فَضْلِ اللّهِ عَلَيْنَا ...

is from the grace of Allah to us,

He has revealed it to us and ordained it on us,

... وَعَلَى النَّاسِ ...

and to mankind,

to whom He has sent us as callers to **Tawhid**,

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ (٣٨)

but most men thank not.

they do not admit Allah's favor and blessing of sending the Messengers to them, but rather,

بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ

Have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction. (14:28)

يصَاحِبَىِ السِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

12:39 "O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible!''

مَا تَعْبُدُونَ مِن دُونِهِ إِلاَّ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُمْ مَّآ أَنزَلَ اللَّهُ بِهَا مِن سُلْطَـنٍ

12:40 "You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allah has sent down no authority.

إِنِ الْحُكْمُ إِلاَّ لِلَّهِ

The command is for none but Allah.

أَمَرَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

He has commanded that you worship none but Him; that is the straight religion, but most men know not.''

Allah tells:

يَا صَاحِبَيِ السِّجْنِ ...

O two companions of the prison!

Prophet Yusuf went on calling his two prison companions to worship Allah alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yusuf said,

... أَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللّهُ الْوَاحِدُ الْقَهَّارُ (٣٩)

Are many different lords (gods) better or Allah, the One, the Irresistible!

> to Whose grace and infinite kingdom everything and everyone has submitted in humiliation.

مَا تَعْبُدُونَ مِن دُونِهِ إِلاَّ أَسْمَاء سَمَّيْتُمُوهَا أَنتُمْ وَآبَآؤُكُم ...

"You do not worship besides Him but only names which you have named (forged) - you and your fathers -

> Prophet Yusuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no

proof or authority that supports this practice, hence his statement to them,

... مَّا أَنزَلَ اللّهُ بِهَا مِن سُلْطَانٍ ...

for which Allah has sent down no authority,

or proof and evidence.

... إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ...

The command is for none but Allah. He has commanded that you worship none but Him;

He then affirmed that the judgement, decision, will and kingdom are all for Allah alone, and He has commanded all of His servants to worship none but Him.

He said,

... ذَلِكَ الدِّينُ الْقَيِّمُ ...

that is the straight religion,

`this, **Tawhid** of Allah and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allah has ordained and for which He has revealed what He wills of proofs and evidences,'

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ (٤٠)

but most men know not.

and this is why most of them are idolators,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you eagerly desire it. (12:103)

يصَاحِبَىِ السِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُ خَمْرًا وَأَمَّا الاٌّخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِن رَّأْسِهِ قُضِىَ الاٌّمْرُ الَّذِى فِيهِ تَسْتَفْتِيَانِ

12:41 "O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.''

The Interpretation of the Dreams

When Yusuf finished calling them, he started interpreting their dreams for them, Yusuf said,

يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ...

> O two companions of the prison! As for one of you, he will pour out wine for his master to drink;
>
> > to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person.
>
> This is why he made his statement indirect,
>
> ... وَأَمَّا الآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِن رَّأْسِهِ ...
>
> and as for the other, he will be crucified and birds will eat from his head.
>
> > which is the interpretation of the other man's dream in which he saw himself carrying bread above his head.
>
> Yusuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality.

Ath-Thawri said that Imarah bin Al-Qa`qa` narrated that Ibrahim said that Abdullah bin Mas`ud said,

> "When they said what they said to him, and he explained their dreams to them, they replied, `We did not see anything at all.' This is when he said,
>
> ... قُضِيَ الأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ (٤١)
>
> Thus is the case judged concerning which you both did inquire.''

The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allah has the best knowledge.

There is an honorable **Hadith** that Imam Ahmad collected from Mu`awiyah bin Haydah that the Prophet said,

> الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَت
>
> The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.

وَقَالَ لِلَّذِى ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِى عِندَ رَبِّكَ

12:42 And he said to the one whom he knew to be saved: "Mention me to your king.''

فَأَنْسَاهُ الشَّيْطَـنُ ذِكْرَ رَبِّهِ فَلَبِثَ فِى السِّجْنِ بِضْعَ سِنِينَ

But Shaytan made him forget to mention it to his master. So (Yusuf) stayed in prison a few (more) years.

Yusuf asks the King's Distiller to mention Him to the King

Allah tells:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ (٤٢)

And he said to the one whom he knew to be saved: "Mention me to your king.'' But **Shaytan** made him forget to mention it to his master. So (Yusuf) stayed in prison a few (more) years.

Yusuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said, **اذْكُرْنِي عِندَ رَبِّكَ** (Mention me to your King), asking him to mention his story to the king.

That man forgot Yusuf's request and did not mention his story to the king, a plot from the devil, so that Allah's Prophet would not leave the prison. This is the correct meaning of, **فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ** (But **Shaytan** made him forget to mention it to his master),

> that it refers to the man who was saved.
>
> As was said by Mujahid, Muhammad bin Ishaq and several others.

As for, `a few years', or, **Bida`** in Arabic,

> it means between three and nine, according to Mujahid and Qatadah.

Wahb bin Munabbih said,

> "Ayub suffered from the illness for seven years, Yusuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years.''

وَقَالَ الْمَلِكُ إِنِّى أَرَى سَبْعَ بَقَرَتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَـتٍ خُضْرٍ وَأُخَرَ يَابِسَـتٍ

12:43 And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry.

يأَيُّهَا الْمَلأُ أَفْتُونِى فِى رُؤْيَـىَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ

O notables! Explain to me my dream, if it be that you can interpret dreams.''

قَالُواْ أَضْغَـثُ أَحْلَـمٍ وَمَا نَحْنُ بِتَأْوِيلِ الاٌّحْلَـمِ بِعَـلِمِينَ

12:44 They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams.''

وَقَالَ الَّذِى نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَاْ أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ

12:45 Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth.''

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَـتٍ خُضْرٍ وَأُخَرَ يَـبِسَـتٍ لَّعَلِّى أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

12:46 (He said): "O Yusuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.''

قَالَ تَزْرَعُونَ سَبْعُ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنبُلِهِ إِلاَّ قَلِيلاً مِّمَّا تَأْكُلُونَ

12:47 (Yusuf) said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat.''

ثُمَّ يَأْتِى مِن بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلاَّ قَلِيلاً مِّمَّا تُحْصِنُونَ

12:48 "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).''

ثُمَّ يَأْتِى مِن بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

12:49 "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).''

The Dream of the King of Egypt

Allah tells:

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلاَتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ (٤٣)

And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.''

The King of Egypt had a dream that Allah the Exalted made a reason for Yusuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

قَالُواْ أَضْغَاثُ أَحْلاَمٍ ...

They said: "Mixed up false dreams, (which you saw),

... وَمَا نَحْنُ بِتَأْوِيلِ الأَحْلاَمِ بِعَالِمِينَ (٤٤)

and we are not skilled in the interpretation of dreams.

> They said, had your dream been a vision rather than a mixed up false dream, we would not have known its interpretation.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ ...

Then the man who was released, now at length remembered and said:

> The man who was saved from the two, who were Yusuf's companions in prison, remembered. **Shaytan** plotted to make him forget the request of Yusuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

... أَنَا أُنَبِّئُكُم بِتَأْوِيلِهِ ...

I will tell you its interpretation,

> the interpretation of this dream,

... فَأَرْسِلُونِ (٤٥)

so send me forth.

> to the prison, to Yusuf, the man of truth.

So they sent him, and he said to Yusuf,

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا ...

O Yusuf, the man of truth! Explain to us...

and mentioned the king's dream to him.

... فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلاَتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ (٤٦)

...seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.''

Yusuf's Interpretation of the King's Dream

This is when Yusuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather,

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا ...

(Yusuf) said: "For seven consecutive years, you shall sow as usual)

`you will receive the usual amount of rain and fertility for seven consecutive years.'

He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream.

He next recommended what they should do during these fertile years,

... فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنبُلِهِ إِلاَّ قَلِيلاً مِّمَّا تَأْكُلُونَ (٤٧)

ثُمَّ يَأْتِي مِن بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ ...

and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat. Then will come after that, seven hard (years),

> He said, `Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the harvest during the seven years of drought that will follow the seven fertile years.'

This was represented by the seven lean cows that eat the seven fat cows. During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yusuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

... يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلاَّ قَلِيلاً مِّمَّا تُحْصِنُونَ (٤٨)

which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

ثُمَّ يَأْتِي مِن بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ (٤٩)

"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

> He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

وَقَالَ الْمَلِكُ ائْتُونِى بِهِ

12:50 And the king said: "Bring him to me."

فَلَمَّا جَآءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّـتِى قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ

But when the messenger came to him, (Yusuf) said: "Return to your king and ask him, `What happened to the women who cut their hands Surely, my Lord (Allah) is Well-Aware of their plot.'''

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ

12:51 (The king) said (to the women): "What was your affair when you did seek to seduce Yusuf.''

قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ

The women said: "Allah forbid! No evil know we against him!''

قَالَتِ امْرَأَتُ الْعَزِيزِ الَنَ حَصْحَصَ الْحَقُّ أَنَاْ رَوَدْتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّـدِقِينَ

The wife of the Aziz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful. ''

ذَلِكَ لِيَعْلَمَ أَنِّـى لَمْ أَخُنْهُ بِالْغَيْبِ

12:52 (Then Yusuf said: "I asked for this inquiry) in order that he may know that I betrayed him not in (his) absence.''

وَأَنَّ اللَّهَ لاَ يَهْدِى كَيْدَ الْخَـئِنِينَ

And, verily, Allah guides not the plot of the betrayers.

وَمَآ أُبَرِّىءُ نَفْسِى

12:53 "And I free not myself (from the blame).

إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوءِ إِلاَّ مَا رَحِمَ رَبِّى

Verily, the self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).

إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ

Verily, my Lord is Oft-Forgiving, Most Merciful.''

The King investigates what happened between the Wife of the Aziz, the Women in the City, and Yusuf

Allah narrates to us that when the king was conveyed the interpretation of his dream, he liked Yusuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yusuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ...

The king said: "Bring him to me.

`Release him from prison and bring him to me.'

... فَلَمَّا جَاءهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ ...

But when the messenger came to him, (Yusuf) said: "Return to your king,

When the king's emissary came to Yusuf and conveyed the news of his imminent release, Yusuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the Aziz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said, ارْجِعْ إِلَى رَبِّكَ (Return to your lord (i.e. king...),

The Sunnah of our Prophet praised Prophet Yusuf and asserted his virtues, honor, elevated rank and patience, may Allah's peace and blessings be on him.

The Musnad and the Two **Sahihs** recorded that Abu Hurayrah said that the Messenger of Allah said,

نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَال

We are more liable to be in doubt than Ibrahim when he said,

رَبِّ أَرِنِى كَيْفَ تُحْىِ الْمَوْتَى

My Lord! Show me how You give life to the dead... (2:260)

وَيَرْحَمُ اللهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوسُفُ لَأَجَبْتُ الدَّاعِي

And may Allah send His mercy on Lut! He wished to have powerful support! If I were to stay in prison for such a long time as Yusuf did, I would have accepted the offer.

In another narration collected by Ahmad from Abu Hurayrah, the Prophet said about Yusuf's statement,

... فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللاَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ (٥٠)

"...and ask him, `What happened to the women who cut their hands Surely, my Lord (Allah) is Well-Aware of their plot.'''

لَوْ كُنْتُ أَنَا، لَأَسْرَعْتُ الْإِجَابَةَ وَمَا ابْتَغَيْتُ الْعُذْرَ

If it was me, I would have accepted the offer rather than await my exoneration first.

Allah said (that the king asked),

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ ...

He said, "What was your affair when you did seek to seduce Yusuf!''

The king gathered those women who cut their hands, while being hosted at the house of the wife of the Aziz. He asked them all, even though he was directing his speech at the wife of his minister, the Aziz in particular.

He asked the women who cut their hands, **مَا خَطْبُكُنَّ** (What was your affair...), what was your story with regards to, **إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ** (when you did seek to seduce Yusuf) on the day of the banquet?

... قُلْنَ حَاشَ لِلّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ ...

The women said: "Allah forbid! No evil know we against him!''

The women answered the king, `Allah forbid that Yusuf be guilty of this, for by Allah, we never knew him to do evil.'

This is when,

... قَالَتِ امْرَأَةُ الْعَزِيزِ الآنَ حَصْحَصَ الْحَقُّ ...

The wife of the Aziz said: "Now the truth has **Hashasa**...''

or the truth is manifest to all, according to Ibn Abbas, Mujahid and others.

Hashasa also means, `became clear and plain',

... أَنَاْ رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ (٥١)

it was I who sought to seduce him, and he is surely of the truthful.

when he said, **هِيَ رَاوَدَتْنِي عَن نَّفْسِي** (It was she that sought to seduce me) (Ayah 26).

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ ...

in order that he may know that I betrayed him not in (his) absence.

She said, `I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

... وَأَنَّ اللّهَ لاَ يَهْدِي كَيْدَ الْخَائِنِينَ (٥٢)

وَمَا أُبَرِّىءُ نَفْسِي ...

And, verily, Allah guides not the plot of the betrayers. And I free not myself (from the blame).

She said, `I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

... إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوءِ إِلاَّ مَا رَحِمَ رَبِّيَ ...

Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).

whom Allah the Exalted wills to grant them immunity,

... إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ (٥٣)

Verily, my Lord is Oft-Forgiving, Most Merciful.

This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech.

Al-Mawardi mentioned this in his **Tafsir**, in support of it, it was also preferred by Imam Abu Al-Abbas Ibn Taymiyyah who wrote about it in detail in a separate work.

It was said Yusuf peace be upon him is the one who said,

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ ...

in order that he (the Aziz) may know that I betrayed him not, (with his wife), **بِالْغَيْبِ** in (his) absence. until the end of Ayah (53)

He said, `I sent back the emissary, so that the king would investigate my innocence and the Aziz be certain that, أَنِّي لَمْ أَخُنْهُ (I betrayed him not), with his wife, بِالْغَيْبِ وَأَنَّ اللّهَ لاَ يَهْدِي كَيْدَ الْخَائِنِينَ (in (his) absence. And, verily, Allah guides not the plot of the betrayers).'

This is the only explanation presented by Ibn Jarir At-Tabari and Ibn Abi Hatim, but the first view is stronger and more obvious because it is a continuation of what the wife of the Aziz said in the presence of the king.

Yusuf was not present at all during this time, for he was released later on and brought to the king by his order.

وَقَالَ الْمَلِكُ ائْتُونِى بِهِ أَسْتَخْلِصْهُ لِنَفْسِى

12:54 And the king said: "Bring him to me that I may attach him to my person.''

فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مِكِينٌ أَمِينٌ

Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted.''

قَالَ اجْعَلْنِى عَلَى خَزَآئِنِ الاٌّرْضِ إِنِّى حَفِيظٌ عَلِيمٌ

12:55 (Yusuf) said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge.''

Yusuf's Rank with the King of Egypt

Allah states that when he became aware of Yusuf's innocence and his innocence of what he was accused of,

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ...

And the king said: "Bring him to me that I may attach him to my person.''

`that I may make him among my close aids and associates,'

... فَلَمَّا كَلَّمَهُ ...

Then, when he spoke to him,

when the king spoke to Yusuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism,

... قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مِكِينٌ أَمِينٌ (٥٤)

he said: "Verily, this day, you are with us high in rank and fully trusted."

The king said to Yusuf, `You have assumed an exalted status with us and are indeed fully trusted.'

Yusuf, peace be upon him said,

قَالَ اجْعَلْنِي عَلَى خَزَآئِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ (٥٥)

(Yusuf) said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge."

Yusuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is, حَفِيظٌ (**Hafiz**), an honest guard, عَلِيمٌ (**`Alim**), having knowledge and wisdom about the job he is to be entrusted with.

Prophet Yusuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way.

The king accepted Yusuf's offer, for he was eager to draw Yusuf close to him and to honor him.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِى الاٌّرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ

12:56 Thus did We give full authority to Yusuf in the land, to take possession therein, when or where he likes.

يَشَآءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلاَ نُضِيعُ أَجْرَ الْمُحْسِنِينَ

We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.

وَلاّجْرُ الاٌّخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ

12:57 And verily, the reward of the Hereafter is better for those who believed and had Taqwa.

Yusuf's Reign in Egypt

Allah said next,

وَكَذَلِكَ مَكَّنِّا لِيُوسُفَ فِي الأَرْضِ ...

Thus did We give full authority to Yusuf in the land, (in Egypt),

... يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاء ...

to take possession therein, when or where he likes.

As-Suddi and Abdur-Rahman bin Zayd bin Aslam said that this part of the **Ayah** means,

> "To do whatever he wants therein.''

Ibn Jarir at Tabari said that it means,

> "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery.''

Allah said next,

... نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاء وَلاَ نُضِيعُ أَجْرَ الْمُحْسِنِينَ (٥٦)

We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.

Allah says here, We did not let the patience of Yusuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the Aziz, to be lost. Instead, Allah the Exalted and Most Honored rewarded him with His aid and victory,

... وَلاَ نُضِيعُ أَجْرَ الْمُحْسِنِينَ

وَلَأَجْرُ الآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُواْ وَكَانُواْ يَتَّقُونَ (٥٧)

And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had **Taqwa**.

Allah states that what He has prepared for His Prophet Yusuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life.

Allah said about His Prophet Suleiman (Solomon), peace be upon him,

هَـذَا عَطَآؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَـَابٍ

"This is Our gift, so spend or withhold, no account will be asked of you.'' And verily, for him is a near access to Us, and a good (final) return (Paradise). (38:39-40)

Yusuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walid, king of Egypt at the time, instead of the Aziz who bought him and the husband of she who tried to seduce him.

According to Mujahid, the king of Egypt embraced Islam at the hands of Yusuf, peace be upon him.

وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ

12:58 And Yusuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِى بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلاَ تَرَوْنَ أَنِّى أُوفِى الْكَيْلَ وَأَنَاْ خَيْرُ الْمُنْزِلِينَ

12:59 And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts!''

فَإِن لَّمْ تَأْتُونِى بِهِ فَلاَ كَيْلَ لَكُمْ عِندِى وَلاَ تَقْرَبُونِ

12:60 "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.''

قَالُواْ سَنُرَوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَـعِلُونَ

12:61 They said: "We shall try to get permission (for him) from his father, and verily, we shall do it.''

وَقَالَ لِفِتْيَانِهِ اجْعَلُواْ بِضَـعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا انْقَلَبُواْ إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

12:62 And (Yusuf) told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.

Yusuf's Brothers travel to Egypt

Allah tells:

وَجَاء إِخْوَةُ يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ (٥٨)

And Yusuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.

As-Suddi, Muhammad bin Ishaq and several others said that the reason why Yusuf's brothers went to Egypt, is that after Yusuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana`an (Canaan), where Prophet Yaqub, peace be upon him, and his children resided.

Prophet Yusuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yusuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yusuf would not give a family man more than whatever a camel could carry, as annual provisions for them.

Yusuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yusuf was a mercy from Allah sent to the people of Egypt.

Yusuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the Aziz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Yaqub peace be upon him kept his son and Yusuf's brother Binyamin with him. Binyamin was the dearest of his sons to him after Yusuf.

When Prophet Yusuf's brothers entered on him in his court and the center of his authority, he knew them the

minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yusuf would end up being a minister, and this is why they did not recognize him, while he did recognize them.

As-Suddi said that;

> Yusuf started talking to his brothers and asked them, "What brought you to my land?''
>
> They said, "O, Aziz, we came to buy provisions.''
>
> He asked them, "You might be spies.''
>
> They said, "Allah forbids.''
>
> He asked them, "Where are you from?''
>
> They said, "From the area of Kana`an, and our father is Allah's Prophet Yaqub.''
>
> He asked them, "Does he have other children besides you?''
>
> They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother (who died).''
>
> Yusuf ordered that his brothers be honored and allowed to remain,

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ ...

And when he furnished them with their provisions,

> according to their needs and gave them what they wanted to buy,

... قَالَ ائْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ...

he said: "Bring me a brother of yours from your father.

he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth.''

He continued,

... أَلاَ تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَاْ خَيْرُ الْمُنزِلِينَ (٥٩)

See you not that I give full measure, and that I am the best of the hosts!

encouraging them to return to him.

He then threatened them,

فَإِن لَّمْ تَأْتُونِي بِهِ فَلاَ كَيْلَ لَكُمْ عِندِي ...

But if you bring him not to me, there shall be no measure (of corn) for you with me.

He threatened them that if the next time they come without Binyamin with them, they will not be allowed to buy the food that they need,

... وَلاَ تَقْرَبُونِ (٦٠)

قَالُواْ سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ (٦١)

"...nor shall you come near me.''

They said: "We shall try to get permission (for him) from his father, and verily, we shall do it.''

They said, `We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.'

Allah said,

وَقَالَ لِفِتْيَانِهِ ...

And (Yusuf) told his servants, (or his slaves),

... اجْعَلُواْ بِضَاعَتَهُمْ ...

to put their money,

or the merchandise they brought with them to exchange for food,

... فِي رِحَالِهِمْ ...

into their bags,

while they were unaware,

... لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُوا إِلَى أَهْلِهِمْ ...

so that they might know it when they go back to their people;

... لَعَلَّهُمْ يَرْجِعُونَ (٦٢)

in order that they might come again.

It was said that Yusuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

فَلَمَّا رَجِعُوا إِلَى أَبِيهِمْ قَالُواْ يأَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَـفِظُونَ

12:63 So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.''

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلاَّ كَمَآ أَمِنتُكُمْ عَلَى أَخِيهِ مِن قَبْلُ

12:64 He said: "Can I entrust him to you except as I entrusted his brother (Yusuf) to you aforetime!

فَاللَّهُ خَيْرٌ حَـفِظًا وَهُوَ أَرْحَمُ الرَحِمِينَ

But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.''

Yusuf's Brothers ask Yaqub's Permission to send Their Brother Binyamin with Them to Egypt

Allah tells:

فَلَمَّا رَجِعُوا إِلَى أَبِيهِمْ ...

So, when they returned to their father,

... قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ ...

they said: "O our father! No more measure of grain shall we get..."

after this time, unless you send our brother Binyamin with us.

... فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ ...

So send our brother with us, and we shall get our measure

Some scholars read this **Ayah** in a way that means,

`and he shall get his ration.'

They said,

... وَإِنَّا لَهُ لَحَافِظُونَ (٦٣)

and truly, we will guard him.

`do not fear for his safety, for he will be returned back to you.'

This is what they said to Ya`qub about their brother Yusuf,

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ

"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." (12:12)

This is why Prophet Yaqub said to them,

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلاَّ كَمَا أَمِنتُكُمْ عَلَى أَخِيهِ مِن قَبْلُ ...

He said: "Can I entrust him to you except as I entrusted his brother (Yusuf) to you aforetime!

> He asked them, `Will you do to him except what you did to his brother Yusuf before, when you took him away from me and separated me from him.'

... فَاللّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٦٤)

But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.

> Yaqub said, `Allah has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allah to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

وَلَمَّا فَتَحُواْ مَتَـعَهُمْ وَجَدُواْ بِضَـعَتَهُمْ رُدَّتْ إِلَيْهِمْ

12:65 And when they opened their bags, they found their money had been returned to them.

قَالُواْ يأَبَانَا مَا نَبْغِى هَـذِهِ بِضَـعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذلِكَ كَيْلٌ يَسِيرٌ

They said: "O our father! What (more) can we desire! This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give).''

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِى بِهِ إِلاَّ أَن يُحَاطَ بِكُمْ

12:66 He (Yaqub) said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies),''

فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

And when they had sworn their solemn oath, he said: "Allah is the Witness to what we have said.''

They find Their Money returned to Their Bags

Allah says

وَلَمَّا فَتَحُواْ مَتَاعَهُمْ وَجَدُواْ بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ...

And when they opened their bags, they found their money had been returned to them.

Allah says, when Yusuf's brothers opened their bags, they found their merchandise inside them, for Yusuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,

... قَالُواْ يَا أَبَانَا مَا نَبْغِي ...

They said: "O our father! What (more) can we desire...'',

what more can we ask for,

... هَـذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ...

This, our money has been returned to us;

Qatadah commented (that they said),

"What more can we ask for, our merchandise was returned to us and the Aziz has given us the sufficient load we wanted.''

They said next,

... وَنَمِيرُ أَهْلَنَا ...

so we shall get (more) food for our family,

> `if you send our brother with us the next time we go to buy food for our family,'

... وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ...

and we shall guard our brother and add one more measure of a camel's load.

> since Yusuf, peace be upon him, gave each man a camel's load of corn.

... ذَلِكَ كَيْلٌ يَسِيرٌ (٦٥)

This quantity is easy (for the king to give).

> They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللّهِ ...

He (Yaqub (Jacob)) said: "I will not send him with you until you swear a solemn oath to me in Allah's Name...''),

> until you swear by Allah with the strongest oath,

... لَتَأْتُنَّنِي بِهِ إِلاَّ أَن يُحَاطَ بِكُمْ ...

that you will bring him back to me unless you are yourselves surrounded (by enemies),

> unless you were all overwhelmed and were unable to rescue him,

... فَلَمَّا آتَوْهُ مَوْثِقَهُمْ ...

And when they had sworn their solemn oath,

he affirmed it further, saying,

... قَالَ اللّهُ عَلَى مَا نَقُولُ وَكِيلٌ (٦٦)

he said: "Allah is the Witness to what we have said."

Ibn Ishaq commented,

> "Yaqub did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyamin with them.''

وَقَالَ يبَنِىَّ لاَ تَدْخُلُواْ مِن بَابٍ وَاحِدٍ وَادْخُلُواْ مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَآ أُغْنِى عَنكُمْ مِّنَ اللَّهِ مِن شَىْءٍ

12:67 And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all.

إِنِ الْحُكْمُ إِلاَّ للَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him.''

وَلَمَّا دَخَلُواْ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُمْ مِّنَ اللَّهِ مِن شَىْءٍ إِلاَّ حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَاهَا

12:68 And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allah; it was but a need of Yaqub's inner self which he discharged.

وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

And verily, he was endowed with knowledge because We had taught him, but most men know not.

Ya`qub orders His Children to enter Egypt from Different Gates

Allah tells:

وَقَالَ يَا بَنِيَّ لاَ تَدْخُلُواْ مِن بَابٍ وَاحِدٍ وَادْخُلُواْ مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ ...

And he said: "O my sons! Do not enter by one gate, but enter by different gates,

Allah says that Yaqub, peace be upon him, ordered his children, when he sent Binyamin with them to Egypt, to enter from different gates rather than all of them entering from one gate.

Ibn Abbas, Muhammad bin Ka`b, Mujahid, Ad-Dahhak Qatadah, As-Suddi and several others said that;

he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allah's decree, and brings down the mighty warrior-rider from his horse.

He next said,

... وَمَا أُغْنِي عَنكُم مِّنَ اللّهِ مِن شَيْءٍ ...

and I cannot avail you against Allah at all.

this precaution will not resist Allah's decision and appointed decree.

Verily, whatever Allah wills, cannot be resisted or stopped,

... إِنِ الْحُكْمُ إِلاَّ لِلّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (٦٧)

وَلَمَّا دَخَلُواْ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِي عَنْهُم مِّنَ اللّهِ مِن شَيْءٍ إِلاَّ حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا...

"Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him.''

And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allah; it was but a need of Yaqub's inner self which he discharged,

as a precaution against the evil eye,

... وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ ...

And verily, he was endowed with knowledge because We had taught him,

According to Qatadah and Ath-Thawri,

he had knowledge that he implemented.

Ibn Jarir said that this part of the **Ayah** means,

he has knowledge that We taught him,

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ (٦٨)

but most men know not.

وَلَمَّا دَخَلُواْ عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّى أَنَاْ أَخُوكَ فَلاَ تَبْتَئِسْ بِمَا كَانُواْ يَعْمَلُونَ

12:69 And when they went in before Yusuf, he took his brother (Binyamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do.''

Yusuf comforts Binyamin

Allah tells:

وَلَمَّا دَخَلُواْ عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَاْ أَخُوكَ فَلاَ تَبْتَئِسْ بِمَا كَانُواْ يَعْمَلُونَ (٦٩)

And when they went in before Yusuf, he took his brother (Binyamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do.''

Allah states that when Yusuf's brothers went in before him along with his full brother Binyamin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him, لاَ تَبْتَئِسْ `(grieve not) nor feel sad for what they did to me.'

He ordered Binyamin to hide the news from them and to refrain from telling them that the Aziz is his brother Yusuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِى رَحْلِ أَخِيهِ

12:70 So when he furnished them forth with their provisions, he put the bowl in his brother's bag.

ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ

Then a crier cried: "O you (in) the caravan! Surely, you are thieves!''

قَالُواْ وَأَقْبَلُواْ عَلَيْهِمْ مَّاذَا تَفْقِدُونَ

12:71 They, turning towards them, said: "What is it that you have lost?''

قَالُواْ نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَآءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَاْ بِهِ زَعِيمٌ

12:72 They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it.''

Yusuf had His Golden Bowl placed in Binyamin's Bag; a Plot to keep Him in Egypt

Allah tells:

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ ...

So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried:

After Yusuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyamin's bag), according to the majority of scholars.

Some scholars said that the king's bowl was made from gold.

Ibn Zayd added that according to Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and Abdur-Rahman bin Zayd,

> the king used it to drink from, and later, measured food grains with it since food became scarce in that time,

Shu`bah said that Abu Bishr narrated that Sa`id bin Jubayr said that Ibn Abbas said that;

> the king's bowl was made from silver and he used it to drink with. Yusuf had the bowl placed in Binyamin's bag while they were unaware, and then had someone herald,

... أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ (٧٠)

O you (in) the caravan! Surely, you are thieves!

قَالُوا وَأَقْبَلُوا عَلَيْهِم ...

They, turning towards them, said:

> They looked at the man who was heralding this statement and asked him,

... مَّاذَا تَفْقِدُونَ (٧١)

قَالُواْ نَفْقِدُ صُوَاعَ الْمَلِكِ ...

"What is it that you have lost''

They said: "We have lost the bowl of the king...'',

which he used to measure food grains,

... وَلِمَن جَاء بِهِ حِمْلُ بَعِيرٍ ...

and for him who produces it is a camel load;

as a reward,

... وَأَنَاْ بِهِ زَعِيمٌ (٧٢)

and I will be bound by it.

as assurance of delivery of the reward.

قَالُواْ تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِى الأَرْضِ وَمَا كُنَّا سَـرِقِينَ

12:73 They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!''

قَالُواْ فَمَا جَزَآؤُهُ إِن كُنتُمْ كَـذِبِينَ

12:74 They said: "What then shall be the penalty of him, if you are (proved to be) liars.''

قَالُواْ جَزَؤُهُ مَن وُجِدَ فِى رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِى الظَّـلِمِينَ

12:75 They (Yusuf's brothers) said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!''

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ

12:76 So he (Yusuf) began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag.

كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ الْمَلِكِ إِلاَّ أَن يَشَآءَ اللَّهُ

Thus did We plan for Yusuf. He could not take his brother by the law of the king (as a slave), except that Allah willed it.

نَرْفَعُ دَرَجَـتٍ مَّن نَّشَآءُ وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ

We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allah).

After Yusuf's servants accused his brothers of theft,

قَالُواْ تَاللّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي الأَرْضِ وَمَا كُنَّا سَارِقِينَ (٧٣)

They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!

`Ever since you knew us, you, due to our good conduct, became certain that, **مَّا جِئْنَا لِنُفْسِدَ فِي الأَرْضِ وَمَا كُنَّا سَارِقِينَ** (we came not to make mischief in the land, and we are no thieves!).

They said, `Theft is not in our character, as you came to know.'

Yusuf's men said,

قَالُواْ فَمَا جَزَآؤُهُ ...

They said: "What then shall be the penalty of him,

in reference to the thief, if it came out that he is one of you,

... إِن كُنتُمْ كَاذِبِينَ (٧٤)

if you are (proved to be) liars.

They asked them, `What should be the thief's punishment if he is one of you!'

قَالُوا جَزَآؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ (٧٥)

They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!''

This was the law of Prophet Ibrahim, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yusuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاء أَخِيهِ ...

So he (Yusuf) began (the search) in their bags before the bag of his brother.

... ثُمَّ اسْتَخْرَجَهَا مِن وِعَاء أَخِيهِ ...

Then he brought it out of his brother's bag.

Therefore, Yusuf took Binyamin as a slave according to their judgement and the law which they believed in.

So Allah said;

... كَذَلِكَ كِدْنَا لِيُوسُفَ ...

Thus did We plan for Yusuf.

and this is a good plot that Allah likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all.

Allah said next,

... مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ ...

He could not take his brother by the law of the king,

> as a captive, for this was not the law of king of Egypt, according to Ad-Dahhak and several other scholars.
>
> Allah only allowed Yusuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law.
>
> ... إِلاَّ أَن يَشَاء اللّهُ ...
>
> except that Allah willed it.

This is why Allah praised him when He said,

... نَرْفَعُ دَرَجَاتٍ مِّن نَّشَاء ...

We raise to degrees whom We will,

just as He said in another **Ayah**,

> يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُواْ مِنكُمْ
>
> Allah will exalt in degree those of you who believe. (58:11)

Allah said next,

... وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ (٧٦)

but over all those endowed with knowledge is the All-Knowing.

Al-Hasan commented,

> "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allah the Exalted and Most Honored."

In addition, Abdur-Razzaq recorded that Sa`id bin Jubayr said, that we were with Ibn Abbas when he narrated an amazing **Hadith**.

> A man in the audience said, `All praise is to Allah! There is an all-knowing above every person endowed with knowledge.'
>
> Ibn Abbas responded, `Worse it is that which you said! Allah is the All-Knowing and His knowledge is above the knowledge of every knowledgeable person.'

Simak narrated that Ikrimah said that Ibn Abbas said about Allah's statement, وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ (but over all those endowed with knowledge is the All-Knowing (Allah),

> "This person has more knowledge than that person, and Allah is above all knowledgeable persons.''
>
> Similar was narrated from Ikrimah.

Qatadah said,

> "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allah. Verily, knowledge started from Allah, and from Him the scholars learn, and to Him all knowledge returns.''

Abdullah bin Mas`ud read the Ayah this way,

> (وَفَوْقَ كُلِّ عالِمٍ عَلِيمٌ) "And above every scholar, is the All-Knower (Allah).''

قَالُواْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ

12:77 They (Yusuf's brothers) said: "If he steals, there was a brother of his (Yusuf) who did steal before (him).''

فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ

But these things did Yusuf keep in himself, revealing not the secrets to them.

قَالَ أَنْتُمْ شَرٌّ مَّكَاناً وَاللَّهُ أَعْلَمْ بِمَا تَصِفُونَ

He said (within himself): "You are in an evil situation, and Allah is the Best Knower of that which you describe!''

Yusuf's Brothers accuse Him of Theft!

Allah tells that after Yusuf's brothers saw that the king's bowl was taken out of Binyamin's bag,

قَالُواْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ ...

They said: "If he steals, there was a brother of his who did steal before.

They tried to show themselves as innocent from being like Binyamin, saying that he did just like a brother of his did beforehand, meaning Yusuf, peace be upon him!

Allah said,

... فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ ...

But these things did Yusuf keep in himself,

meaning the statement that he said afterwards, i.e.,

... وَلَمْ يُبْدِهَا لَهُمْ قَالَ ...

revealing not the secrets to them.

... أَنتُمْ شَرٌّ مَّكَانًا وَاللّهُ أَعْلَمْ بِمَا تَصِفُونَ (٧٧)

You are in an evil situation, and Allah is the Best Knower of that which you describe!

Yusuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it.

Al-Awfi reported that Ibn Abbas said about Allah's statement, فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ (But these things did Yusuf keep in himself),

"He kept in himself (his statement next), أَنْتُمْ شَرٌّ مَّكَانًا وَاللّهُ أعْلَمْ بِمَا تَصِفُونَ (You are in an evil situation, and Allah is the Best Knower of that which you describe!).''

قَالُواْ يأَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

12:78 They said: "O Aziz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good.''

قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلاَّ مَن وَجَدْنَا مَتَـعَنَا عِندَهُ إِنَّـآ إِذًا لَّظَـلِمُونَ

12:79 He said: "Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers.''

Yusuf's Brothers offer taking One of Them instead of Binyamin as a Slave, Yusuf rejects the Offer

When it was decided that Binyamin was to be taken and kept with Yusuf according to the law they adhered by, Yusuf's brothers started requesting clemency and raising compassion in his heart for them,

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا ...

They said, "O Aziz! Verily, he has an old father...''

who loves him very much and is comforted by his presence from the son that he lost,

... فَخُذْ أَحَدَنَا مَكَانَهُ ...

so take one of us in his place.

instead of Binyamin to remain with you,

... إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (٧٨)

Indeed we think that you are one of the doers of good.

the good doers, just, and accepting fairness.

قَالَ مَعَاذَ اللّهِ أَن نَّأْخُذَ إِلاَّ مَن وَجَدْنَا مَتَاعَنَا عِندَهُ ...

He said: "Allah forbid, that we should take anyone but him with whom we found our property...'',

according to the judgement that you gave for his punishment,

... إِنَّـآ إِذًا لَّظَالِمُونَ (٧٩)

Indeed, we should be wrongdoers.

if we take an innocent man instead of the guilty man.

فَلَمَّا اسْتَيْأَسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا

12:80 So, when they despaired of him, they consulted in private.

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِى أَبِى أَوْ يَحْكُمَ اللَّهُ لِى وَهُوَ خَيْرُ الْحَـٰكِمِينَ

The eldest among them said: "Know you not that your father did take an oath from you in Allah's Name, and before this you did fail in your duty with Yusuf. Therefore I will not leave this land until my father permits me, or Allah decides my case and He is the Best of the judges.

ارْجِعُواْ إِلَى أَبِيكُمْ فَقُولُواْ يأَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلاَّ بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَـفِظِينَ

12:81 "Return to your father and say, `O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!

وَاسْئَلِ الْقَرْيَةَ الَّتِى كُنَّا فِيهَا وَالّعِيْرَ الَّتِى أَقْبَلْنَا فِيهَا وَإِنَّا لَصَـدِقُونَ

12:82 "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.''

Yusuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them

Allah tells:

فَلَمَّا اسْتَيْأَسُواْ مِنْهُ خَلَصُواْ نَجِيًّا ...

So, when they despaired of him, they consulted in private.

Allah narrates to us that Yusuf's brothers were desperate because they could not secure the release of their brother Binyamin, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so, **خَلَصُو** (in private), away from people's eyes, **نَجِيًّا** (they consulted), among themselves,

... قَالَ كَبِيرُ...

The eldest among them said,

and his name, as we mentioned, was Rubil, or Yahudha. He was the one among them who recommended

throwing Yusuf into a well, rather than killing him. So Rubil said to them,

... هُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ اللّهِ ...

Know you not that your father did take an oath from you in Allah's Name,

that you will return Binyamin to him.

However, you were not able to fulfill this promise.

... وَمِن قَبْلُ مَا فَرَّطتُمْ فِي يُوسُفَ ...

and before this you did fail in your duty with Yusuf.

... فَلَنْ أَبْرَحَ الأَرْضَ ...

Therefore I will not leave this land,

I will not leave Egypt,

... حَتَّىَ يَأْذَنَ لِي أَبِي ...

until my father permits me,

allows me to go back to him while he is pleased with me,

... أَوْ يَحْكُمَ اللّهُ لِي ...

or Allah decides my case,

by using the sword, or, they says; by allowing me to secure the release of my brother,

... وَهُوَ خَيْرُ الْحَاكِمِينَ (٨٠)

and He is the Best of the judges.

He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyamin and as claim their innocence before him.

ارْجِعُواْ إِلَى أَبِيكُمْ فَقُولُواْ يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلاَّ بِمَا عَلِمْنَا ...

"Return to your father and say, `O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!

Rubil said to them (to say to their father),

... وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ (٨١)

and we could not know the Unseen!

> or, `we did not know that your son had committed theft,' according to Qatadah and Ikrimah.

Abdur-Rahman bin Zayd bin Aslam said that it means,

> `we did not know that Binyamin stole something that belonged to the king, we only stated the punishment of the thief,'

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا ...

And ask (the people of) the town where we have been,

> in reference to Egypt, according to Qatadah, or another town.

... وَالْعِيْرَ الَّتِي أَقْبَلْنَا فِيهَا ...

and the caravan in which we returned,

> `about our truthfulness, honesty, protection and sincere guardianship,

... وَإِنَّا لَصَادِقُونَ (٨٢)

and indeed we are telling the truth.

> in what we have told you, that Binyamin stole and was taken as a captive as compensation for his theft.'

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ

12:83 He (Ya`qub) said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).

عَسَى اللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

May be Allah will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise.''

وَتَوَلَّى عَنْهُمْ وَقَالَ يأَسَفَا عَلَى يُوسُفَ

12:84 And he turned away from them and said: "Alas, my grief for Yusuf!''

وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

And he lost his sight because of the sorrow that he was suppressing.

قَالُواْ تَاللهُ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهَـلِكِينَ

12:85 They said: "By Allah! You will never cease remembering Yusuf until you become weak with old age, or until you be of the dead.''

قَالَ إِنَّمَآ أَشْكُو بَثِّى وَحُزْنِى إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لاَ تَعْلَمُونَ

12:86 He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.''

Allah's Prophet Yaqub receives the Grievous News

Allah's Prophet Yaqub repeated to his children the same words he said to them when they brought false blood on Yusuf' shirt,

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ ...

He (Yaqub) said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).

Muhammad bin Ishaq said,

"When they went back to Yaqub and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yusuf. So he said, بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ (Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).

Some said that; since this new development came after what they did before (to Yusuf), they were given the same judgement to this later incident that was given to them when they did what they did (to Yusuf). Therefore, Yaqub's statement here is befitting, بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ (Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). He then begged Allah to bring back his three sons: Yusuf, Binyamin and Rubil to him.''

Rubil had remained in Egypt awaiting Allah's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Yaqub said,

... عَسَى اللّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ ...

May be Allah will bring them (back) all to me. Truly, He! Only He is All-Knowing,

in my distress,

... الْحَكِيمُ (٨٣)

the All-Wise,

> in His decisions and the decree and preordainment He appoints.

Allah said next,

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ ...

... وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ (٨٤)

And he turned away from them and said: "Alas, my grief for Yusuf!''

> He turned away from his children and remembered his old grief for Yusuf,

... يَا أَسَفَى عَلَى يُوسُفَ ...

Alas, my grief for Yusuf!

> The new grief, losing Binyamin and Rubil, renewed his old sadness that he kept to himself.

Abdur-Razzaq narrated that Ath-Thawri said that Sufyan Al-Usfuri said that Sa`id bin Jubayr said,

> "Only this nation (the following of Prophet Muhammad) were given **Al-Istirja'**. Have you not heard the statement of Yaqub, peace be upon him,
>
> ... يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ (٨٤)
>
> "Alas, my grief for Yusuf !'' And he lost his sight because of the sorrow that he was suppressing.''

According to Qatadah and other scholars,

> Yaqub suppressed his sorrow and did not complain to a created being,

Ad-Dahhak also commented,

"Yaqub was aggrieved, sorrowful and sad.''

Yaqub's children felt pity for him and said, while feeling sorrow and compassion,

قَالُوا تَاللهِ تَفْتَأُ تَذْكُرُ يُوسُفَ ...

They said: "By Allah! You will never cease remembering Yusuf,

`you will keep remembering Yusuf,

... حَتَّى تَكُونَ حَرَضًا ...

until you become weak with old age,

until your strength leaves you,'

... أَوْ تَكُونَ مِنَ الْهَالِكِينَ (٨٥)

or until you be of the dead.

They said, `if you continue like this, we fear for you that you might die of grief,'

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللّهِ ...

He said: "I only complain of my grief and sorrow to Allah.''

When they said these words to him, Yaqub said, **إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي** (I only complain of my grief and sorrow) for the afflictions that struck me, **إِلَى اللّهِ** (to Allah) alone,

... وَأَعْلَمُ مِنَ اللّهِ مَا لاَ تَعْلَمُونَ (٨٦)

and I know from Allah that which you know not.

I anticipate from Allah each and every type of goodness.'

Ibn Abbas commented on the meaning of, وَأَعْلَمُ مِنَ اللّهِ مَا لاَ تَعْلَمُونَ (and I know from Allah that which you know not),

"The vision that Yusuf saw is truthful and Allah will certainly make it come true.''

يبَنِىَّ اذْهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلاَ تَايْـَسُواْ مِن رَّوْحِ اللَّهِ

12:87 "O my sons! Go you and inquire about Yusuf and his brother, and never give up hope of Allah's mercy.

إِنَّهُ لاَ يَايْـَسُ مِن رَّوْحِ اللَّهِ إِلاَّ الْقَوْمُ الْكَـفِرُونَ

Certainly no one despairs of Allah's mercy, except the people who disbelieve.''

فَلَمَّا دَخَلُواْ عَلَيْهِ قَالُواْ يأَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَـاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ

12:88 Then, when they entered unto him, they said: "O Aziz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us.

إِنَّ اللَّهَ يَجْزِى الْمُتَصَدِّقِينَ

Truly, Allah does reward the charitable.''

Yaqub orders His Children to inquire about Yusuf and His Brother

Allah tells what Yaqub said to his children:

يَا بَنِيَّ اذْهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلاَ تَيْأَسُواْ مِن رَّوْحِ اللّهِ إِنَّهُ لاَ يَيْأَسُ مِن رَّوْحِ اللّهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ (٨٧)

"O my sons! Go you and inquire about Yusuf and his brother, and never give up hope of Allah's mercy. Certainly no one despairs of Allah's mercy, except the people who disbelieve.''

Allah states that Yaqub, peace be upon him, ordered his children to go back and inquire about the news of Yusuf and his brother Binyamin, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allah's mercy.

He ordered them to never give up hope in Allah, nor to ever discontinue trusting in Him for what they seek to accomplish.

He said to them that only the disbelieving people despair of Allah's mercy.

Yusuf's Brothers stand before Him

Allah said next,

فَلَمَّا دَخَلُواْ عَلَيْهِ ...

Then, when they entered unto him,

when they went back to Egypt and entered upon Yusuf,

... قَالُواْ يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ ...

they said: "O Aziz! A hard time has hit us and our family...''

because of severe droughts and the scarcity of food,

... وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ ...

and we have brought but poor capital,

means, `we brought money for the food we want to buy, but it is not substantial,' according to Mujahid, Al-Hasan and several others.

Allah said that they said next,

... فَأَوْفِ لَنَا الْكَيْلَ ...

so pay us full measure,

> meaning, `in return for the little money we brought, give us the full measure that you gave us before.'

Ibn Mas`ud read this **Ayah** in a way that means,

> "So give the full load on our animals and be charitable with us.''

Ibn Jurayj commented,

> "So be charitable to us by returning our brother to us.''

And when Sufyan bin Uyaynah was asked if the **Sadaqah** (charity) was prohibited for any Prophet before our Prophet, he said,

> "Have you not heard the **Ayah**,
>
> ...فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ إِنَّ اللّهَ يَجْزِي الْمُتَصَدِّقِينَ (٨٨)
>
> so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.''
>
> Ibn Jarir At-Tabari collected this statement.

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَـهِلُونَ

12:89 He said: "Do you know what you did with Yusuf and his brother, when you were ignorant!''

قَالُواْ أَءِنَّكَ لأَنتَ يُوسُفُ

12:90 They said: "Are you indeed Yusuf!''

قَالَ أَنَاْ يُوسُفُ وَهَـذَا أَخِى قَدْ مَنَّ اللَّهُ عَلَيْنَآ إِنَّهُ مَن يَتَّقِ

He said: "I am Yusuf, and this is my brother. Allah has indeed been gracious to us.

وَيَصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ

He who has Taqwa, and is patient, then surely, Allah makes not the reward of the good doers to be lost.''

قَالُواْ تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَـطِئِينَ

12:91 They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners.''

قَالَ لاَ تَثْرَيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِمِينَ

12:92 He said: "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!

Yusuf reveals His True Identity to His Brothers and forgives Them

Allah says, when Yusuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ (٨٩)

He said: "Do you know what you did with Yusuf and his brother, when you were ignorant!

meaning, `when you separated between Yusuf and his brother,'

... إِذْ أَنتُمْ جَاهِلُونَ

when you were ignorant!

He said, `What made you do this is your ignorance of the tremendous sin you were about to commit.'

It appears, and Allah knows best, that Yusuf revealed his identity to his brothers only then by Allah's command, just as he hid his identity from them in the first two meetings, by Allah's command. When the affliction became harder, Allah sent His relief from that affliction, just as He said He does,

فَإِنَّ مَعَ الْعُسْرِ يُسْراً

إِنَّ مَعَ الْعُسْرِ يُسْراً

Verily, along with every hardship is relief. Verily, along with every hardship is relief. (94:5-6)

This is when they said to Yusuf,

قَالُواْ أَإِنَّكَ لَأَنتَ يُوسُفُ ...

Are you indeed Yusuf,

in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

... أَإِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَاْ يُوسُفُ وَهَـذَا أَخِي ...

Are you indeed Yusuf! He said: "I am Yusuf, and this is my brother...''

Yusuf said next,

... قَدْ مَنَّ اللّهُ عَلَيْنَا ...

`Allah has indeed been gracious to us.

> by gathering us together after being separated all this time,'

... إِنَّهُ مَن يَتَّقِ وَيِصْبِرْ فَإِنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ (٩٠)

قَالُواْ تَاللّهِ لَقَدْ آثَرَكَ اللّهُ عَلَيْنَا ...

"Verily, he who has **Taqwa**, and is patient, then surely, Allah makes not the reward of the good doers to be lost.''

They said: "By Allah! Indeed Allah has preferred you above us.''

> They affirmed Yusuf's virtue above them, being blessed with beauty, conduct, richness, kingship, authority and, above all, Prophethood.

... وَإِن كُنَّا لَخَاطِئِينَ (٩١)

> and we certainly have been sinners.''

> They admitted their error and acknowledged that they made a mistake against him,

قَالَ لاَ تَثْرَيبَ عَلَيْكُمُ الْيَوْمَ ...

He said: "No reproach on you this day.''

> He said to them, `There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.'

He then multiplied his generosity by invoking Allah for them for mercy,

... يَغْفِرُ اللّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٩٢)

may Allah forgive you, and He is the Most Merciful of those who show mercy!

اذْهَبُواْ بِقَمِيصِى هَـذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِى يَأْتِ بَصِيراً وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ

12:93 "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family.''

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّى لأَجِدُ رِيحَ يُوسُفَ لَوْلاَ أَن تُفَنِّدُونِ

12:94 And when the caravan departed, their father said: "I do indeed sense the smell of Yusuf, if only you think me not senile.''

قَالُواْ تَاللَّهِ إِنَّكَ لَفِى ضَلَـلِكَ الْقَدِيمِ

12:95 They said: "By Allah! Certainly, you are in your old Dalal (error).''

Yaqub finds the Scent of Yusuf in his Shirt!

Allah tells about what Yusuf said to his brothers:

اذْهَبُواْ بِقَمِيصِي هَـذَا ...

"Go with this shirt of mine,

Yusuf said, `Take this shirt of mine,

... فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا ...

and cast it over the face of my father, his vision will return,'

because Yaqub had lost his sight from excessive crying,

... وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ (٩٣)

and bring to me all your family.

all the children of Yaqub.

وَلَمَّا فَصَلَتِ الْعِيرُ ...

And when the caravan departed, (from Egypt),

... قَالَ أَبُوهُمْ ...

their father said...,

> Yaqub, peace be upon him, said to the children who remained with him,

... إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلاَ أَن تُفَنِّدُونِ (٩٤)

`I do indeed feel the smell of Yusuf, if only you think me not senile.

> except that you might think me senile because of old age.'

Abdur-Razzaq narrated that Ibn Abbas said,

> "When the caravan departed (from Egypt), a wind started blowing and brought the scent of Yusuf's shirt to Yaqub. He said, إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلاَ أَن تُفَنِّدُونِ (I do indeed feel the smell of Yusuf, if only you think me not senile.) He found his scent from a distance of eight days away!''
>
> Similar was also reported through Sufyan Ath-Thawri and Shu`bah and others reported it from Abu Sinan.

Yaqub said to them, لَوْلاَ أَن تُفَنِّدُونِ (if only you think me not senile).

Ibn Abbas, Mujahid, Ata, Qatadah and Sa'id bin Jubayr commented,

> "If only you think me not a fool!''

Mujahid and Al-Hasan said that it means,

> "If only you think me not old.''

قَالُواْ تَاللّهِ ...

They said: "By Allah!

Their answer to him was,

... إِنَّكَ لَفِي ضَلاَلِكَ الْقَدِيمِ (٩٥)

Certainly, you are in your old **Dalal**.

meaning, `in your old error,' according to Ibn Abbas.

Qatadah commented,

"They meant that, `because of your love for Yusuf you will never forget him.' So they uttered a harsh word to their father that they should never have uttered to him, nor to a Prophet of Allah.''

Similar was said by As-Suddi and others.

فَلَمَّآ أَن جَآءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا

12:96 Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned.

قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّى أَعْلَمُ مِنَ اللَّهِ مَا لاَ تَعْلَمُونَ

He said: "Did I not say to you, `I know from Allah that which you know not!'''

قَالُواْ يأَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَـطِئِينَ

12:97 They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners.''

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّى إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

12:98 He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.''

Yahudha brings Yusuf's Shirt and Good News

Allah tells:

فَلَمَّا أَن جَاء الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا ...

Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned.

Ibn Abbas and Ad-Dahhak said; الْبَشِيرُ (good news),

means information.

Mujahid and As-Suddi said that;

the bearer of good news was Yahudha, son of Yaqub.

As-Suddi added,

"He brought it (Yusuf's shirt) because it was he who brought Yusuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yusuf's shirt and placing it on his father's face. His father's sight was restored to him.''

Ya`qub said to his children,

... قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللّهِ مَا لاَ تَعْلَمُونَ (٩٦)

He said: "Did I not say to you, `I know from Allah that which you know not'),

that I know that Allah will return Yusuf to me and that, إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلاَ أَن تُفَنِّدُونِ (I do indeed feel the smell of Yusuf, if only you think me not senile).

Yusuf's Brothers feel Sorry and Regretful

This is when Yusuf's brothers said to their father, with humbleness,

قَالُواْ يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ (٩٧)

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيَ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٩٨)

"O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners.'' He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.''

and He forgives those who repent to Him.

Abdullah bin Mas`ud, Ibrahim At-Taymi, `Amr bin Qays, Ibn Jurayj and several others said that;

Prophet Yaqub delayed fulfilling their request until the latter part of the night.

فَلَمَّا دَخَلُواْ عَلَى يُوسُفَ ءَاوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُواْ مِصْرَ إِن شَآءَ اللَّهُ ءَامِنِينَ

12:99 Then, when they came in before Yusuf, he took his parents to himself and said: "Enter Egypt, if Allah wills, in security.''

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّواْ لَهُ سُجَّدَا

12:100 And he raised his parents to the `Arsh and they fell down before him prostrate.

وَقَالَ يأَبَتِ هَـذَا تَأْوِيلُ رُؤْيَـى مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا

And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!

وَقَدْ أَحْسَنَ بَى إِذْ أَخْرَجَنِى مِنَ السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْبَدْوِ مِن بَعْدِ أَن نَّزَغَ الشَّيْطَـنُ بَيْنِى وَبَيْنَ إِخْوَتِى

He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the Bedouin life, after Shaytan had sown enmity between me and my brothers.

إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

Yusuf welcomes His Parents; His Dream comes True

Allah tells:

فَلَمَّا دَخَلُواْ عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ ...

Then, when they came in before Yusuf, he took his parents to himself,

Yusuf had asked his brothers to bring all of their family, and they all departed their area and left Kana`an to Egypt. When Yusuf received news of their approach to Egypt, he went out to receive them.

The king ordered the princes and notable people to go out in the receiving party with Yusuf to meet Allah's Prophet Yaqub, peace be upon him. It is said that the king also went out with them to meet Yaqub.

Yusuf said to his family, after they entered unto him and he took them to himself,

... وَقَالَ ادْخُلُواْ مِصْرَ إِن شَاء اللّهُ آمِنِينَ (٩٩)

and said: "Enter Egypt, if Allah wills, in security.''

He said to them, `enter Egypt', meaning, `reside in Egypt', and added, `if Allah wills, in security', in reference to the hardship and famine that they suffered.

آوَى إِلَيْهِ أَبَوَيْهِ (and he took his parents to himself),

As-Suddi and Abdur-Rahman bin Zayd bin Aslam said that;

his parents were his father and maternal aunt, as his mother had died long ago.

Muhammad bin Ishaq and Ibn Jarir At-Tabari said,

"His father and mother were both alive.''

Ibn Jarir added,

"There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'an testify that she was alive.''

This opinion has the apparent and suitable meaning that this story testifies to.

Allah said next,

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ ...

And he raised his parents to **Al-'Arsh**,

According to Ibn Abbas, Mujahid and several others,

he raised them to his bedstead where he sat.

Allah said,

... وَخَرُّواْ لَهُ سُجَّدًا ...

and they fell down before him prostrate.

Yusuf's parents and brothers prostrated before him, and they were eleven men,

... وَقَالَ يَا أَبَتِ هَـذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ ...

And he said: "O my father! This is the **Ta'wil** (interpretation) of my dream aforetime...'',

in reference to the dream that he narrated to his father before, إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا (I saw (in a dream) eleven stars...). (12:4)

In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of

authority, when they met them. This practice was allowed in the law of Adam until the law of `Isa, peace be upon them, but was later prohibited in our law.

Islam made prostration exclusively for Allah Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatadah and other scholars.

When Mu`adh bin Jabal visited the Sham area, he found them prostrating before their priests. When he returned (to Al-Madinah), he prostrated before the Messenger of Allah, who asked him,

مَا هَذَا يَا مُعَاذُ ؟

What is this, O, Mu`adh?

Mu`adh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allah, deserve more to be prostrated before.''

The Messenger said,

لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا لِعِظَمِ حَقِّهِ عَلَيْهَا

If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.

Therefore, this practice was allowed in previous laws, as we stated.

This is why they (Yaqub and his wife and eleven sons) prostrated before Yusuf, who said at that time,

... يَا أَبَتِ هَـذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا...

O my father! This is the **Ta'wil** of my dream aforetime! My Lord has made it come true!

using the word, `**Ta'wil**', to describe what became of the matter, later on.

Allah said in another **Ayah**,

هَلْ يَنظُرُونَ إِلاَّ تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ

Await they just for its **Ta'wil**! On the Day the event is finally fulfilled..., (7:53)

meaning, on the Day of Judgement what they were promised of good or evil will surely come to them.

Yusuf said,

... قَدْ جَعَلَهَا رَبِّي حَقًّا ...

My Lord has made it come true!

mentioning that Allah blessed him by making his dream come true,

... وَقَدْ أَحْسَنَ بَي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاء بِكُم مِّنَ الْبَدْوِ ...

He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the Bedouin life,

out of the desert, for they lived a Bedouin life and raised cattle, according to Ibn Jurayj and others.

He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria.

Yusuf said next,

... مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاء ...

after **Shaytan** had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.

for when Allah wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

... إِنَّهُ هُوَ الْعَلِيمُ ...

Truly, He! Only He is the All-Knowing.

what benefits His servants,

... الْحَكِيمُ (١٠٠)

the All-Wise.

in His statements, actions, decrees, preordainment and what He chooses and wills.

رَبِّ قَدْ آتَيْتَنِى مِنَ الْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَوَتِ وَالأَرْضِ

12:101 "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth!

أَنتَ وَلِىِّ فِى الدُّنُيَا وَالأَخِرَةِ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِالصَّـلِحِينَ

You are my Wali in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.''

Yusuf begs Allah to die as A Muslim

Allah tells about Yusuf's invocation:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنتَ وَلِيِّي فِي الدُّنُيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (١٠١)

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the

interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my **Wali** in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.''

This is the invocation of Yusuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allah after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him Prophethood and kingship.

He begged his Lord the Exalted and Ever High, that as He has perfected His bounty on him in this life, to continue it until the Hereafter.

He begged Him that, when he dies, he dies as a Muslim, as Ad-Dahhak said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allah's peace and blessings be on them all.

It is possible that Yusuf, peace be upon him, said this supplication while dying.

In the Two **Sahihs** it is recorded that A'ishah, may Allah be pleased with her, said that while dying, the Messenger of Allah was raising his finger and said - thrice,

اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى

> O Allah to **Ar-Rafiq Al-A`la** (the uppermost, highest company in heaven).

It is also possible that long before he died, Yusuf begged Allah to die as a Muslim and be joined with the ranks of the righteous.

ذَٰلِكَ مِنْ أَنبَآءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

12:102 That is of the news of the Ghayb (Unseen) which We reveal to you.

وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُواْ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

You were not (present) with them when they arranged their plan together, and (while) they were plotting.

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

12:103 And most of mankind will not believe even if you desire it eagerly.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلاَّ ذِكْرٌ لِّلْعَـلَمِينَ

12:104 And no reward you ask of them for it; it (the Qur'an) is no less than a Reminder unto the `Alamin (men and Jinn).

This Story is a Revelation from Allah

Allah says;

ذَلِكَ مِنْ أَنبَاء الْغَيْبِ نُوحِيهِ إِلَيْكَ ...

That is of the news of the **Ghayb** (Unseen) which We reveal to you.

Allah narrated to Muhammad, peace be upon him, the story of Yusuf and his brothers and how Allah raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., Prophethood), even though they tried to harm and kill him.

Allah said, `This and similar stories are part of the unseen incidents of the past, O Muhammad, نُوحِيهِ إِلَيْكَ (which We reveal to you) and inform you of, O Muhammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.'

Allah said next,

... وَمَا كُنتَ لَدَيْهِمْ ...

`You were not (present) with them,

you did not witness their conference nor saw them,

... إِذْ أَجْمَعُواْ أَمْرَهُمْ ...

when they arranged their plan together,

to throw Yusuf into the well,

... وَهُمْ يَمْكُرُونَ (١٠٢)

and (while) they were plotting.

against him. We taught you all this through Our Revelation which We sent down to you.'

Allah said in other **Ayat**,

وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُون أَقْلَـمَهُمْ

You were not with them, when they cast lots with their pens.

وَمَا كُنتَ بِجَانِبِ الْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَى مُوسَى الأٌّمْرَ

And you were not on the western side, when We made clear to Musa the commandment... (28:44) until,

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا

And you were not at the side of the **Tur** when We did call. (28:46)

Allah also said,

وَمَا كُنتَ ثَاوِياً فِى أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ ءَايَـتِنَا

And you were not a dweller among the people of Madyan, reciting Our verses to them. (28:45)

Allah states that Muhammad is His Messenger and that He has taught him the news of what occurred in the past, which carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allah said,

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ (١٠٣)

And most of mankind will not believe even if you desire it eagerly.

Allah said in similar **Ayat**,

وَإِن تُطِعْ أَكْثَرَ مَن فِى الاٌّرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

> And if you obey most of those on the earth, they will mislead you far away from Allah's path. (6:116)

إِنَّ فِي ذَلِكَ لأيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ

> Verily, in this is an **Ayah**, yet most of them are not believers. (26:8)

Allah said next,

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ...

And no reward you ask of them for it;

> Allah says, `You, O Muhammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allah's Face and to deliver good and sincere advice to His creatures,

... إِنْ هُوَ إِلاَّ ذِكْرٌ لِّلْعَالَمِينَ (١٠٤)

it (the Qur'an) is no less than a Reminder unto the **`Alamin** (men and Jinn).

> with which they remember, receive guidance and save themselves in this life and the Hereafter.'

وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالاٌّرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

12:105 And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُّشْرِكُونَ

12:106 And most of them believe not in Allah except that they attribute partners unto Him.

أَفَأَمِنُواْ أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

12:107 Do they then feel secure from the coming against them of the covering veil of the torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not!

People neglect to ponder the Signs before Them

Allah says;

وَكَأَيِّن مِّن آيَةٍ فِي السَّمَاوَاتِ وَالأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ (١٠٥)

And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

Allah states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth.

Allah created brilliant stars and rotating heavenly objects and planets, all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts.

There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes.

All praise is due to Allah the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes.

Allah said next,

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللّهِ إِلاَّ وَهُم مُّشْرِكُونَ (١٠٦)

And most of them believe not in Allah except that they attribute partners unto Him.

Ibn Abbas commented,

> "They have a part of faith, for when they are asked, `Who created the heavens? Who created the earth? Who created the mountains?' They say, `Allah did.' Yet, they associate others with Him in worship.''
>
> Similar is said by Mujahid, Ata, Ikrimah, Ash-Sha`bi, Qatadah, Ad-Dahhak and Abdur-Rahman bin Zayd bin Aslam.

In the **Sahih**, it is recorded that;

> during the **Hajj** season, the idolators used to say in their **Talbiyah**: "Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!''
>
> Allah said in another **Ayah**,
>
> إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ
>
> Verily, joining others in worship with Allah is a great **Zulm** (wrong) indeed. (31:13)
>
> This indeed is the greatest type of **Shirk**, associating others with Allah in worship.

It is recorded in the Two **Sahihs** that Abdullah bin Mas`ud said,

> "I said, `O Allah's Messenger! What is the greatest sin?'
>
> He said,
>
> أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك
>
> That you call a rival to Allah while He alone created you.''

Al-Hasan Al-Basri commented on Allah's statement, وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللّهِ إِلاَّ وَهُم مُّشْرِكُونَ (And most of them believe not in Allah except that they attribute partners unto Him),

> "This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this.''
>
> Al-Hasan was referring to Allah's statement,
>
>> إِنَّ الْمُنَـفِقِينَ يُخَـدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُواْ إِلَى الصَّلَوةِ قَامُواْ كُسَالَى يُرَآءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللَّهَ إِلاَّ قَلِيلاً
>>
>> Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah, they stand with laziness and to be seen of men, and they do not remember Allah but little. (4:142)
>
> There is another type of hidden **Shirk** that most people are unaware of.

Hammad bin Salamah narrated that Asim bin Abi An-Najud said that Urwah said,

> "Hudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting, وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللّهِ إِلاَّ وَهُم مُّشْرِكُونَ (And most of them

believe not in Allah except that they attribute partners unto Him).

In a **Hadith**, from Ibn Umar collected by At-Tirmidhi who said it was **Hasan**, the Prophet said,

مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ أَشْرَكَ

He who swears by other than Allah, commits **Shirk**.

Imam Ahmad, Abu Dawud and other scholars of **Hadith** narrated that Abdullah bin Mas`ud said that the Messenger of Allah said,

إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ

Verily, **Ar-Ruqa**, **At-Tama'im** and **At-Tiwalah** are all acts of **Shirk**.

In another narration collected by Ahmad and Abu Dawud, the Prophet said,

الطِّيَرَةُ شِرْكٌ وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللهَ يُذْهِبُهُ بِالتَّوَكُّل

Verily, **At-Tiyarah** (omen) is **Shirk**; everyone might feel a glimpse of it, but Allah dissipates it with **Tawakkul**."

Allah said next,

أَفَأَمِنُواْ أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّهِ ...

Do they then feel secure from the coming against them of the covering veil of the torment of Allah!

Allah asks, `Do these idolators who associate others with Allah in the worship, feel secure from the coming of an encompassing torment from where they perceive not!'

... أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ (١٠٧)

or of the coming against them of the (Final) Hour, all of a sudden while they perceive not!

Allah said in other **Ayat**,

أَفَأَمِنَ الَّذِينَ مَكَرُواْ السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الاٌّرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ

Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not! Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allah's punishment)! Or that He may catch them with gradual wasting (of their wealth and health)!

Truly, Your Lord is indeed full of kindness, Most Merciful. (16:45-47)

and,

أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُم بَأْسُنَا بَيَـتاً وَهُمْ نَآئِمُونَ

أَوَ أَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلاَ يَأْمَنُ مَكْرَ اللَّهِ إِلاَّ الْقَوْمُ الْخَـسِرُونَ

Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep!

Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing!

Did they then feel secure against the plan of Allah!

None feels secure from the plan of Allah except the people who are the losers. (7:97-99)

قُلْ هَـذِهِ سَبِيلِى أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِى

12:108 Say "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me.

وَسُبْحَانَ اللَّهِ وَمَآ أَنَاْ مِنَ الْمُشْرِكِينَ

And Glorified and Exalted be Allah. And I am not of the idolators.''

The Messenger's Way

Allah tells His messenger to say:

قُلْ هَـذِهِ سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللّهِ وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ (١٠٨)

Say "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allah. And I am not of the idolators.''

Allah orders His Messenger to say to mankind and the Jinns that this is his way, meaning, his method, path and **Sunnah**, concentrating on calling to the testimony that there is no deity worthy of worship except Allah alone without partners.

The Messenger calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allah's Messenger called to with sure knowledge, certainty and evidence, whether logical or religious evidence,

... وَسُبْحَانَ اللّهِ ...

And Glorified and Exalted be Allah.

This part of the **Ayah** means, I glorify, honor, revere and praise Allah from having a partner, equal, rival, parent, son, wife, minister or advisor.

All praise and honor be to Allah, glorified He is from all that they attribute to Him,

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالأٌّرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. (17:44)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

12:109 And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships.

أَفَلَمْ يَسِيرُواْ فِى الأٌّرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ مِن قَبْلِهِمْ

Have they not traveled in the land and seen what was the end of those who were before them!

وَلَدَارُ الاٌّخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَواْ أَفَلاَ تَعْقِلُونَ

And verily, the home of the Hereafter is the best for those who have Taqwa. Do you not then understand!

All of the Prophets are Humans and Men

Allah says;

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِم ...

And We sent not before you (as Messengers) any but men unto whom We revealed,

Allah states that He only sent Prophets and Messengers from among men and not from among women, as this **Ayah** clearly states.

Allah did not reveal religious and legislative laws to any woman from among the daughters of Adam. This is the belief of **Ahlus-Sunnah wal-Jama`ah**.

Sheikh Abu Al-Hasan, Ali bin Ismail Al-Ash`ari mentioned that;

it is the view of **Ahlus-Sunnah wal-Jama`ah**, that there were no female Prophets, but there were truthful believers from among women. Allah mentions the most honorable of the truthful female believers, Maryam, the daughter of Imran, when He said,

مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلاَنِ الطَّعَامَ

The Messiah ('Isa), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a **Siddiqah** (truthful believer). They both used to eat food. (5:75)

Therefore, the best description Allah gave her is **Siddiqah**.

Had she been a Prophet, Allah would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'an.

All Prophets were Humans not Angels

Ad-Dahhak reported that Ibn `Abbas commented on Allah's statement, وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً (And We sent not before you (as Messengers) any but men),

"They were not from among the residents of the heaven (angels), as you claimed.''

This statement of Ibn Abbas is supported by Allah's statements,

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الاٌّسْوَاقِ

And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets. (25:20)

وَمَا جَعَلْنَـهُمْ جَسَداً لاَّ يَأْكُلُونَ الطَّعَامَ وَمَا كَانُواْ خَـلِدِينَ

ثُمَّ صَدَقْنَـهُمُ الْوَعْدَ فَأَنجَيْنَـهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا الْمُسْرفِينَ

And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagant, (21:8-9)

قُلْ مَا كُنتُ بِدْعاً مِّنَ الرُّسُلِ

Say: "I am not a new thing among the Messengers.'' (46:9)

Allah said next,

... مِّنْ أَهْلِ الْقُرَى ...

from among the people of townships,

meaning, from among the people of cities, not that they were sent among the Bedouins who are some of the harshest and roughest of all people.

Drawing Lessons from the Incidents of the Past

Allah said next,

... أَفَلَمْ يَسِيرُواْ فِي الأَرْضِ ...

Have they not traveled in the land,

meaning, `Have not these people who rejected you, O Muhammad, traveled in the land,'

... فَيَنظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ...

and seen what was the end of those who were before them,

that is, the earlier nations that rejected the Messengers, and how Allah destroyed them. A similar end is awaiting all disbelievers.

Allah said in another **Ayah**,

أَفَلَمْ يَسِيرُواْ فِى الأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ

Have they not traveled through the land, and have they hearts wherewith to understand! (22:46)

When they hear this statement, they should realize that Allah destroyed the disbelievers and saved the believers, and this is His way with His creation.

This is why Allah said,

... وَلَدَارُ الآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَواْ ...

And verily, the home of the Hereafter is the best for those who have **Taqwa**.

Allah says, `Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.'

Allah said in other **Ayah**,

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection). The Day when

their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire). (40:51-52)

... أَفَلاَ تَعْقِلُونَ (١٠٩)

Do you not then understand!

حَتَّى إِذَا اسْتَيْـَسَ الرُّسُلُ وَظَنُّوا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ

12:110 (They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued.

وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

And Our punishment cannot be warded off from the people who are criminals.

Allah says:

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَاءهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاء وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ (١١٠)

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued.

Allah states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allah's aid.

Allah said in another **Ayah**,

وَزُلْزِلُوا۟ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا۟ مَعَهُ مَتَى نَصْرُ اللَّهِ

...and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah!'' (2:214)

As for saying of Allah, كُذِبُواْ (they were denied),

There are two recitations for it.

One of them is with a **Shadda** (meaning: they were betrayed by their people).

And this is the way A'ishah, may Allah be pleased with her, recited it.

Al-Bukhari said that Urwah bin Az-Zubayr narrated that he asked Aishah about the meaning of the following verse, حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ (`until when the Messengers give up hope...),

Respite will be granted, is it denied or betrayed?

A'ishah replied, "betrayed.''

Urwah said, "I said, `They were sure that their people betrayed them, so why use the word `thought''?

She said, `Yes, they were sure that they betrayed them.'

I said, وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ (and they thought that they were denied (by Allah))!

A'0ishah said, `Allah forbid! The Messengers did not suspect their Lord of such a thing.'

I asked, `So what does this **Ayah** mean?'

She said,

`This Verse is concerned with the Messengers' followers who had faith in their Lord and believed in their Messengers. The period of trials for those followers was long and Allah's help was delayed until the Messengers gave up

hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's help then came to them.'''

Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn Abbas read this **Ayah** this way,

وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ

and they thought they were denied.

Abdullah bin Abi Mulaikah said,

"Then Ibn Abbas said to me that they were humans. He then recited this **Ayah**,

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُواْ مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

...even the Messenger and those who believed along with him said, "When (will come) the help of Allah!''

Yes! Certainly, the help of Allah is near! (2:214)''

Ibn Jurayj also narrated that Ibn Abi Mulaykah said that Urwah narrated to him that;

Aishah did not agree to this and rejected it. She said,

"Nothing that Allah has promised Muhammad, peace be upon him, but Muhammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them.''

Ibn Abi Mulaykah said that Urwah narrated that Aishah recited this **Ayah** this way,



and they thought that they were betrayed.

Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning.

We narrated the meaning that Ibn Abbas gave.

Ibn Mas`ud said, as Sufyan Ath-Thawri narrated from him, that he read the **Ayah** this way,

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا

until, when the Messengers gave up hope and thought that they were denied.

Abdullah commented that this is the recitation that you dislike.

Ibn Abbas also commented on the **Ayah**, **حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا** (until, when the Messengers gave up hope and thought that they were denied),

"When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allah's victory came then, **فَنُجِّيَ مَن نَّشَاء** (and whomsoever We willed were rescued).

Ibn Jarir At-Tabari narrated that Ibrahim bin Abi Hamzah (Hurrah) Al-Jazari said,

"A young man from Quraysh asked Sa'id bin Jubayr `O, Abu Abdullah! How do you read this word, for when I pass by it, I wish I had not read this **Surah**,

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا...

until, when the Messengers gave up hope and thought that they were denied...

He said, `Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were

sent thought that the Messengers were not truthful.'''

Ad-Dahhak bin Muzahim commented,

"I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it.''

Ibn Jarir At-Tabari narrated that;

Muslim bin Yasar asked Sa`id bin Jubayr about the same **Ayah** and he gave the same response. Muslim stood up and embraced Sa'id bin Jubayr, saying, "May Allah relieve a distress from you as you relieved a distress from me!''

This was reported from Sa'id bin Jubayr through various chains of narration.

This is also the **Tafsir** that Mujahid bin Jabr and several other **Salaf** scholars gave for this **Ayah**.

However, some scholars said that the **Ayah**, وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ (and thought that they were denied),

is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes:

`and the disbelievers thought that the Messengers were not given a true promise of victory.'

Ibn Jarir At-Tabari narrated that Tamim bin Hadhlam said that I heard Abdullah bin Mas`ud comment on this **Ayah**, حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ (until, when the Messengers gave up hope),

"their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise.''

لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لاوْلِى الأَلْبَـبِ

12:111 Indeed in their stories, there is a lesson for men of understanding.

مَا كَانَ حَدِيثًا يُفْتَرَى وَلَـكِن تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

It (the Qur'an) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.

A Lesson for Men Who have Understanding

Allah says;

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُوْلِي الأَلْبَابِ ...

Indeed in their stories, there is a lesson for men of understanding.

Allah states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are, **عِبْرَةٌ لِّأُوْلِي الأَلْبَابِ** (a lesson for men of understanding), who have sound minds.

... مَا كَانَ حَدِيثًا يُفْتَرَى ...

It is not a forged statement.

Allah says here that this Qur'an could not have been forged; it truly came from Allah,

... وَلَـكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ ...

but a confirmation of that which was before it,

in reference to the previously revealed Divine Books, by which this Qur'an testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people.

The Qur'an accepts or abrogates whatever Allah wills of these Books

... وَتَفْصِيلَ كُلَّ شَيْءٍ ...

and a detailed explanation of everything,

Meaning the allowed, the prohibited, the preferred and the disliked matters.

- The Qur'an deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked.
- The Qur'an contains major facts regarding the existence and about matters of the future in general terms or in detail.
- The Qur'an tells us about the Lord, the Exalted and Most Honored, and about His Names and Attributes and teaches us that Allah is glorified from being similar in any way to the creation.

Hence, the Qur'an is,

... وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (١١١)

a guide and a mercy for the people who believe.

with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return.

We ask Allah the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light,

while those whose faces are dark will end up with
the losing deal.

This is the end of the Tafsir of Surah **Yusuf**; and all the thanks and praises are due to Allah, and all our trust and reliance are on Him Alone.

